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מתרגום ומפרש
בתוספת מבוא

מאת

פליטאל בירנבוים



היברו פובלישינג קומפני

ניו-יורק

DAILY PRAYER BOOK

HA-SIDDUR HA-SHALEM

*Translated and Annotated
with an Introduction*

by

PHILIP BIRNBAUM



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HA-SIDDUR HA-SHALEM

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סדר במסדרה של

היברו פובלישינג קומפ., ניו-יורק

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to the Memory of
DAVID WERBELOWSKY

ה ת כ ו

עמוד	עמוד
597	קדוש לשלש רגלים IX
601	הזכרת נשמות 1
609	מוסף לשלש רגלים 3
625	ברכת כהנים 49
631	קדושא רבה לשלש רגלים 157
633	תפלת טל 189
637	ספירת העמר 221
647	אקדמות 221
655	מנחה וערבית לראש השנה 237
665	קדוש לראש השנה 251
669	תשליך 257
673	בפרות 289
675	אשפיזין 291
677	נטילת לולב 299
679	הושענות 361
697	תפלת גשם 379
703	הקפות לשמחת תורה 381
709	הדלקת נר של חנוכה 391
713	מגילת החשמונאים 415
725	לפורים 423
731	תפלת הדרוך 425
733	תפלה לחולה 437
735	צדיק הדין 477
741	ברית מילה 535
749	פדיון הבן 551
753	ארוסין ונשואין 553
759	ברכת המזון 561
771	על המחיה 565
773	ברכות שונות 575
777	קריאת שמע על המטה 585
787	קריאת שמע לילדים 585
789	תפלה לשלום מדינת ישראל 585
	מבוא
	שחרית לילדים
	ברכות השחר
	תפלת שחרית
	תפלת מנחה
	תפלת ערבית
	הדלקת נר של שבת
	שיר השירים
	קבלת שבת
	במה מדליקין
	ערבית לשבת ויום טוב
	קדוש לליל שבת
	זמירות לליל שבת
	שחרית לשבת ויום טוב
	קריאת התורה
	תפלה בשלומה של מלכות
	ברכת החדש
	מוסף לשבת
	שיר הכבוד
	קדושא רבה
	זמירות לשבת
	מנחה לשבת ויום טוב
	פרקי אבות
	למוצאי שבת
	הבדלה
	זמירות למוצאי שבת
	ברכת הלבנה
	הלל
	מוסף לראש חודש
	ערוב תבשילין
	הדלקת נר של יום טוב
	עמידה לשלש רגלים

CONTENTS

	Page		Page
Introduction	IX	Kiddush for Festivals	598
Morning Prayer for Children . . .	2	Memorial Service	602
Preliminary Morning Service . .	4	Musaf for Festivals	610
Morning Service	50	Priestly Blessing	626
Afternoon Service	158	Morning Kiddush for Festivals	632
Evening Service	190	Prayer for Dew	634
Lighting the Sabbath Lights . .	222	Counting the Omer	638
Song of Songs	222	Akdamuth	648
Welcoming the Sabbath	238	Rosh Hashanah Service	656
Bammeh Madlikin	252	Kiddush for Rosh Hashanah . .	666
Evening Service for Sabbaths . .	258	Tashlikh	670
Kiddush for Sabbath Eve	290	Kapparoth	674
Sabbath Eve Hymns	292	Guests in the Sukkah	676
Morning Service for Sabbaths	300	Waving the Lulav	678
Reading the Torah	362	Hoshanoth	679
Prayer for the Government . . .	380	Prayer for Rain	698
Blessing of the New Month . . .	382	Hakkafoth for Simhath Torah	704
Musaf for Sabbaths	392	Lighting the Hanukkah Lights	710
Hymn of Glory	416	Megillath Antiochus	714
Sabbath Morning Kiddush . . .	424	For Purim	726
Sabbath Hymns	426	Prayer before a Journey	732
Afternoon Service for Sabbaths	438	Prayer for the Sick	734
Ethics of the Fathers	478	Burial Service	736
For the Conclusion of Sabbaths	536	Brith Milah	742
Havdalah	552	Pidyon ha-Ben	750
Hymns for Saturday night . . .	554	Marriage Service	754
New Moon Blessing	562	Grace after Meals	760
Hallel	566	Abridged Form of Grace	772
Musaf for Rosh Hodesh	576	Various Blessings	774
Eruv Tavshilin	586	Night Prayer	778
Lighting the Festival Lights . .	586	Night Prayer for Children . . .	788
Amidah for Festivals	586	Prayer for the State of Israel .	790

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INTRODUCTION

I

The Siddur is the most popular book in Jewish life. No book so completely unites the dispersed people of Israel. If any single volume can tell us what it means to be a Jew, it is the Siddur which embodies the visions and aspirations, the sorrows and joys of many generations. The whole gamut of Jewish history may be traversed in its pages; it is a mirror that reflects the development of the Jewish spirit throughout the ages. Interwoven into the texture of the prayers are passages from the Bible, the Mishnah, the Talmud and the Zohar. The poetic and philosophic creations of numerous known and unknown authors constitute a considerable part of the Siddur. No other book so thoroughly expresses the creative genius of our people across the centuries.

The Siddur passed through a long process of evolution until it finally emerged as a rich anthology of our literary classics. It abounds in quotations from every book of the Bible; it includes half the Book of Psalms, the entire Song of Songs, and lengthy excerpts from each of the Five Books of Moses. The *Ethics of the Fathers* and other chapters of the Mishnah have become particularly popular because they form part of the Siddur, which contains also extensive selections from the vast Hebrew literature that was written after the Talmud. Though its language is largely biblical Hebrew, it embodies a great deal of post-biblical diction. Aramaic, too, the common Jewish tongue that once replaced Hebrew for a long period, is prominently featured in prayers like the *Kaddish* and the *Yekum Purkan*.

Judaism demands from its adherents a knowledge of the Bible and the traditions based upon it. Many, however, lack the leisure or the aptitude for such study; hence, the Siddur has developed in a way that enables every worshiper to become familiar with the various forms of Jewish learning and religious expression. Since the

Siddur is designed for all Jews, individual needs and private interests are often disregarded in the prescribed prayers. These are phrased in plural form and are meant to be the voice of all Israel. The diversified authorship of the Siddur, embracing prophets and psalmists, legalists and poets, proclaims that all Israel has a share in its making. For nearly two thousand years, the Hebrew prayers have helped to keep the Jews alive, saving them from losing their language and their identity.

There is profound truth in the statement that from a man's prayers we can discover whether he is cultured or not.¹ It is regrettable that the Siddur, over which many generations have brooded and wept, has never been sufficiently appreciated as a vehicle of Jewish knowledge. People have learned to recite it by heart without giving adequate attention to its fine beauty and deep significance. Many have recited *Ashre*, for instance, three times a day for decades without knowing what it means. In the schools, where the Siddur is used as a text for the study of the mechanics of reading, the pupils are seldom taught to appreciate its contents.

The Siddur cannot be understood correctly unless it is read thoughtfully. Talmudic authorities have invariably laid stress on mental concentration as the chief requirement in praying. Maimonides writes: "Prayer without devotion is not prayer . . . He whose thoughts are wandering or occupied with other things ought not to pray . . . Before engaging in prayer, the worshiper ought . . . to bring himself into a devotional frame of mind, and then he must pray quietly and with feeling, not like one who carries a load, unloads it and departs."² Clearly, this is said because by means of the traditional prayers the ideals of Judaism are ever brought afresh to the consciousness of the worshiper.

¹ Tosefta, Berakhoth 1:8: מברכותיו של אדם ניכר אם בור הוא ואם תלמיד חכם הוא.

² Mishneh Torah, *Tefillah* 4:16: ויאחר... המחשבות לבו מכל המחשבות? שיפנה לבו מכל המחשבות... ואחר כך יתפלל בנחת ובתחנונים; ולא יעשה תפלתו כמי שהיה נושא משאוי ומשליכו והולך לו.

The sages of Israel constantly emphasized the importance of uniformity in synagogue service. In order to link the people closely together, they reconciled variant forms of prayer and sought to bring them into harmonious union. The well-known *Modim d'Rabbanan*, a constituent part of the *Shemoneh Esreh*, is so named because it consists of variant readings reported by a number of talmudic rabbis.¹ The formula "who healest all creatures and doest wonders" is a combination of two readings.² As a compromise between two competing phrasings, אֶהְיֶה רַבָּה is used in the morning service and אֶהְיֶה עוֹלָם in the evening service.³ A similar reconciliation was effected between the versions שִׁים שְׁלוֹם and שְׁלוֹם רַב.⁴ The purpose of all this co-ordination and unification of the prescribed prayers was to prevent the formation of separate religious factions.

The Siddur should never become a source of contention among any segments of our people. One must not fail to realize that the Siddur is a classic similar to the Bible and the Talmud, to which the terms orthodox, conservative or reform do not apply. No one, of course, has ever attempted to prepare a reform edition of the Bible by removing the so-called "objectionable" expressions from the Torah or the Prophets. Editors of the Siddur should not take liberties with the original, eliminating a phrase here and adding one there, each according to his own beliefs. Such a procedure is liable to breed as many different kinds of public worship as there are synagogues and temples. The danger of rising sects is obvious, sects that are likely to weaken still more our harassed people. The ever-increasing modifications in the text of the Siddur are apt to destroy this unique source book of Judaism, designed for old and young, scholars and laymen.

¹ Sotah 40a. ² Berakhoth 60b. ³ Tosafoth, Berakhoth 11b. ⁴ Baer, *Avodath Yisrael*, page 103.

II

A great many editions of the Siddur have suffered from gross carelessness. In the first place, the Hebrew text has not been adequately provided with punctuation to indicate the logical relation of words to one another. The prayers have therefore remained unclear even to those who have a fair knowledge of Hebrew. Opinions are still divided as to the groupings of the words of one of the most popular prayers, the *Kaddish*.¹

For no sound reason the pages of the Siddur are broken up by several type sizes which have a confusing effect on the eyes of the reader. Those who learn the contents of the prayers soon discover that the emphasis suggested by the larger type is in most cases no emphasis at all. Why, for instance, should one part of the *Shema* be made to appear more prominent than the other? Why give the impression that certain psalms or the *Ethics of the Fathers* are of negligible importance? The variation of type sizes frequently causes mental stumbling and interferes with the proper appreciation of the Siddur. Our school children, generally trained in the reading of the larger type in the Siddur, gradually develop a prejudice against whatever appears in the smaller print; they imagine it as too hard to read or too unimportant to learn.

A cursory glance at the complicated directions, frequently attended by a strange mixture of Hebrew and English characters, will suffice to explain the confusion created in the mind of the average worshiper. These directions have "the New Moon" instead of *Rosh Hodesh*, "Pentecost" instead of *Shavuoth*, "Tabernacles" instead of *Sukkoth*, "the Eighth Day of Solemn Assembly and the Rejoicing of the Law" instead of *Shemini Atzereth and Simhath Torah*, "the Ten Days of Penitence" instead of *between Rosh Hashanah and Yom Kippur*. During the High Holyday period one is misdirected into reciting twenty instead of the prescribed nineteen

¹ De Sola Pool, *The Kaddish*, page 60.

benedictions of the *Shemoneh Esreh*. Instructed to add the special paragraph בְּסֶפֶר הַיָּיִם, he is puzzled by the improper arrangement of the text so that he combines two variant formulas and says: "Blessed art thou . . . Author of peace" and "Blessed art thou . . . who blessest thy people with peace." As many as forty-five cumbersome words are employed merely to indicate that שְׁהֵיְיָ is omitted from the *Kiddush* on the last two nights of *Pesah*. The direction is phrased obscurely enough to perplex the reader whenever he recites the *Kiddush* for festivals. The well-known blessing over cakes and pastry bears a heading of no less than twenty-two words such as "the five species of grain . . . oats and spelt." What does it all mean? The answer can be put in one word: confusion. As a result of poor arrangement and inadequate instructions, comparatively few worshipers ever succeed in properly reciting the full *Musaf* for *Hol ha-Mo'ed Sukkoth*.

Some translators, unfortunately, have failed in their task of making intelligible the meaning of the prayers. In their carelessness, they have imitated the antiquated versions of the Bible that abound in phrases like "yielded up the ghost" instead of *died*, and filled the Siddur with a mass of words which convey little meaning to the mind of the modern Jew. The general complaint that "we do not understand what we say" is an indictment against many translations of the Siddur.

"Bible English" has inevitably hindered many from gaining a wholesome appreciation of the Siddur. If translation is to facilitate a proper understanding of the original, it must be freed from archaic forms like this: "Thou sawest the afflictions of our fathers . . . and heardest their cry . . . and shewedst signs and wonders." Unquestionably irritating are expressions such as "he gathereth the outcasts of Israel"; "he hath lifted up a horn for his people"; "as for me, in the abundance of thy lovingkindness will I come into thy house." To the modern reader, *dispersed* is undoubtedly better

than "outcasts," and *raised the strength* more idiomatic than "lifted up a horn." Since the future tense in Hebrew often denotes repeated acts in the present, the correct form is *by thy abundant grace I enter thy house*. **אֲנִי אָבוֹא** simply means *I enter*. The circumlocution "and as for me," repeated four times in **מִה־טָבוֹ**, is not implied in **וְאֲנִי**.

The fault of some translations is their literalness. Good translators should seek to make the original as clearly understood as possible; they cannot avoid being also interpreters. Words should be translated according to their context. It is decidedly wrong to use invariably the same English word to represent the same Hebrew word. Utterly misleading is a rendering such as "precious in the sight of the Lord is the death of his saints" (Psalm 116:15). The adjective **יָקָר** in this verse does not mean "precious" but *grievous*. The verb **אַסַּף** is not restricted to one connotation only and does not always mean "to gather." Thus, **וְאִסַּפְתּוּ אֶל תּוֹךְ בֵּיתְךָ** (Deuteronomy 22:2) signifies *you shall take it home*, and **אַסַּף יָדְךָ** (I Samuel 14:19) means *withdraw your hand*. Hence, the rendering "he gathered up his feet into the bed" (Genesis 49:33) is more ludicrous than authentic.

Every student of Hebrew knows that **בֶּן** is not always the equivalent of *a son*. It frequently denotes age, membership in a definite class, or the possession of some quality. Similarly, **אִישׁ** and **בָּעַל** are often used interchangeably to characterize a person. Thus, **אִישׁ לָשׁוֹן** (Psalm 140:12) means *a slanderer*, and **אִישׁ מִלְחָמָה** (Exodus 15:3) *a warrior*. Hence, the rendering "the Lord is a man of war" is erroneous and nothing short of sacrilegious. "The children of thy covenant" is a mistranslation for *thy people of the covenant*. The term **בֶּר מִצְוָה** is applied in the Talmud to every adult Israelite in the sense of *man of duty* and not "son of the commandment."¹ Similarly, **בֶּר דִּעַת** is the counterpart of **אִישׁ דִּעַת**

¹ Baba Metsi'a 96a.

and signifies *a sensible man*. A telling argument against literalness is the awkward rendering of four Hebrew words (וְנָאֵלוּ מִיָּד חֲזָק מִמֶּנּוּ): “and redeemed him from the hand of him that was stronger than he” (Jeremiah 31:10), meaning *he saved him from a stronger power*. This is typical of what has crept into the Siddur’s translation as a result of copying from men unfamiliar with idiomatic Hebrew.

Herder, the famous poet and philosopher of the 18th century, declared that it is worthwhile studying the Hebrew language for ten years in order to read Psalm 104 in the original. This statement is applicable to all biblical poetry, which is highly figurative and does not readily lend itself to translation. “Let his horn be exalted”; “that my glory may sing praise unto thee . . .” What precisely can these convey to the English reader? The term “horn” in Hebrew frequently signifies strength or dignity. The word “glory” is occasionally used to denote soul.

In examining the translations of the Siddur one encounters expressions like “As for me, may my prayer unto thee be in an acceptable time” instead of *I offer my prayer to thee at a time of grace*, alluding to the time of public worship.¹ “The habitation of thy house,” as redundant as “the tent of my house” (Psalm 132:3), simply means *thy abode* (בֵּית-מֵעוֹן בֵּית). “Answer me in the truth of thy salvation” hardly makes any sense. Proper translation would give *answer me with thy saving truth*. The word “truth” is often identical with mercy and kindness; for example, “thy kindness and thy truth shall ever preserve me” (Psalm 40:12).

In the opening sentence of the *Kedushah* one is puzzled by “the mystic utterance,” a mistranslation of שִׁיחַ סוֹד.² The reference is of course to the phrase *holy, holy, holy*, chanted by the assembly of angels in the vision of Isaiah. The word סוֹד occurs here and

¹ Berakhoth 8a. ² Compare the Sephardic version of the *Kedushah*.

there in the sense of *council, assembly*, and has nothing to do with mystery.¹ סוד שְׂרָפִי קֹדֶשׁ in the *Kedushah* is the equivalent of סוד קְדוּשִׁים in Psalm 89:8. Similarly, in the *Hymn of Glory* “the mystic utterance of thy servants” should be corrected to *amidst thy servants*.

The famous poem *Adon Olam* celebrates the eternity of God, and yet the initial phrase אֲדוֹן עוֹלָם is invariably translated “Lord of the universe” instead of *Eternal Lord*. The terms הַיָּמִים and זְמַנִּים are frequently used synonymously in the sense of *festivals*, and yet זְמַן חֲרוּתֵנוּ is generally rendered “the Season of our Freedom” instead of *our Festival of Freedom*. גֵּרֵי הָאֶרֶץ means *the true proselytes*, that is, those who have accepted Judaism out of inner conviction; it does not mean “strangers of righteousness” or “proselytes of righteousness.” הַמֵּי־חֲדָיִים בְּתֵי כְנִסְיוֹת signifies *who dedicate synagogues*, and not “who unite to form synagogues.”²

The oft-repeated “Blessed be the name of his glorious kingdom” is incorrectly translated. Equally incorrect is “Blessed be his name, whose glorious kingdom” or “Blessed be his glorious kingdom.” *His glorious Majesty*—God himself—is here the object of praise, and not his kingdom. The response בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ, which was used in the Temple in place of Amen,³ is the equivalent of the *Kaddish* response הָאֵל שְׁמֵהּ רַבָּא מְבָרַךְ (“may his great name be blessed”).⁴ שֵׁם כְּבוֹד מַלְכוּתוֹ connotes *His Majesty the King*, a circumlocution for the name of God and similar to שֵׁם כְּבוֹדוֹ (Psalm 72:19).

Translators have rendered the *Modim* passage variously: “We give thanks unto thee, for thou art . . . the God of our fathers for ever and ever”; “We acknowledge thee that thou art the Lord our God to all eternity and God of our fathers”; “We thankfully acknowledge thee . . . our fathers’ God to all eternity.” Closer in-

¹ Genesis 49:6; Psalms 89:8; 111:1; Jeremiah 15:17. ² Singer, *Daily Prayer Book*, page 152. ³ Ta’anith 16b. ⁴ Compare Daniel 2:20. Targum Yerushalmi (Deuteronomy 6:4) interchanges the two formulas.

spection shows that this sentence is based on Psalm 79:13 and should read: *We ever thank thee, who art the Lord our God and the God of our fathers.* Unaware that the phrase “evening, morning and noon” refers to the three daily services, they have construed it as if it were a dangling modifier of another phrase. Correctly translated, the third sentence of *Modim* ought to read: *In every generation we will thank thee . . . evening, morning and noon.* Others apparently thought that the original text was in need of some repair, so they paraphrased it: “We thank thee . . . for the wonderful gifts which thou dost dispense unto us morning, noon, and night.”

There are translators who indulge in periphrastic and verbose locutions like “in the flowering of thy saving power gives life”; “even as in the prophet’s vision the choir of holy Seraphim in triple consecration call with sweet word one unto another.” A good translation ought to be authentic and free from deceptions. One must not read into the original what is not there. No new poetry should be introduced into the Siddur presumably as the translation of the Hebrew text. The meaning ought to be preserved as close to the original as possible. The poem “Rock of Ages,” for example, is certainly not a translation of the familiar *Hanukkah* hymn *Ma’oz Tsur*.

The Siddur contains prayer-poems which should be annotated but not translated. Such are the *הַשְּׁנוּנוֹת*, replete with historical and midrashic allusions and constructed in an involved poetic fashion. They comprise many intricate acrostics and a variety of Hebrew synonyms which, if translated, are likely to create a wrong impression and confuse the reader. One of these prayer-poems is composed of an interesting alphabetic list of twenty-two Hebrew synonyms for the Temple; another presents an alphabetic description of Israel’s qualities; a third enumerates types of locusts and destructive forces of nature mentioned in the Bible. It may well be

said that the editions that have included the available English translation of the *Hoshanoth* have not been enhanced by it. The *Hoshanoth* can be appreciated only in the Hebrew.

III

The present edition of the complete Siddur abides by the wise counsel of Rabbi Judah of Regensburg, who wrote in the twelfth century: "He who copies a prayerbook . . . ought to copy every recurrent passage to the end, thereby dispensing with the worshiper's need of searching for it . . ." ¹ In this volume each of the services is arranged as a completely integrated unit so that the worshiper is not called upon to search from page to page and to commute from reference to reference. The directions are explicit, brief and to the point. The traditional text is left intact, carefully vocalized, and divided into sentences and clauses by the use of modern punctuation marks.

Festival services such as *Tal* and *Geshem*, *Akdamuth* and *Hoshanoth*, have been included in this edition in view of the fact that copies of the special prayerbooks for *Pesah*, *Shavuoth* and *Sukkoth* are not always available in sufficient numbers. On the other hand, portions of the High Holyday services have not been made part of this edition. Their inclusion is unwise and even misleading; because of their wide range and variety, the prayers recited on *Rosh Hashanah* and *Yom Kippur* are properly situated in the *Mahzor* and should not be embodied in the regular daily Siddur.

Obvious errors found in current editions of the Siddur have been removed. Instead of לְכָל, the variant וְכָל has been adopted as the correct reading in the fifth verse of *Yigdal*.² This verse is the poetic counterpart of Maimonides' fifth principle that the Creator is the only one to whom it is proper to address our prayers; hence,

¹ Sefer Ḥasidim, 881. ² The curious statement in the Jewish Encyclopedia that the poet devoted eight years to improving and perfecting the excellent poem *Yigdal* is based on a misunderstanding of a Hebrew passage quoted by S. D. Luzzatto (see my article in *ספר השנה ליהודי אמריקה*, 1946, page 335).

it is wrong to translate here: "To every creature he teacheth his greatness and his sovereignty." Through the change of a single character (וְכָל in place of לְכָל), the fifth verse of *Yigdal* corresponds exactly to the fifth principle of faith formulated by Maimonides: *Every creature must declare his greatness and his kingship*; that is, everyone must pray to God.

In the Baraitha of Rabbi Ishmael, enumerating the thirteen principles upon which the talmudic exposition of the Bible is based, the ninth principle as well as the tenth contains the word אַחֵר and not אֶחָד. The correct reading is found on the first page of *Sifra* and in some rare *Siddurim*, thus: כָּל דָּבָר שֶׁהִיא בְּכָלל וְיֵצֵא מִן הַכָּלל . . . כָּל דָּבָר שֶׁהִיא בְּכָלל וְיֵצֵא מִן הַכָּלל לְטַעֲוֹן טַעֲוֹן אַחֵר שֶׁהוּא כַעֲנוּיָו. לְטַעֲוֹן טַעֲוֹן אַחֵר שֶׁלֹא כַעֲנוּיָו.

לְעֵלָּא לְעֵלָּא, the phrase used in the *Kaddish* during the High Holyday period, is a reproduction of the Targum on מְעַלְהָ מְעַלְהָ (Deuteronomy 28:43). Though it means *higher and higher*, it is analogous to all adverbs which are repeated without the use of a conjunction for the purpose of intensification and emphasis; examples: מְאֹד מְאֹד, מְטָה מְטָה, מְעֵט מְעֵט, סָבִיב סָבִיב. In none of these instances does the Targum add the letter ו as a conjunction.

The phrasing וְלֵעוֹלָם לֹא נִבּוֹשׁ כִּי בָּךְ בְּטַחָנוּ in the *Shemoneh Esreh* corresponds to בָּךְ חֲסִיתִי, אֵל אֲבוֹשָׁה לְעוֹלָם in Psalm 71:1. It means *may we never come to shame, for in thee we trust*. This reading has been adopted here on the basis of *Mahzor Vitry* (page 67) and the Sephardic editions. Additional support for this reading is offered by the expression שְׁלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד in the grace recited after meals.

In the prayer הוּא יִפְתָּח לִבֵּנוּ, וְכָא לְצִיּוֹן, the correct reading . . . לְעֲשׂוֹת רְצוֹנוֹ ("may he open our heart . . . to do his will") is found in the Spanish Siddur. The reading וְלַעֲשׂוֹת ("and to do") is the result of a dittography; that is, the last letter of the preceding word has been erroneously repeated.

In the *Zemiroth*, or Sabbath Hymns, the following necessary emendations have been made. In *Yah Ribbon*, the phrase **שִׁפְרִי לְהַחֲרִיב** is borrowed from Daniel 3:32 and signifies *it is my pleasure to declare*. The variants **לְהַחֲרִיב קִדְמָךְ** and **שִׁפְרִי קִדְמָךְ** are without basis. **עַד אַנָּה תוֹנִינִי נַפֶּשׁ** ("how long will you torment a soul") is taken from Job 19:2. The author of **בְּרוּךְ אַל עֲלִיּוֹן** undeniably employed **תוֹנִינִי** as a verb, exactly as in the biblical phrase, and did not coin a new noun **תוֹנִיּוֹן**.

In the grace, the phrase **הִנֵּה לָנוּ הַיְיָ לָנוּ** has been corrected to **הִנֵּה לָנוּ**, a reading based on several texts, including those of Saadyah Gaon and of Maimonides.¹ The use of **הִנֵּה** as an imperative in the singular is an obvious error.

Rabbi Jacob Emden of the 18th century called attention to a printer's error in the case of the parenthetical clause, "Our God and God of our fathers, be pleased with our rest," inserted in the passage **וְהִשְׁתַּאֲנֵן** on festivals occurring on a Sabbath. Only the two words **רְצֵה בְּמַנוּחָתֵנוּ** ("be pleased with our rest") directly apply to the Sabbath; the address to God applies to the remainder of the passage as well and should not be inserted within parentheses.

Every effort has been exerted to make the new translation of the Siddur readily intelligible to the modern reader. Wherever necessary, an interpretive phrase has been inserted within square brackets, so that the student may apprehend the thought immediately. No pronouns have been capitalized, because the frequent use of capitals makes for confusion. The example of English Bibles has been followed in this respect. The pronouns *thou* and *thee* have been retained where they are addressed to God, since they convey a more reverent feeling than the common *you*. The diction has not been allowed to reach the level of everyday English in view of the exalted literary tone of the Siddur.

¹Baer, *Avodath Yisrael* (page 557), quotes the correct reading from Saadyah Gaon, Maimonides and others, but decides against it because he misreads **הִנֵּה** in place of **הִנֵּחַ**.

The following parallel columns will illustrate the difference between the old English translation and the new. The extracts for comparison are taken from the grace after meals.

THE NEW TRANSLATION

Blessed art thou . . . who sustainest the whole world with goodness, kindness and mercy. Thou givest food to all creatures.

Through thy abundant goodness we have never yet been in want; may we never be in want of sustenance for thy great name's sake. Thou sustainest all, doest good to all, and providest food for all . . .

We thank thee . . . for having given a lovely and spacious land to our fathers as a heritage . . . for thy covenant . . . for the life, grace and kindness thou hast bestowed on us; and for the sustenance thou grantest us continuously.

May the Merciful One bless . . . their entire family and all that is theirs. May he bless all alike with a perfect blessing even as our forefathers . . . were blessed in every way.

THE OLD TRANSLATION

Blessed art thou . . . who feedest the whole world with thy goodness, with grace, with loving kindness and tender mercy; thou givest food to all flesh.

Through thy great goodness food hath never failed us; O may it not fail us for ever and ever for thy great name's sake, since thou nourishest and sustainest all beings, and doest good unto all, and . . .

We thank thee . . . because thou didst give as an heritage unto our fathers a desirable, good and ample land . . . as well as for thy covenant . . . the life, grace and loving kindness which thou hast vouchsafed unto us, and for the food wherewith thou dost constantly feed and sustain us on every day, in every season, at every hour.

May the All-merciful bless . . . them, their household, their seed and all that is theirs, us also and all that is ours, as our fathers . . . were blessed each with his own comprehensive blessing; even thus may he bless all of us together.

Here and there new interpretations have been given to biblical passages. The usual translation of Song of Songs 5:8, for example, is not satisfactory. It reads: "If you find my beloved, what will ye tell him? that I am love-sick." This has been corrected to read: *If you find my beloved, do not tell him that I am love-sick*. Thus, the word **מֵה** has been rendered in the sense of *not*. In the Arabic, the same particle is constantly used as a negative. Similarly, **מֵה תַעֲרִירִי** **אִם תַעֲרִירִי יָאֵם** **וּמֵה תַעֲזִירִי אֶת הָאֲהָבָה** **תַעֲזִירִי אֶת הָאֲהָבָה** (Song of Songs 2:7; 8:4) is here translated: *Do not stir up, do not rouse love; that is, it must come spontaneously*.

Where a given verse is quoted for homiletical purposes, the entire passage would lack coherence should that verse be translated literally. For instance, the phrase **לְמַעַן צִדְקוֹ** (Isaiah 42:21) literally refers to God's righteousness, but in a Mishnah passage it is taken as an allusion to the potential righteousness of Israel. Hence, the biblical verse cited by Rabbi Hananya ben Akashya has been translated here: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious" (page 484).

The benedictions are phrased essentially in biblical style. "Blessed art thou, O Lord" is a phrase borrowed from Psalm 119:12, while "King of the universe" is taken from Jeremiah 10:10. Since the verb **בָּרַךְ** originally connotes *to bend the knees*, that is, to worship (Psalm 95:6), it would certainly be better to translate **בָּרַךְ אַתָּה** *worshipped art thou*; but this would be too much of a deviation from the long established "blessed art thou." Abrupt transitions from the second person to the third person occur in the benedictions as in all biblical poetry. English syntax, on the other hand, does not tolerate such transitions. For this reason, the benedictions must be rendered consistently in the second person.

A running commentary has been provided in the present edition of the Siddur to explain various points of interest. Without accompanying illustrations even the best and most lucid translation

cannot make clear, for example, the well-known tannaitic passage that lists the thirteen principles upon which the talmudic interpretation of the Bible is based. Included in the Siddur in order to complete the daily minimum of study required of every Jew, they are on the lips of countless worshippers. Yet very few have learned precisely what these important principles are, because the old translation is too obscurely worded for the student to make out its meaning.

Designed for laymen, the footnotes are written in non-technical style and contain no abbreviations. To save space they include references only to original sources which do not bear long titles. Great authorities like Amram Gaon, Saadyah Gaon, Rashi, Maimonides and their works on the Siddur are mentioned only on rare occasions. The footnotes embody illuminating information derived from a wide range of commentaries and works of scholars like Abrahams, Baer, Berliner, Dembitz, Elbogen, Finkelstein, Friedlander, Ginzberg, Heidenheim, Idelsohn, Pool, and Yaavets. Each note begins with a Hebrew catchword, and is so worded that anyone can readily find the explanation he seeks.

The biblical references at the bottom of the English pages serve to indicate the central source of whatever has gone into the composition of the Siddur. The biblical phrases and expressions woven into the texture of the liturgical poems are indicated in the notes which, at the same time, contain biographical sketches of the authors.

It is hoped that a better and more widely disseminated understanding of our religious resources will result from this edition. It remains only to emphasize that such an inspiring book as the Siddur does not become the real possession of a person unless its contents are impressed upon his mind and influence his everyday life.

PHILIP BIRNBAUM

January, 1949.

שְׁחֵרִית לִילָדִים

Upon awakening in the morning:

מוֹדָה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיִם, שֶׁהַחֲזִרְתָּ בִּי נִשְׁמָתִי
בְּחֶמְלָה; רַבָּה אֱמוּנָתְךָ.

When washing the hands:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

When putting on the *arba kanfot*:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל מִצְוַת צִיצִית.

When dressed:

תּוֹרָה צִוָּה לָנוּ מֹשֶׁה, מוֹרֶשֶׁה קְהֵלֶת יִעֲקֹב. בְּרָכוֹת יִחְלּוּ
עַל רֹאשִׁי. שְׁמַע בְּנֵי מוֹסֵר אָבִיךָ, וְאַל תִּשָּׁשׁ תּוֹרַת אֲמֹתְךָ.
תּוֹרָה תְּהִי אֱמוּנָתִי, וְאַל שְׂדֵי בַּעֲזָרְתִּי. אֵל מֶלֶךְ נֶאֱמָן. שְׁמַע
יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד. בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם
וָעֶד. וְאַתֶּם הַדְּבָקִים בִּי אֱלֹהֵיכֶם, חַיִּים כָּלְכֶם הַיּוֹם.
לִישׁוּעָתְךָ קָנִיתִי, יְיָ.

אֱלֹהִי, נִצַּר לְשׁוֹנֵי מִרְעָה, וּשְׁפָתִי מִדְּבַר מִרְמָה. פֶּתַח לִבִּי
בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּדְרֹךְ נַפְשִׁי. יִהְיוּ לְרִצּוֹן אֲמָרֵי פִי וְהַגִּידוּן
לִבִּי לְפָנֶיךָ, יְיָ, צוּרִי וְגוֹאֲלִי.

תורה צוה לנו (Deuteronomy 33:4) is the first Hebrew verse which a father is directed to teach his child at a very early age (Sukkah 42a; Maimonides, *Talmud Torah* 1:6). Although the child is held to be free from religious duties, his father is required to make him amenable to them.

MORNING PRAYER FOR CHILDREN

Upon awakening in the morning:

I render thanks to thee, everlasting King, who hast mercifully restored my soul within me; thy faithfulness is great.

When washing the hands:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the washing of the hands.

When putting on the arba kanfoth:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the precept of tsitsith.

When dressed:

The Torah which Moses handed down to us is the heritage of the community of Jacob. May blessings rest on my head. Hear, my son, your father's instruction, and reject not your mother's teaching. The Torah shall be my trust, and the Almighty my help. God is a faithful King. Hear, O Israel, the Lord is our God, the Lord is One. Blessed be the name of his glorious majesty forever and ever. You who cling to the Lord are all alive today. For thy salvation I hope, O Lord.

My God, guard my tongue from evil, and my lips from speaking falsehood. Open my heart to thy Torah, that my soul may follow thy commands. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.

בְּרִכּוֹת הַשָּׁחַר

Upon entering the synagogue:

מָה טָבוּ אֱהָלֶיךָ יַעֲקֹב, מִשְׁכְּנֶיךָ יִשְׂרָאֵל. וְאֲנִי בָרֵב
חֲסִדֶּיךָ אָבָא בֵּיתְךָ, אֲשֶׁתְּחֹה אֶל הַיָּבֵל קִדְשֶׁךָ בִּירְאָתְךָ. יְיָ,
אֶהְבֹּתִי מֵעוֹן בֵּיתְךָ, וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ. וְאֲנִי אֲשֶׁתְּחֹה
וְאֶכְרַעַה, אֲבָרְכָה לִפְנֵי יְיָ עָשִׂי. וְאֲנִי תַפְלְתִּי לְךָ, יְיָ, עַת רְצוֹן;
אֱלֹהִים, בְּרַב-חֲסִדֶּיךָ, עֲנֵנִי בְּאַמֶּת יִשְׁעֶיךָ.

סֵדֶר עֲטִיפַת טָלִית

Before putting on the tallith:

בְּרַבִּי נִפְשִׁי אַתָּה יְיָ; יְיָ אֱלֹהֵי, נִדְלָת מְאֹד, חוֹד וְהָדָר לְבָשֶׁת.
עָטָה אֹזֶר בְּשִׁלְמָה, נוֹטָה שָׁמַיִם בִּירִיעָה.
הִנְנִי מִתְעַטֵּף בְּטָלִית שֶׁל צִיצִת כְּדֵי לְקַיֵּם מִצְוַת בּוֹרְאִי,
בְּכַתוּב בַּתּוֹרָה: וַעֲשֵׂו לָהֶם צִיצִת עַל פְּנֵפֵי בְגָדֵיהֶם לְדָרְתָם.
וּבְשֵׁם שְׁאֲנִי מִתְכַּסֶּה בְּטָלִית בְּעוֹלָם הַזֶּה, בֶּן תּוֹכָה נִשְׁמָתִי
לְהַתְּלִיב בְּטָלִית נָאָה לְעוֹלָם הַבָּא בְּגוֹן עֵדוֹן. אָמֵן.

אֱהָלֶיךָ and *מִשְׁכְּנֶיךָ* are interpreted in the Talmud (Sanhedrin 105b) to refer to synagogues and schools. *עַת רְצוֹן* is taken to mean the time of public worship (Berakhoth 8a).

צִיצִית is a continual reminder of our obligation to keep God's commands. The purple-blue thread (*פתיל תכלת*) entwined in the *tsitsith* was originally its chief distinction. When, however, it became impossible to procure the special dye required, it was made permissible to use white threads alone. Why blue? "Because this color resembles the sea, the sea resembles the sky . . ." (Mena-both 43b).

Four threads are taken, of which one (the *shammash*) is considerably longer than the rest, for each of the four corners of the *tallith*. The four threads are drawn through a small hole or eyelet and the ends brought together. A double knot is tied close to the margin of the *tallith*; the *shammash* is then

PRELIMINARY MORNING SERVICE

Upon entering the synagogue:

How goodly are your tents, O Jacob, your habitations, O Israel!

By thy abundant grace I enter thy house; I worship before thy holy shrine with reverence. O Lord, I love thy abode, the place where thy glory dwells. I will worship and bow down; I will bend the knee before the Lord my Maker. I offer my prayer to thee, O Lord, at a time of grace. O God, in thy abundant kindness, answer me with thy saving truth.¹

PUTTING ON THE TALLITH

Before putting on the tallith:

Bless the Lord, O my soul! Lord my God, thou art very great; thou art robed in glory and majesty. Thou wrappest thyself in light as in a garment; thou spreadest the heavens like a curtain.²

I am enwrapping myself in the fringed garment in order to fulfill the command of my Creator, as it is written in the Torah: "They shall make fringes for themselves on the corners of their garments throughout their generations."³ Even as I cover myself with the tallith in this world, so may my soul deserve to be robed in a beautiful garment in the world to come, in Paradise. Amen.

twisted tightly 7 times round the remaining 7 threads, and another double knot is tied; then round 8 times, and a double knot; then round 11 times, and a double knot; and finally round 13 times, and a double knot. 7 and 8=15 equals the numerical value of יה, 11=יה, and 13=אהר, meaning: The Lord is One. Furthermore, the numerical value of the word ציצית is 600, which with the 8 threads and the 5 knots makes a total of 613, the exact number of the positive (248) and negative (365) precepts of the Torah. This explains the talmudic statement that the wearing of the *tsitsith* is of equal merit with the observance of the whole Torah (Nedarim 25a).

¹ Numbers 24:5; Psalms 5:8; 26:8; 95:6; 69:14. ² Psalm 104:1-2. ³ Numbers 15:38.

When putting on the *tallith*:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַתְעַטֵּף בְּצִיצִית.

תהלים לו, ח-יא

מִה יִקָּר חֲסִידֶךָ, אֱלֹהִים, וּבְנֵי אָדָם בָּצַל בְּנִפְיָהּ יַחֲסִיּוֹן.
יְרִינָן מִדְּשֵׁן בֵּיתֶךָ, וְנַחַל עֲדֻנְיָהּ תִּשְׁקֶם. כִּי עֲמֹה מְקוֹר חַיִּים,
בְּאוֹרֶךָ נִרְאָה אֹרֶךְ. מִשֶּׁךְ חֲסִידֶךָ לִידְעִיָּה, וְצִדְקָתֶךָ לִישְׁרֵי לֵב.
יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתֵּהֵא
חֲשׂוּבָה מִצְוַת צִיצִית זוֹ כְּאֵלוֹ קִנְיַתֶּיךָ בְּכָל פְּרִטְיָהּ וְדִקְדּוּקֶיהָ
וּכְבוֹנִתֶיהָ וְתִרְגָּו מִצְוַת הַתְּלוּיִם בָּהּ. אָמֵן סֵלָה.

סֵדֶר הַנַּחַת תְּפִלִּין

Meditation before putting on the *tefillin*

הֲנִי מְכוֹן בְּהַנַּחַת תְּפִלִּין לְקִיָּם מִצְוַת בּוֹרְאֵי שְׂצוֹנִי לְהַנִּיחַ
תְּפִלִּין, בְּכַתּוּב בַּתּוֹרָה: וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטַטְפֹּת
בֵּין עֵינֶיךָ. וְהֵם אַרְבַּע פָּרָשִׁיּוֹת אֵלּוּ: שְׁמַע, וְהָיָה אִם שָׁמַע,
קִדְּשׁ, וְהָיָה כִּי יִבְרָא, שְׁמִשׁ בָּהֶם יַחֲדוּ וְאַחֲדוּתוֹ יִתְבַּרֵּךְ שְׁמוֹ
בְּעוֹלָם; וְשֶׁנֶּזְכָּר נְסִים וּנְפִלְאוֹת שֶׁעָשָׂה עִמָּנוּ בְּהוֹצִיאֹ אוֹתָנוּ

The *תפלין*, known as *של ראש* (head-phylactery) and *של יד* (hand-phylactery), are made of the skins of clean animals. *Shel rosh* consists of four compartments containing four separate strips of parchment on which are written four biblical passages (Exodus 13:1-10, 11-16; Deuteronomy 6:4-9 and 11:13-21). *Shel yad* consists of a single compartment, and contains the same four passages written in four parallel columns on a single piece of parchment. *Shel rosh* has on the outside two *shins* (ש), one with three strokes being to the right of the wearer, and one with four strokes to the left. The *shin* together with the letters formed by the knots of the two straps make up the letters of *שרי* (Almighty). The seven strokes of the two *shins* equal the number of times the *retsua* is wound around the arm.

There was a difference of opinion between Rashi and his grandson Rabbi Jacob ben Meir (*Rabbenu Tam*) as to the order in which the four biblical se-

When putting on the tallith:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to enwrap ourselves in the fringed garment.

Psalm 36:8-11

How precious is thy kindness, O God! The children of men take refuge in the shadow of thy wings. They have their fill of the choice food of thy house, and thou givest them drink of thy stream of delights. For with thee is the fountain of life; by thy light do we see light. Continue thy kindness to those who know thee, and thy righteousness to the upright in heart.

May it be thy will, Lord our God and God of our fathers, that my observance of this precept of *tsitsith* be considered as if I fulfilled it with all its particulars, details and implications, together with the six hundred and thirteen precepts that are related to it. Amen.

PUTTING ON THE TEFILLIN

Meditation before putting on the tefillin

By putting on the tefillin I intend to fulfill the command of my Creator, who has commanded us to wear tefillin, as it is written in the Torah: You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.¹ The tefillin contain four sections of the Torah² which proclaim the absolute unity of God, blessed be his name, and remind us of the miracles and wonders which he did for us when he brought us out from

lections should be arranged and inserted in the compartments of the *tefillin*. We follow the opinion of Rashi. However, some people wear two types of *tefillin*, prepared according to Rashi and according to *Rabbenu Tam*, in order to be certain of performing their duty properly.

The *tefillin* are not worn on Sabbaths and festivals because, like the *tefillin*, Sabbaths and festivals are themselves regarded as signs of the covenant relation between God and Israel.

... הנוי מכין is derived from the Siddur of Rabbi Isaiah Horowitz (1555-1630), author of *שני לוחות הברית* (שלי"ה). This meditation contains the thought that by wearing the *tefillin* on the head and near the heart we are made conscious of our duty to employ our thoughts and emotions in the service of God.

¹ Deuteronomy 6:8. ² Deuteronomy 6:4-9; 11:13-21; Exodus 13:1-10; 11-16.

ממַצְרִים, וְאֲשֶׁר לוֹ הִכָּת וְהַמְּשָׁלָה בְּעֵלְיוֹנִים וּבַתְּחִתּוֹנִים
לַעֲשׂוֹת בָּהֶם בְּרָצוֹנוֹ. וְצִוְּנוּ לְהִנִּיחַ עַל הַיָּד לְזִכְרוֹן זְרוּעוֹ
הַנְּטוּיָה; וְשֶׁהִיא נֶגֶד הַלֵּב, לְשַׁעֲבֵד בָּזֶה תַּאֲזוֹת וּמַחֲשָׁבוֹת לִבְנוֹ
לַעֲבוֹדָתוֹ, יִתְבַּרֵּךְ שְׁמוֹ; וְעַל הָרֹאשׁ נֶגֶד הַפֶּה, שֶׁהַנִּשְׁמָה
שְׂבַמְחִי עִם שְׂאֵר חוּשֵׁי וְכַחוּמֵי כָּלֶם יִהְיוּ מְשַׁעֲבָדִים לַעֲבוֹדָתוֹ,
יִתְבַּרֵּךְ שְׁמוֹ. וּמִשְׁפַּע מִצְּנוֹת תַּפְלִין יִתְמַשֵּׁךְ עָלַי לְהִיּוֹת לִי חַיִּים
אֲרָכִים וְשֹׁפַע קָדֵשׁ וּמַחֲשָׁבוֹת קְדוּשׁוֹת, בְּלִי הִרְהוּר חֲטָא וְעוֹן
כָּלֵל, וְשֵׁלָא יִפְתָּנוּ וְלֹא יִתְנַרֶּה בְּנוּ יֵצֵר הָרַע, וְיִנְיִחְנוּ לַעֲבוֹד
אֶת יי באֲשֶׁר עִם לִבְבָּנוּ. אָמֵן.

When placing the *tefillin* on the left arm:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוְּנוּ לְהִנִּיחַ תַּפְלִין.

When placing the *tefillin* on the forehead:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוְּנוּ עַל מִצְּנוֹת תַּפְלִין.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.
וּמַחֲכֵמֶתָ, אֵל עֲלִיוֹן, תַּאֲצִיל עָלַי, וּמְבִינֶתָ תְּבִינִי;
וּבַחֲסִידָה תְּגִדִּיל עָלַי, וּבְגִבּוֹרֶתָהּ תַּצְמִית אֵיבֵי וְקָמִי; וְשָׁמֹן
הַטּוֹב תַּרְיֵק עַל שִׁבְעָה קָנִי הַמְּנוּרָה לְהַשְׁפִּיעַ טוֹבָה
לְבְּרִיּוֹתֶיהָ. פּוֹתֵחַ אֶת יָרֵךְ, וּמִשְׁבִּיעַ לְכָל חַי רָצוֹן.

When winding the *retsuah* three times round the middle finger:

וְאֶרְשָׁתִּיד לִי לְעוֹלָם, וְאֶרְשָׁתִּיד לִי בְּצִדְקָה וּבְמִשְׁפָּט וּבַחֲסֵד
וּבְרַחֲמִים. וְאֶרְשָׁתִּיד לִי בְּאַמוּנָה, וְיִדְעַתָּ אֶת יי.
וְיֵהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּהְיֶה

Egypt, he who has the power and the dominion over the heavenly and the earthly creatures to deal with them as he pleases. He has commanded us to wear tefillin on the arm in memory of his outstretched arm; opposite the heart, to intimate that we ought to subject our heart's desires and designs to the service of God, blessed be he; and on the head opposite the brain, to intimate that the mind which is in the brain, and all senses and faculties, ought to be subjected to his service, blessed be he. May my observance of the tefillin precept bring me long life, holy inspiration and sacred thoughts, and free me from any sinful reflection whatever. May the evil impulse never tempt us, but leave us to serve the Lord as our heart desires.

When placing the tefillin on the left arm:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to wear tefillin.

When placing the tefillin on the forehead:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the precept of tefillin.

Blessed be the name of his glorious majesty forever and ever.

Supreme God, thou wilt imbue me with thy wisdom and thy intelligence; in thy grace thou wilt do great things for me; by thy might thou wilt cut off my foes and my adversaries. Thou wilt pour the good oil into the seven branches of the *Menorah* so as to bestow thy goodness upon thy creatures. Thou openest thy hand, and satisfiest every living thing with favor.¹

When winding the retsuah three times round the middle finger:

I will betroth you to myself forever; I will betroth you to myself in righteousness and in justice, in kindness and in mercy. I will betroth you to myself in faithfulness; and you shall know the Lord.²

May it be thy will, Lord our God and God of our fathers, that

קני המנורה symbolically represent the continents of the earth.

¹ Psalm 145:16. ² Hosea 2:21-22.

חשובה מצות הנחת תפלין זו כאלו קנימתיה בְּכָל פְּרִטְיָה ודקדוקיה וכנגותיה ותרי"ג מצות התלויים בה. אמן סלה.

שמות יג, א-טז

וַיְדַבֵּר יי אֵל מֹשֶׁה לֵאמֹר: קִדְש־לִי כָל בְּכוֹר, פֶּטֶר כָּל רֶחֶם בְּבִנֵי יִשְׂרָאֵל, בְּאָדָם וּבַבְּהֵמָה, לִי הוּא. וַיֹּאמֶר מֹשֶׁה אֶל הָעָם: זָכוֹר אֶת הַיּוֹם הַזֶּה אֲשֶׁר יֵצְאתֶם מִמִּצְרַיִם, מִבֵּית עַבְדִּים, כִּי בָחַזַק יָד הוֹצִיא יי אֶתְכֶם מִזֶּה; וְלֹא יֵאָכֵל חֶמֶץ. הַיּוֹם אַתֶּם יֹצְאִים, בְּחֹדֶשׁ הָאָבִיב. וְהָיָה כִּי יִבְרָאֵה יי אֶל אֶרֶץ הַכְּנַעֲנִי, וְהַחֲתִי וְהָאֱמֹרִי וְהַחִוִּי וְהַיְבוֹסִי, אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לֵאמֹר: אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ, וְעַבְדְּתָה אֶת הָעַבְדָּה הַזֹּאת בְּחֹדֶשׁ הַזֶּה. שִׁבְעַת יָמִים תֹּאכַל מִצֵּת, וּבַיּוֹם הַשְּׁבִיעִי חֹג לִי. מִצֹּת יֵאָכֵל אֶת שִׁבְעַת הַיָּמִים, וְלֹא יִרְאֶה לָּךְ חֶמֶץ וְלֹא יִרְאֶה לָּךְ שָׂאֵר בְּכָל גִּבְלָךְ. וְהִנֵּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בַּעֲבוּר זֶה עָשָׂה יי לִי בְּצֵאתִי מִמִּצְרַיִם. וְהָיָה לָּךְ לְאוֹת עַל יָדְךָ, וּלְזָכְרוֹן בֵּין עֵינֶיךָ, לְמַעַן תִּהְיֶה תּוֹרַת יי בְּפִיךָ, כִּי בִיד חֲזָקָה הוֹצִיאָה יי מִמִּצְרַיִם. וְשִׁמְרָתָה אֶת הַחֻקָּה הַזֹּאת לְמוֹעֲדָהּ מִיָּמִים יְמִימָה. וְהָיָה, כִּי יִבְרָאֵה יי אֶל אֶרֶץ הַכְּנַעֲנִי, בְּאֲשֶׁר נִשְׁבַּע לָּךְ וּלְאַבְרָהָם, וְנִתְּנָה לָּךְ. וְהַעֲבַדְתָּ כָּל פֶּטֶר רֶחֶם לִי; וְכָל פֶּטֶר שֹׁנֵר בַּהֶמָּה אֲשֶׁר יִהְיֶה לָּךְ, חֲזָקִים, לִי. וְכָל פֶּטֶר חֲמֹר תִּפְדֶּה בִּשָּׂה, וְאִם לֹא תִפְדֶּה וְעַרְפָּתוֹ; וְכָל בְּכוֹר אָדָם בְּבִנְיָה תִּפְדֶּה. וְהָיָה, כִּי יִשְׁאֲלֶךָ בְּנֶךָ מָחָר לֵאמֹר מָה זֹאת, וַאֲמַרְתָּ אֵלָיו: בָּחַזַק יָד הוֹצִיאָנוּ יי מִמִּצְרַיִם, מִבֵּית עַבְדִּים. וַיְהִי כִּי הִקְשָׁה פָּרְעֹה לְשַׁלְּחָנוּ, וַיַּהֲרֹג יי כָּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם,

my observance of this precept of tefillin be considered as if I fulfilled it with all its particulars, details and implications, together with the six hundred and thirteen precepts that are related to it. Amen.

Exodus 13:1-16

The Lord spoke to Moses, saying: "Consecrate all the first-born to me, whatever is first-born in Israel, of man or of beast, for it belongs to me."

Moses said to the people: "Remember this day, in which you came out of Egypt, out of a house of slavery; for by a strong hand the Lord brought you out of this place; no leavened bread shall be eaten. This day you are leaving, in the month of Abib. And when the Lord will bring you into the land of the Canaanite, the Hittite, the Amorite, the Hivvite, and the Jebusite, which he swore to your fathers he would give you, a land flowing with milk and honey, then you shall perform this service in this month: For seven days you shall eat unleavened bread, and on the seventh day there shall be a festival in honor of the Lord. Unleavened bread shall be eaten throughout the seven days; no leavened bread shall be seen in your possession, nor any leaven, anywhere in your territory. And you shall tell your son on that day, saying: This is on account of what the Lord did for me when I left Egypt. It shall serve you as a sign on your hand, and as frontlets between your eyes, so that the Lord's teaching may be ever in your mouth; for by a strong hand the Lord brought you out of Egypt. You shall observe this ordinance at its proper time from year to year.

"And when the Lord will bring you into the land of the Canaanite, as he swore to you and to your fathers, and will give it to you, you shall make over to the Lord whatever is first-born; all the firstlings of the young animals that you will have, the males, shall be the Lord's. Every firstling ass, however, you shall redeem with a lamb; but if you will not redeem it, then you shall break its neck; and every first-born son of yours you shall redeem. And when your son asks you in time to come: What does this mean? You shall tell him: By a strong hand the Lord brought us out of Egypt, out of a house of slavery; and when Pharaoh made difficulties about letting us go, the Lord slew every first-born in the

מִבְּכוֹר אֲדָם וְעַד בְּכוֹר בְּהֵמָה, עַל בֶּן אֲנִי זִכָּת לִי כָּל פֶּטֶר
רָחֵם, הַזְכָּרִים, וְכָל בְּכוֹר בְּנֵי אֲפֻדָּה. וְהָיָה לְאוֹת עַל יְדָכָה,
וּלְטוֹשֶׁפֶת בֵּין עֵינֶיךָ, כִּי בְּחֶזֶק יָד הוֹצִיאָנוּ יְיָ מִמִּצְרָיִם.

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ	בְּטָרִם־כָּל יִצִּיר נִבְרָא.
לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כָּל	אֲזִי מָלַךְ שְׁמוֹ נִקְרָא.
וְאַחֲרֵי בְּכָלוֹת הַכָּל	לְבַדּוֹ וּמְלוֹךְ נִזְרָא.
וְהוּא הָיָה וְהוּא הָיָה	וְהוּא יְהִיָּה בְּתַפְאָרָה.
וְהוּא אֶחָד וְאֵין שְׁנֵי	לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.
בְּלִי רֵאשִׁית בְּלִי תַּבְלִית	וְלֹא הָעֵז וְהַמְשָׁרָה.
וְהוּא אֵלֵי וְחִי גָאֵלֵי	וְצוֹר חֲבֵלֵי בַּעֲת צָרָה.
וְהוּא נָסִי וּמַנּוּס לִי	מָנַת בּוֹסֵי בְיוֹם אֶקְרָא.
בְּיָדוֹ אֶפְקִיד רוּחִי	בַּעֲת אִישׁוֹן וְאַעִירָה.
וְעַם רוּחִי גּוֹיֵתִי	יְיָ לִי וְלֹא אֵירָא.

יִגְדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח	נִמְצָא וְאֵין עֵת אֵל מְצִיאֻתוֹ.
אֶחָד וְאֵין יָחִיד בְּיַחְדּוֹ	נַעֲלָם וְגַם אֵין סוּף לְאַחֲדוּתוֹ.
אֵין לוֹ דְּמוּת הַנּוֹף וְאֵינוּ גוֹף	לֹא נַעֲרוֹךְ אֵלָיו קִדְשָׁתוֹ.
קִדְמוֹן לְכָל דָּבָר אֲשֶׁר נִבְרָא	רֵאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ.
הֵנוּ אֲדוֹן עוֹלָם וְכָל נּוֹצֵר	יּוֹרָה גִּדְּלָתוֹ וּמַלְכוּתוֹ.

treats of God's omnipotence and providence. This noble hymn has been attributed to various poets, particularly to Solomon ibn Gabirol who flourished in Spain during the eleventh century. It has been part of the morning service since the fifteenth century. It is composed of ten lines, each of which consists of twelve syllables. A single rhyme runs through it.

ידל is a summary of the thirteen principles of faith formulated by Maimonides in his commentary on the Mishnah (Sanhedrin 10:1). This poem was composed by Daniel ben Judah of Rome (fifteenth century). One rhyme runs through all its thirteen lines, each of which consists of sixteen syllables. The variant reading וכל נוצר in the fifth line brings out the full meaning of Maimonides' fifth principle that God alone must be worshiped. יורה is used

land of Egypt, the first-born of both man and beast; that is why I sacrifice to the Lord every first-born male animal, but I redeem all my first-born sons. This shall serve as a sign on your hand, and as frontlets between your eyes; for the Lord brought you out of Egypt by a strong hand."

ADON OLAM

He is the eternal Lord who reigned
 Before any being was created.
 At the time when all was made by his will,
 He was at once acknowledged as King.
 And at the end, when all shall cease to be,
 The revered God alone shall still be King.
 He was, he is, and he shall be
 In glorious eternity.
 He is One, and there is no other
 To compare to him, to place beside him.
 He is without beginning, without end;
 Power and dominion belong to him.
 He is my God, my living Redeemer,
 My stronghold in times of distress.
 He is my guide and my refuge,
 My share of bliss the day I call.
 To him I entrust my spirit
 When I sleep and when I wake.
 As long as my soul is with my body
 The Lord is with me; I am not afraid.

YIGDAL

1. Exalted and praised be the living God!
 He exists; his existence transcends time.
2. He is One—there is no oneness like his;
 He's unknowable—his Oneness is endless.
3. He has no semblance—he is bodiless;
 Beyond comparison is his holiness.
4. He preceded all that was created;
 The First he is though he never began.
5. He is the eternal Lord; every creature
 Must declare his greatness and his kingship.

here in the sense of *יָיִר*, *יִסְפָּר* (see Job 12:7-8; Psalm 145:6-12). In Erubin 66a, *יִירָה* is taken as the equivalent of *יִתְפַּלֵּל*.

שָׁפַע נְבוֹאָתוֹ נִתְּנוּ אֵל
 לֹא קָם בְּיִשְׂרָאֵל בְּמִשְׁחָה עוֹד
 תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל
 לֹא יִחְלִיף הָאֵל וְלֹא יִמִּיר
 צוּפָה יוֹדֵעַ סִתְּרֵינוּ
 גּוֹמֵל לְאִישׁ חֶסֶד בְּמַפְעָלוֹ
 יִשְׁלַח לְקִץ תְּמִינַת מִשְׁחָנוּ
 מִתִּים יִתֵּה אֵל בְּרַב חֶסֶדוֹ
 אֲנָשִׁי סִגְלָתוֹ וְתַפְאֶרְתּוֹ.
 נִבְיָא וּמִבִּישׁ אֶת תְּמוֹנָתוֹ.
 עַל יַד נִבְיָאוֹ נֶאֱמַן בֵּיתוֹ.
 דָּתוֹ לְעוֹלָמִים לְזוּלָתוֹ.
 מִבִּישׁ לְסוֹף דְּבָר בְּקִדְּמוֹתוֹ.
 נּוֹתֵן לְרָשָׁע רָע בְּרִשְׁעָתוֹ.
 לְפִדּוֹת מַחְבֵּי קֶץ יְשׁוּעָתוֹ.
 בְּרוּךְ עֲדֵי עַד שֵׁם תְּהִלָּתוֹ.

מסכת ברכות יא, א; ס, ב

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
 וְצִוְּנוּ עַל נְטִילַת יָדַיִם.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר יָצַר אֶת הָאָדָם
 בְּחֻמָּה, וּבָרָא בּוֹ נִקְבִּים נִקְבִּים, חֲלוּלִים חֲלוּלִים. גְּלוּי וְיָדוּעַ
 לִפְנֵי כֹסֶא כְבוֹדְךָ, שָׂאם יִפְתָּח אֶחָד מֵהֶם אוֹ יִסְתֵּם אֶחָד מֵהֶם
 אִי אֶפְשָׁר לְהַתְקִים וְלַעֲמוֹד לְפָנֶיךָ. בְּרוּךְ אַתָּה, יי, רוֹפֵא כָּל
 בָּשָׂר וּמַפְּלִיא לַעֲשׂוֹת.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
 וְצִוְּנוּ לַעֲסוֹק בְּדִבְרֵי תּוֹרָה.

וְהַעֲרַבְנָא, יי אֱלֹהֵינוּ, אֶת דִּבְרֵי תּוֹרָתְךָ בְּפִינוּ, וּבְפִי
 עַמְּךָ בֵּית יִשְׂרָאֵל, וְנִהְיָה אֲנַחְנוּ וְצִאֲצֵאֵינוּ, וְצִאֲצֵאֵי עַמְּךָ בֵּית
 יִשְׂרָאֵל, כְּלָנוּ יוֹדְעֵי שְׁמֶךָ וְלֹמְדֵי תּוֹרָתְךָ לְשִׁמְךָ. בְּרוּךְ אַתָּה,
 יי, הַמַּלְמֵד תּוֹרָה לְעַמּוֹ וְיִשְׂרָאֵל.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל
 הָעַמִּים, וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה, יי, נּוֹתֵן הַתּוֹרָה.

6. His abundant prophecy he granted
To the men of his choice and his glory.
7. Never has there arisen in Israel
A prophet like Moses beholding God's image.
8. The Torah of truth God gave to his people
Through his prophet, his own faithful servant.
9. God will never amend, nor ever change
His eternal Law for any other law.
10. He inspects, he knows all our secret thoughts;
He foresees the end of things at their birth.
11. He rewards the godly man for his deeds;
He repays the evil man for his evil.
12. At time's end he will send our Messiah
To save all who wait for his final help.
13. God, in his great mercy, will revive the dead;
Blessed be his glorious name forever.

Talmud Berakhoth 11a; 60b

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the washing of the hands.

Blessed art thou, Lord our God, King of the universe, who hast formed man in wisdom, and created in him a system of veins and arteries. It is well known before thy glorious throne that if but one of these be opened, or if one of those be closed, it would be impossible to exist in thy presence. Blessed art thou, O Lord, who healest all creatures and doest wonders.

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to study the Torah.

Lord our God, make the words of thy Torah pleasant in our mouth and in the mouth of thy people, the house of Israel, so that we and our descendants and the descendants of thy people, the house of Israel, may all know thy name and study the Torah for its own sake. Blessed art thou, O Lord, who teachest the Torah to thy people Israel.

Blessed art thou, Lord our God, King of the universe, who hast chosen us from all peoples and given us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

במדבר ו, כד-כו

יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ. יֵאָר יי פָּנָיו אֵלֶיךָ וַיַּחֲנוּךָ. יֵשָׂא יי פָּנָיו
אֵלֶיךָ, וַיִּשֶׂם לְךָ שְׁלוֹם.

פאה א, משה א; מסכת שבת קכז, א

אלו דברים שאין להם שעור: הפאה, והבכורים, והראיון,
וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל
פרותיהם בעולם הזה והקצין קצית לו לעולם הבא, ואלו
הן: כבוד אב ואם, וגמילות חסדים, והשקמת בית המדרש
שחרית וערבית, והכנסת אורחים, ובקור חולים, והכנסת
פלה, והלנת המת, ועיון תפלה, והבאת שלום בין אדם
לחברו; ותלמוד תורה בנגד כלם.

מסכת ברכות ס, ב

אלהי, נשמה שנתת בי טהורה היא. אתה בראתה, אתה
יצרתה, אתה נפחתה בי, ואתה משמרה בקרבי, ואתה עתיד
לשלה ממני ולהחזירה בי לעתיד לבא. כל זמן שהנשמה
בקרבי מודה אני לפניך, יי אלהי ואלהי אבותי, רבון כל
המעשים, אדון כל הנשמות. ברוך אתה, יי, המחזיר נשמות
לפגרים מתים.

ברוך אתה, יי אלהינו, מלך העולם, אשר נתן לשכני בינה
להבחין בין יום ובין לילה.
ברוך אתה, יי אלהינו, מלך העולם, שלא עשני גוי.

פאה part of the crop which the owner was required to leave for the benefit of the poor (Leviticus 23:22). According to tradition, the minimum was one-sixtieth of the harvest (Mishnah Peah 1:2).

בכורים the earliest gathered fruits of the season brought to the Temple. The nature and value of the offering which all male Israelites were required to present at the Temple is not defined in Deuteronomy 16:16-17.

גמילות חסדים There is no fixed limit to personal service and charity to all men. *Gemiluth hasadim* includes every kind of help.

Numbers 6:24-26

May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace.

Mishnah Peah 1:1; Talmud Shabbath 127a

These are the things for which no limit is prescribed: the corner of the field, the first-fruits, the pilgrimage offerings, the practice of kindness, and the study of the Torah. These are the things of which a man enjoys the fruits in this world, while the principal remains for him in the hereafter, namely: honoring father and mother, practice of kindness, early attendance at the schoolhouse morning and evening, hospitality to strangers, visiting the sick, dowering the bride, attending the dead to the grave, devotion in prayer, and making peace between fellow men; but the study of the Torah excels them all.

Talmud Berakhoth 60b

My God, the soul which thou hast placed within me is pure. Thou hast created it; thou hast formed it; thou hast breathed it into me. Thou preservest it within me; thou wilt take it from me, and restore it to me in the hereafter. So long as the soul is within me, I offer thanks before thee, Lord my God and God of my fathers, Master of all creatures, Lord of all souls. Blessed art thou, O Lord, who restorest the souls to the dead.

Blessed art thou, Lord our God, King of the universe, who hast given the cock intelligence to distinguish between day and night.

Blessed art thou, Lord our God, King of the universe, who hast not made me a heathen.

תלמוד תורה is one of the duties to which there is no prescribed limit. We are to engage in Torah study at all times. The readings from the Bible and the Talmud which form part of the morning service are meant to enable every Jew to have a daily share in the study of the Torah.

לשכוי בנה is taken from Job 38:36, where **שכוי** is derived from **שכה** ("to see"). According to Berakhoth 60b and Rosh Hashanah 26a, **שכוי** signifies "cock", that is, the bird which foresees the approaching day. The worshiper expresses his appreciation of nature's super-senses and the exact timing of animals, for there are many kinds of "knowingness" in which animals far surpass us by means of their exquisite ability to "feel" things.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם, שֶׁלֹּא עָשִׂי עֶבֶר.

Women say:

Men say:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם, שֶׁלֹּא עָשִׂי אִשָּׁה.
בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם, שֶׁעָשִׂי בְּרִצּוֹנוּ.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם, פּוֹקֵחַ עוֹרִים.
בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם, מַלְבִּישׁ עֲרָמִים.
בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם, מַתִּיר אֲסוּרִים.
בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים.
בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם, רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.
בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם, שֹׁעֵשׂ לִי כֹל צָרָכִי.
בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם, הַמְכִּין מִצְעָדֵי גֶבֶר.
בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבּוּרָה.
בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם, עוֹשֵׂה יִשְׂרָאֵל בְּתַפְאָרָה.
בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם, הַנוֹתֵן לִיעָף כֹּחַ.
בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם, הַמַּעֲבִיר שָׁנָה מֵעֵינִי וּתְנוּמָה מֵעַפְעָפִי.

וַיְהִי רִצּוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּרַגְּלֵנוּ
בְּתוֹרַתְךָ וּבְדִבְרֵיךָ בְּמִצְוֹתֶיךָ; וְאַל תִּבְיָאֵנוּ לֹא לִידֵי חֲטָא, וְלֹא
לִידֵי עֲבָרָה וְעוֹן, וְלֹא לִידֵי נִסְיוֹן, וְלֹא לִידֵי בִזְיוֹן; וְאַל תִּשְׁלַט־
בְּנוּ יָצָר הָרָע; וְהִרְחִיקֵנוּ מֵאָדָם רָע וּמִחֶבֶר רָע; וּבְדִבְרֵינוּ בְּיָצָר

and the following two blessings are taken from Menahoth 43b. Men thank God for the privilege of performing many precepts which are incumbent only on male Israelites.

שֶׁעָשִׂי כְּרִצּוֹנוּ is mentioned by David Abudarham (fourteenth century) as a recently introduced blessing to be recited by women.

הַנוֹתֵן לִיעָף כֹּחַ is not derived from the Talmud but is found in Mahzor Vitry, the liturgical work which was compiled in the eleventh century by Rabbi Simḥah of Vitry, France, a pupil of Rashi.

Blessed art thou, Lord our God, King of the universe, who hast not made me a slave.

Men say:

Blessed art thou, Lord our God, King of the universe, who hast not made me a woman.

Women say:

Blessed art thou, Lord our God, King of the universe, who hast made me according to thy will.

Blessed art thou, Lord our God, King of the universe, who openest the eyes of the blind.

Blessed art thou, Lord our God, King of the universe, who clothest the naked.

Blessed art thou, Lord our God, King of the universe, who settest the captives free.

Blessed art thou, Lord our God, King of the universe, who raisest up those who are bowed down.

Blessed art thou, Lord our God, King of the universe, who spreadest forth the earth above the waters.

Blessed art thou, Lord our God, King of the universe, who hast provided for all my needs.

Blessed art thou, Lord our God, King of the universe, who guidest the steps of man.

Blessed art thou, Lord our God, King of the universe, who girdest Israel with might.

Blessed art thou, Lord our God, King of the universe, who crownest Israel with glory.

Blessed art thou, Lord our God, King of the universe, who givest strength to the weary.

Blessed art thou, Lord our God, King of the universe, who removest sleep from my eyes and slumber from my eyelids.

May it be thy will, Lord our God and God of our fathers, to make us familiar with thy Torah, and to cause us to adhere to thy precepts. Lead us not into sin, transgression, iniquity, temptation, or disgrace; let not the evil impulse have power over us; keep us far from an evil man and a bad companion; make us cling to

In the Talmud, the first **יהי רצון** is phrased in the singular (**שחרית... ורבקני**) while the second **יהי רצון** is reported in singular and plural (*Berakhoth* 60b; *Shabbath* 39b).

הטוב ובמעשים טובים; וכף את יצרנו להשתעבד-לך. Reader ותננו היום ובכל יום לחן ולחסד ולרחמים בעיניך ובעיני כל רואינו, ותנמלנו חסדים טובים. ברוך אתה, יי, גומל חסדים טובים לעמו ישראל.

יהי רצון מלפניך, יי אלהי ואלהי אבותי, שתצילני היום ובכל יום מעזי פנים ומעזות פנים, מאדם רע ומחבר רע, ומשכן רע ומפגע רע ומשטן המשחית, מדין קשה ומבעל דין קשה, בין שהוא בן-ברית ובין שאינו בן-ברית.

אלהינו ואלהי אבותינו, זכרנו בזכרון טוב לפניך, ופקדנו בפקדנת ישועה ורחמים משמי שמי קדם; וזכר-לנו, יי אלהינו, אהבת הקדמונים, אברהם יצחק וישראל עבדיך, את הברית ואת החסד, ואת השבועה שנשבעת לאברהם אבינו בהר המוריה, ואת העקדה שעקר את יצחק בנו על גבי המזבח, בכתוב בתורתך:

בראשית כב, א-יט

ויהי אחר הדברים האלה, והאלהים נסה את אברהם, ויאמר אליו: אברהם, ויאמר הנני. ויאמר: קח נא את בנו, את יחידך, אשר אהבת, את יצחק, ולך לך אל ארץ המורה, והעלהו שם לעלה על אחד ההרים אשר אמר אליך. וישבם אברהם בבקר, ויחבש את חמרו, ויטח את שני נעריו אתו ואת יצחק בנו; ויבקע עצי עלה, ויקם וילך אל המקום אשר אמר לו האלהים. ביום השלישי, וישא אברהם את עינו וירא את המקום מרחק. ויאמר אברהם אל נערי: שבו לכם פה עם החמור, ואני והנער נלכה עד כה, ונשתחוה ונשוכה

Abraham's faith was put to the supreme test when he was commanded to sacrifice Isaac. This was the tenth and the greatest of the trials

the good impulse and to good deeds, and bend our will to submit to thee. Grant us today, and every day, grace, favor and mercy, both in thy sight and in the sight of all men, and bestow loving-kindness on us. Blessed art thou, O Lord, who bestowest loving-kindness on thy people Israel.

May it be thy will, Lord my God and God of my fathers, to deliver me today, and every day, from impudent men and from insolence; from an evil man, a bad companion, and a bad neighbor; from an evil occurrence and from the destructive adversary; from an oppressive lawsuit and from a hard opponent, be he a man of the covenant or not.

Our God and God of our fathers, remember us favorably, and visit us with mercy and salvation from the eternal high heavens. Remember in our favor, Lord our God, the love of our ancestors Abraham, Isaac and Israel thy servants. Remember the covenant, the kindness, and the oath which thou didst swear to our father Abraham on Mount Moriah, and the binding of Isaac his son on the altar, as it is written in thy Torah:

Genesis 22:1-19

And it came to pass after these things that God put Abraham to the test, and said to him: "Abraham"; and he answered: "Here I am." Then he said: "Take your son, your only son, Isaac, whom you love; go to the land of Moriah and offer him there as a burnt-offering on one of the mountains that I will tell you." So Abraham rose early in the morning, saddled his ass, and took with him his two servants and his son Isaac; he cut wood for the burnt-offering and started for the place about which God had told him.

On the third day Abraham looked up and saw the place at a distance. Then Abraham said to his servants: "You stay here with the ass while I and the boy go yonder; we will worship and

he had to face, to prove that he was worthy of being the founder of the Jewish people. This narrative portrays also the faith and obedience of Isaac.

משטן המשיחית is an allusion to the corrupting influence of Satan, the great adversary of man, who is often identical with the lower passions.

זכרנו בוכרן טוב and רבונו של עולם which immediately follows the biblical account of Abraham's willingness to sacrifice his son are both taken from the *Musaf* service for *Rosh Hashanah*. The *Akedah*, the intended sacrifice of Isaac, is regarded as a symbol of Israel's martyrdom.

אֱלֹהֵיכֶם. וַיִּקַּח אֲבָרְהָם אֶת עֵצִי הָעֵלְיָה וַיִּשָּׂם עַל יִצְחָק בְּנוֹ,
וַיִּקַּח בְּיָדוֹ אֶת הָאֵשׁ וְאֶת הַמַּאֲכָלֹת, וַיִּלְכוּ שְׁנֵיהֶם יַחְדָּו. וַיֹּאמֶר
יִצְחָק אֶל אֲבָרְהָם אָבִיו, וַיֹּאמֶר: אָבִי, וַיֹּאמֶר הִנְנִי בְנִי;
וַיֹּאמֶר: הִנֵּה הָאֵשׁ וְהָעֵצִים, וְאִיהָ הִשָּׂה לָעֵלְיָה. וַיֹּאמֶר אֲבָרְהָם:
אֱלֹהִים יִרְאֶה לּוֹ הִשָּׂה לָעֵלְיָה, בְּנִי; וַיִּלְכוּ שְׁנֵיהֶם יַחְדָּו. וַיָּבֹאוּ
אֶל הַמָּקוֹם אֲשֶׁר אָמַר לּוֹ הָאֱלֹהִים, וַיִּבְנוּ שָׁם אֲבָרְהָם אֶת
הַמִּזְבֵּחַ, וַיַּעֲרֹךְ אֶת הָעֵצִים, וַיַּעֲקֹד אֶת יִצְחָק בְּנוֹ, וַיִּשָּׂם אֹתוֹ
עַל הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים. וַיִּשְׁלַח אֲבָרְהָם אֶת יָדוֹ וַיִּקַּח אֶת
הַמַּאֲכָלֹת לִשְׂחֹט אֶת בְּנוֹ. וַיִּקְרָא אֵלָיו מִלֵּאדָּה יְיָ מִן הַשָּׁמַיִם,
וַיֹּאמֶר: אֲבָרְהָם, אֲבָרְהָם, וַיֹּאמֶר הִנְנִי. וַיֹּאמֶר: אֵל תִּשְׁלַח
יָדְךָ אֶל הַנֶּעֱר וְאֵל תַּעֲשֶׂה לוֹ מְאוֹמָה, כִּי עַתָּה יָדַעְתִּי כִּי יִרְאֶה
אֱלֹהִים אֶתָּה, וְלֹא תִשָּׁבֶת אֶת בְּנֶךָ אֶת יַחֲיִידְךָ מִמֶּנִּי. וַיִּשָּׂא
אֲבָרְהָם אֶת עֵינָיו וַיִּרְאֶה וְהִנֵּה אֵיל, אַחֵר, נֹאֲחִז בִּסְבֵּךְ בְּקֶרְנוֹ;
וַיֵּלֶךְ אֲבָרְהָם וַיִּקַּח אֶת הָאֵיל, וַיַּעֲלֵהוּ לָעֵלְיָה תַּחַת בְּנוֹ. וַיִּקְרָא
אֲבָרְהָם שֵׁם הַמָּקוֹם הַהוּא: יְיָ יִרְאֶה, אֲשֶׁר יֹאמַר הַיּוֹם: בְּהָר יְיָ
יִרְאֶה. וַיִּקְרָא מִלֵּאדָּה יְיָ אֶל אֲבָרְהָם שְׁמִית מִן הַשָּׁמַיִם. וַיֹּאמֶר:
כִּי נִשְׁבַּעְתִּי, נָא יְיָ, כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת הַדָּבָר הַזֶּה, וְלֹא
תִשָּׁבֶת אֶת בְּנֶךָ, אֶת יַחֲיִידְךָ. כִּי בָרַךְ אֲבָרְכְּךָ, וְהִרְבֵּה אֲרַבֶּה
אֶת זֶרְעֶךָ כְּבֹכְבֵי הַשָּׁמַיִם, וּכְחוֹל אֲשֶׁר עַל שְׂפַת הַיָּם, וַיִּרְשׁ
זֶרְעֶךָ אֶת שְׁעַר אֲבִיּוֹ. וְהִתְבָּרְכוּ בְּזֶרְעֶךָ כָּל גּוֹיֵי הָאָרֶץ, עֲקֵב
אֲשֶׁר שָׁמַעְתָּ בְּקִלִּי. וַיָּשָׁב אֲבָרְהָם אֶל נַעֲרָיו, וַיַּקְמוּ וַיִּלְכוּ יַחְדָּו
אֶל בָּאָר שָׁבַע; וַיָּשָׁב אֲבָרְהָם בְּבָאָר שָׁבַע.

רבונו של עולם, יהי רצון מלפניך, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי

refers to the Temple which was afterwards established on this mountain (II Chronicles 3:1).

come back to you." So Abraham took the wood for the burnt-offering and laid it on his son Isaac, while he took in his hand the fire and the knife; and the two of them went off together.

Then Isaac spoke to Abraham his father and said: "My father"; and he answered: "Here I am, my son." And he said: "Here are the fire and the wood, but where is the lamb for a burnt-offering?" Abraham answered: "God will provide himself with the lamb for a burnt-offering, my son." So the two of them went on together. They came to the place of which God had told him, and Abraham built the altar there, arranged the wood, bound his son Isaac and laid him on the altar on top of the wood. Then Abraham put out his hand and took the knife to slay his son. But the angel of the Lord called to him from the heavens: "Abraham, Abraham," and he answered: "Here I am." He said: "Do not lay your hand on the boy, and do nothing to him; for I know now that you revere God, seeing that you have not refused me your son, your only son." Then Abraham looked up and saw behind him a ram caught in the thicket by its horns; so Abraham went and took the ram, and offered it as a burnt-offering instead of his son. Abraham called the name of that place Adonai-yireh, as it is said to this day: "The mount where the Lord reveals himself."

The angel of the Lord called to Abraham a second time from the heavens, and said: "By myself I swear," says the Lord, "that since you have done this, since you have not withheld your son, your only son, I will indeed bless you, and will surely make your descendants as numerous as the stars in the sky or as the sands on the seashore; your descendants shall possess the cities of their enemies, and through your descendants shall all the nations of the earth be blessed—because you have obeyed my voice." Abraham then returned to his servants, and they started together for Beersheba, for Abraham dwelt in Beersheba.

Master of the world! May it be thy will, Lord our God and

אבותינו, שתזכר-לנו ברית אבותינו. כמו שפבש אברהם
אבינו את רחמיו מן-יחידו, ורצה לשחט אותו כדי לעשות
רצונה, בן יבבשו רחמיה את פעסה מעלינו, ויגלו רחמיה
על מדותיה, ותכנס אתנו לפניו משירת דינה, ותתנהג עמנו,
י אלהינו, במדת החסד ובמדת הרחמים. ובשובך הגדול,
ישוב חרון אפה מעמך ומעירך ומארצך ומנחלתך. וקיים-
לנו, י אלהינו, את הדבר שהבטתנו על ידי משה עבדך,
באמור: וזכרתי את בריתי יעקוב, ואף את בריתי יצחק, ואף
את בריתי אברהם אזכר, והארץ אזכר.

לעולם יהא אדם ירא שמים בסתר ובגלוי, ומודה על
האמת, ודובר אמת בלבבו, וישבם ויאמר:

רבון כל העולמים, לא על צדקותינו אנחנו מפילים
תחנונינו לפניך, כי על רחמיה הרבים. מה אנחנו, מה חיינו,
מה חסדנו, מה צדקנו, מה ישועתנו, מה בחנו, מה גבורתנו.
מה נאמר לפניך, י אלהינו ואלהי אבותינו, הלא כל הגבורים
באין לפניך, ואנשי השם בלא היו, וחכמים בבלי מדע,
ונבונים בבלי השכל, כי רב מעשיהם תהו, וימי חייהם הקל
לפניך; ומותר האדם מן הבהמה אין, כי הכל הקל.

אבל אנחנו עמך בני בריתך, בני אברהם אהבך שנשבעת
לו בהר המורה, זרע יצחק יחידו שנעקד על גב המזבח,
עדת יעקב בנה בכורה, שמאהבתך שאהבת אותו, ומשמחתך
ששמחת בו, קראת את שמו ישראל וישרון.

and onwards forms an impressive setting for the *Shema*, the acknowledgment of the unity of God. During the reign of Yezdejerd II (fifth century) it was made unlawful for the Babylonian Jews to recite the *Shema* as being a challenge to the Zoroastrian religion. Special government officials

God of our fathers, to remember in our favor the covenant of our fathers. Even as Abraham our father held back his compassion from his only son and desired to slay him in order to do thy will, so may thy mercy hold back thy anger from us; let thy compassion prevail over thy acts of retaliation. Be lenient with us, Lord our God, and deal with us kindly and mercifully. In thy great goodness, may thy fierce wrath turn away from thy people, thy city, thy land, and thy heritage. Fulfill, Lord our God, what thou hast promised us through Moses thy servant, as it is said: "I will remember my covenant with Jacob; also my covenant with Isaac and my covenant with Abraham will I remember; and I will remember the land."¹

Man should ever be God-fearing in private as well as in public. He should acknowledge the truth, and speak the truth in his heart. Let him rise early and say:

Master of all worlds! It is not on account of our own righteousness that we offer our supplications before thee, but on account of thy great compassion. What are we? What is our life? What is our goodness? What our righteousness? What our helpfulness? What our strength? What our might? What can we say in thy presence, Lord our God and God of our fathers? Indeed, all the heroes are as nothing before thee, the men of renown as though they never existed, the wise as if they were without knowledge, the intelligent as though they lacked understanding; for most of their doings are worthless, and the days of their life are vain in thy sight; man is not far above beast, for all is vanity.

However, we are thy people, thy people of the covenant, the children of Abraham thy friend, to whom thou didst make a promise on Mount Moriah; we are the descendants of his only son Isaac, who was bound on the altar; we are the community of Jacob thy first-born, whom thou didst name Israel and Jeshurun because of thy love for him and thy delight in him.

were posted in the synagogues to watch the services. The rabbis of the time impressed upon the people the duty of reciting at least the first verse of *Shema* privately, in their homes, before proceeding to the synagogue for the morning service. *יהא לעולם* is an exhortation to the effect that Judaism must be practised in secrecy (*בסתר*) during religious persecution. The additional word *ובגלוי* is not found in early texts.

העולמים כל רבון is mentioned in Yoma 87b as a *Yom Kippur* prayer.

¹ *Leviticus* 26:42.

לְפִיכָךְ אֲנַחְנוּ חַיִּים לְהוֹדוֹת לָךְ וּלְשַׁבְּחָךְ וּלְפַאֲרָךְ,
וּלְבָרְךָ וּלְקַדְּשׁ וּלְתַת שְׂבַח וְהוֹדָיָה לְשִׁמְךָ. אֲשֶׁרֵינוּ, מִה טוֹב
חֲלָקֵנוּ וּמִה נָעִים גּוֹרְלֵנוּ וּמִה יָפָה יְרֻשָּׁתֵנוּ. Reader
שְׁאֲנַחְנוּ מִשְׁכִּימִים וּמַעֲרִיבִים, עָרֵב וְדָקָר, וְאוֹמְרִים פְּעֻמִּים
בְּכָל יוֹם:

שְׁמַע, יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

אֵתָּה הוּא עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, אֵתָּה הוּא מְשַׁנֵּבֵרָא
הָעוֹלָם, אֵתָּה הוּא בְּעוֹלָם הַזֶּה וְאֵתָּה הוּא לְעוֹלָם הַבָּא. קִדְּשׁ
אֶת שְׁמֶךָ עַל מִקְדָּשֵׁי שְׁמֶךָ, וְקִדְּשׁ אֶת שְׁמֶךָ בְּעוֹלָמְךָ,
Reader וּבִישׁוּעָתְךָ תְּרוּם וְתִגְבֶּה קִרְנֵנוּ. בְּרוּךְ אַתָּה, יְיָ, מִקְדָּשׁ
אֶת שְׁמֶךָ בְּרַבִּים.

אֵתָּה הוּא, יְיָ אֱלֹהֵינוּ, בְּשָׁמַיִם וּבָאָרֶץ וּבְשָׁמַי הַשָּׁמַיִם
הַעֲלִיּוֹנִים. אָמֵת, אַתָּה הוּא רֹאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן,
וּמִבְלָעָדֶיךָ אֵין אֱלֹהִים. קִבֵּץ קִוִּיָּךְ מֵאַרְבַּע בְּנוֹפּוֹת הָאָרֶץ;
יִכְיֶירו וַיִּדְעוּ כָּל בְּאֵי עוֹלָם כִּי אַתָּה הוּא הָאֱלֹהִים לְבִדְךָ לְכָל
מַמְלָכוֹת הָאָרֶץ. אַתָּה עָשִׂיתָ אֶת הַשָּׁמַיִם וְאֵת הָאָרֶץ, אֵת
הַיָּם, וְאֵת כָּל אֲשֶׁר בָּם, וּמִי בְּכָל מַעֲשֵׂה יָדֶיךָ, בְּעֲלִיּוֹנִים אוֹ
בַּתְּחִתּוֹנִים, שִׁיאֹמַר לָךְ מִה תַּעֲשֶׂה. אֲבִינוּ שְׁבַשְׁמִים, עֲשֵׂה
עִמָּנוּ חֶסֶד בְּעִבּוֹר שְׁמֶךָ הַגָּדוֹל שֶׁנִּקְרָא עָלֵינוּ, וְקִיָּם-לָנוּ, יְיָ
אֱלֹהֵינוּ, מִה שְׁכָתוֹב: בָּעֵת הַהִיא אָבִיא אֶתְכֶם, וּבָעֵת קִבְּצִי
אֶתְכֶם, כִּי אֶתֵּן אֶתְכֶם לְשֵׁם וּלְתִהְלֶלָה בְּכָל עַמֵּי הָאָרֶץ, בְּשׁוּבִי
אֶת שְׁבוֹתֵיכֶם לְעִינֵיכֶם, אָמַר יְיָ.

God manifests his saving power to the entire world by
delivering those who suffer martyrdom for his sake (Ezekiel 36:23; 39:7).

Therefore, it is our duty to give thanks to thee, to praise and glorify thee, to bless and hallow thy name, and to offer many thanksgivings to thee. Happy are we! How good is our destiny, how pleasant our lot, how beautiful our heritage! Happy are we who, early and late, morning and evening, twice every day, proclaim:

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

Thou wast the same before the world was created; thou hast been the same since the world has been created; thou art the same in this world, and thou wilt be the same in the world to come. Reveal thy holiness to those who sanctify thy name; manifest thy holiness throughout thy world. May our strength rise and be exalted through thy deliverance. Blessed art thou, O Lord, who sanctifiest thy name in the presence of all men.

Thou, Lord our God, art in heaven and on earth and in the highest heavens. Truly, thou art the first and thou art the last; besides thee there is no God. O gather those who yearn for thee from the four corners of the earth. Let all mankind realize and know that thou alone art God over all the kingdoms of the earth. Thou hast made the heavens, the earth, the sea, and all that is in them. Who is there among all the works of thy hands, among the heavenly or the earthly creatures, that can say to thee, "What doest thou?" Our Father who art in heaven, deal kindly with us for the sake of thy great name by which we are called, and fulfill for us, Lord our God, that which is written: "At that time I will bring you home; at that time I will gather you; indeed, I will grant you fame and praise among all the peoples of the earth, when I bring back your captivity before your own eyes, says the Lord."¹

¹ Zephaniah 3:20.

שמות ל, יז-כא

וַיִּדְבֹּר יי אֶל מֹשֶׁה לֵּאמֹר: וְעָשִׂיתָ בִּיּוֹר נִחָשֶׁת, וּבְנוֹ נִחָשֶׁת, לְרַחֲצָהּ. וְנָתַתָּ אֹתוֹ בֵּין אֹהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ, וְנָתַתָּ שְׁמָהּ מַיִם. וְרַחֲצוּ אֶהָרֹן וּבָנָיו מִמֶּנּוּ אֶת יְדֵיהֶם וְאֶת רַגְלֵיהֶם. בְּבֹאֵם אֶל אֹהֶל מוֹעֵד יִרְחֲצוּ מַיִם וְלֹא יָמָתוּ; אוֹ בְּנִשְׁתֶּם אֶל הַמִּזְבֵּחַ לְשָׂרְתָהּ, לְהִקְטִיר אִשָּׁה לַיי. וְרַחֲצוּ יְדֵיהֶם וּרַגְלֵיהֶם וְלֹא יָמָתוּ; וְהִיתָה לָהֶם חֻק־עוֹלָם, לֹא וּלְזֵרְעוֹ לְדֹרֹתָם.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתַּרְחֵם עָלֵינוּ וְתִמְחַל-לָנוּ עַל כָּל חַטֹּאתֵינוּ, וְתַכַּפֵּר-לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִסְלַח לְכָל פְּשָׁעֵינוּ, וְתִבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְנִקְרִיב לְפָנֶיךָ קָרְבָּן הַתָּמִיד שְׂכִיכָּר בַּעֲדָנוּ, כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ, מִפִּי כְּבוֹדְךָ, בְּאִמּוֹר:

במדבר כח, א-ח

וַיִּדְבֹּר יי אֶל מֹשֶׁה לֵּאמֹר: צֹו אֶת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם: אֶת קָרְבָּנִי לַחֲמִי לְאִשִּׁי, רֵיחַ נִיחֹחִי, תִּשְׁמְרוּ לְהִקְרִיב לִי בְּמוֹעֲדוֹ. וְאָמַרְתָּ לָהֶם: זֶה הָאִשָּׁה אֲשֶׁר תִּקְרְבוּ לַיי: בְּכָשִׁים בְּנֵי שָׁנָה תְּמִימִם, שְׁנַיִם לַיּוֹם, עֹלָה תָּמִיד. אֶת הַכֶּכֶשׁ אֶחָד תַּעֲשֶׂה בִּבְקָר, וְאֶת הַכֶּכֶשׁ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֲרֵבִים. וְעִשִּׂירִית הָאִיפָה סֵלֶת לְמִנְחָה, בְּלוּלָה בְּשֶׁמֶן בְּתִית רְבִיעִית הֵהִין. עֹלֹת תָּמִיד, הָעֹשִׂיָה בְּהַר סִינַי, לָרִיחַ נִיחֹחַ, אִשָּׁה לַיי. וְנִסְכּוֹ רְבִיעִית הֵהִין לַכֶּכֶשׁ הָאֶחָד; בִּקְדָשׁ הַסֶּדֶק נִסְךְ שֹׁכֵר לַיי.

According to the Talmud, God said: "Whenever they recite the order of sacrifices, I will deem it as if they offered them before me and I will forgive them all their sins" (Ta'anith 27b). The sacrificial system symbolized self-surrender and devotion to the will of God. The peace-offering with its communion-feast showed the idea of fellowship. It served to keep alive the sense of dependence on God for the natural blessings of life, while

Exodus 30:17-21

The Lord spoke to Moses, saying: You shall make a bronze laver with a bronze base for washing, and place it between the tent of meeting and the altar, and put water in it, so that Aaron and his sons may wash their hands and feet in it. Whenever they enter the tent of meeting they must wash themselves with water, that they die not; or whenever they approach the altar to minister by burning a sacrifice to the Lord. They must wash their hands and feet, that they die not; this shall be a perpetual statute for them, for him and his descendants, throughout their generations.

May it be thy will, Lord our God and God of our fathers, to have mercy on us and pardon all our sins, iniquities and transgressions; and rebuild the Temple speedily in our days, that we may offer before thee the daily burnt-offering to atone for us, as thou hast written in thy Torah through Moses thy servant, as it is said:

Numbers 28:1-8

The Lord spoke to Moses, saying: Command the children of Israel, and say to them: My food-offering, consumed by fire, a sweet savor to me, you shall be careful to offer me at its proper time. Say also to them: This is the fire-offering which you shall bring to the Lord: two yearling lambs without blemish, every day, as a daily burnt-offering. The one lamb you shall offer in the morning, and the other lamb towards evening, along with a tenth of an *ephah* of fine flour as a meal-offering, mixed with a fourth of a *hin* of oil from crushed olives. This is a daily burnt-offering, as instituted at Mount Sinai, for a sweet savor, a sacrifice to the Lord. Its drink-offering shall be the fourth part of a *hin* for the one lamb; in the holy place shall you pour out an oblation of

it had the social value of promoting the solidarity of the nation. The *Tamid*, or daily offering, symbolized Israel's pledge of unbroken service to God. The fragrant smoke of incense rising towards heaven was a natural symbol of prayer ascending to God. From Psalm 141:2 ("Let my prayer rise like incense before thee") it appears that the incense-offering symbolized prayer.

An *ephah* (a little over a bushel) was equivalent to three *seahs*, and a *seah* was equivalent to six *kabs*. A *hin* was equivalent to nearly two gallons, A *mina*, or *maneh*, was equal to 341 grams.

וְאֵת הַכֶּבֶשׂ הַשְּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבָּיִם; בְּמִנְחַת הַבֶּקָר וּכְנֹסְפוֹ
תַעֲשֶׂה, אִשָּׁה רֵיחַ נִיחֹחַ לִי.

ויקרא א, יא

וְשַׁחַט אֹתוֹ עַל יָרֵךְ הַמִּזְבֵּחַ צִפְנָה לִפְנֵי יי; וְזָרְקוּ בְּנֵי אֲהֶרֶן
הַכֹּהֲנִים אֶת דָּמוֹ עַל הַמִּזְבֵּחַ סָבִיב.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתֵּהֵא
אֲמִירָה זוֹ חֲשׂוּבָה וּמְקַבֶּלֶת וּמְרֻצָּה לִפְנֶיךָ, בְּאֵלֵי הַקֶּרְבָּנוֹ
קָרְבַּן הַתָּמִיד בְּמוֹעֲדוֹ וּבְמִקוֹמוֹ וּבְהַלְבָּתוֹ.

אֵתָּה הוּא יי אֱלֹהֵינוּ שֶׁהַקָּטִירוֹ אֲבוֹתֵינוּ לִפְנֶיךָ אֶת קְטֹרֶת
הַסִּמִּים בְּזֶמֶן שְׁבִית הַמִּקְדָּשׁ הָיָה קִיָּם, בְּאֲשֶׁר צִוִּיתָ אוֹתָם עַל
יְדֵי מֹשֶׁה נְבִיאָךָ, בְּכַתוּב בְּתוֹרָתְךָ:

שמות ל, לד-לו; ל ז-ח

וַיֹּאמֶר יי אֵל מֹשֶׁה: קַח לָךְ סָמִים, נֶטֶף וּשְׁחָלֶת וַחֲבָנָה,
סָמִים וּלְבָנָה זָכָה; בַּד בְּבַד יִהְיֶה. וַעֲשִׂיתָ אֹתָהּ קְטֹרֶת, רֶחַח
מַעֲשֶׂה רוּחַח, מְמַלֵּחַ, טָהוֹר קָדָשׁ. וְשִׁחַקְתָּ מִמֶּנָּה הָדָק, וְנִתְתָּה
מִמֶּנָּה לִפְנֵי הָעֵדֻת בְּאַהֲלֹ מוֹעֵד אֲשֶׁר אֲנִיעַד לָךְ שָׁמָּה; קָדָשׁ
קָדָשִׁים תִּהְיֶה לָּכֶם. וַנֹּאמֶר: וְהַקָּטִיר עָלָיו אֲהֶרֶן קְטֹרֶת סָמִים
בַּבֶּקָר בַּבֶּקָר, בְּהִיטִיבוֹ אֶת הַנֶּחֱלֶת יְקַטִּירָנָה. וּבְהַעֲלֹת אֲהֶרֶן
אֶת הַנֶּחֱלֶת בֵּין הָעֶרְבָּיִם יְקַטִּירָנָה; קְטֹרֶת תָּמִיד לִפְנֵי יי
לְדֹרֹתֵיכֶם.

תלמוד בבלי, כריתות ו, א; תלמוד ירושלמי, יומא ד, ח

תָּנוּ רַבָּנָן, פְּטוּם הַקְטֹרֶת בִּיצֵד. שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וּשְׁמוֹנֶה
מָנִים הָיוּ בָּהּ: שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וַחֲמִשָּׁה בְּמִנְנֵי יְמוֹת הַחֲמֹה,
מָנָה לְכָל יוֹם, פָּרֹס בְּשַׁחֲרִית וּפָרֹס בֵּין הָעֶרְבָּיִם, וּשְׁלֹשָׁה
מָנִים יִתְּרִים שְׁמֵהֶם מְכַנִּים כֵּהֵן גְּדוֹל מְלֹא חֲפָנָיו בְּיוֹם
הַכַּפָּרִים, וּמְחִזְרָם לְמִכְתָּשֶׁת בְּעֶרְבַּיִם יוֹם הַכַּפָּרִים, וְשׁוֹחֲקֵן

strong drink unto the Lord. The other lamb you shall offer towards evening, with the same meal-offering and the same oblation as in the morning, to be a burnt-offering of sweet savor to the Lord.

Leviticus 1:11

He shall slaughter it on the north side of the altar before the Lord; and Aaron's sons, the priests, shall sprinkle its blood all around the altar.

May it be thy will, Lord our God and God of our fathers, that this recital be favorably regarded and accepted by thee as if we offered the daily offering at its proper time, its right place, and according to rule.

Thou art the Lord our God before whom our forefathers burned the incense of fragrant spices when the Temple was in existence, as thou didst command them through Moses thy prophet, as it is written in thy Torah:

Exodus 30:34-36; 30:7-8

The Lord said to Moses: "Take fragrant spices, stacte, onycha, and galbanum, aromatics along with pure frankincense; of each shall there be a like weight. And you shall make of it incense, a compound after the art of the apothecary, seasoned with salt, pure and holy. You shall pulverize some of it very fine, and place some of it in front of the ark in the tent of meeting, where I will meet with you; it shall be to you most holy." It is also said: "Aaron shall burn the incense of fragrant spices on the altar every morning; when he trims the lamps, he shall burn it. And when Aaron lights the lamps toward evening, he shall again burn it; this is a regular incense-offering before the Lord throughout your generations."

Babylonian Talmud, Kerithoth 6a; Palestinian Talmud, Yoma 4:5

The Rabbis have taught: How was the compounding of the incense performed? The [annual amount of] incense weighed three hundred and sixty-eight minas: three hundred and sixty-five corresponding to the number of the days of the solar year, one mina for each day—half a mina of incense being offered in the morning and half in the afternoon—and of the surplus three minas the high priest took two handfuls [to the Holy of Holies] on the Day of Atonement. These were ground again in a mortar on the eve

יָפָה יָפָה כְּדִי שֶׁתִּהְיֶה דָקָה מִן הַדָּקָה. וְאַחַד עֶשְׂרִי סְמָנִים הָיוּ בָּהּ, וְאֵלּוּ הֵם: הַצָּרִי וְהַצָּפָרָן, הַחֲלָבָנָה, וְהַלְבוֹנָה, מִשְׁקַל שִׁבְעִים שִׁבְעִים מָנָה; מִזֶּר וְקִצְיָעָה, שִׁבְלַת גִּרְדָּה, וְכִרְכֹּם, מִשְׁקַל שִׁשָּׁה עֶשְׂרִי שִׁשָּׁה עֶשְׂרִי מָנָה; הַקֶּשֶׁט שְׁנַיִם עֶשְׂרִי, וְקִלּוּפָה שְׁלֹשָׁה, וְקִנְמוֹן תִּשְׁעָה. בְּרִית בְּרִשְׁיָנָה תִּשְׁעָה קִבִּיז; יִין קִפְרִיסִין סְאִין תִּלְתָּא וְקִבִּין תִּלְתָּא; וְאִם אֵין לוֹ יִין קִפְרִיסִין, מֵבִיא חֲמֹר חֲנִרְגִין עֲתִיק; מִלַּח סְדוּמִית רְבַע הֶקֶב; מַעֲלָה עֶשֶׂן כָּל שְׁהוּא. רַבִּי נֹתָן אוֹמֵר: אֵף כִּפְתַּת הַיָּרְדֵּן כָּל שְׁהוּא. וְאִם נֹתָן בָּהּ דְּבִשׁ, פְּסָלָהּ; וְאִם חֲסֵר אַחַת מִכָּל סְמָנֶיהָ, חֵיב מִיתָה.

רַבֵּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: הַצָּרִי אֵינוֹ אֶלָּא שָׂרָף הַנוֹטֵף מִעֵצֵי הַקֶּטֶף. בְּרִית בְּרִשְׁיָנָה לָמָּה הִיא בָּאָה, כְּדִי לִבְרוֹת בָּהּ אֶת הַצָּפָרָן, כְּדִי שֶׁתִּהְיֶה נָאָה. יִין קִפְרִיסִין לָמָּה הוּא בָּא, כְּדִי לְשֵׁרוֹת בּוֹ אֶת הַצָּפָרָן, כְּדִי שֶׁתִּהְיֶה עֲזוּה. וְהֵלֵא מִי רִנָּלִים יָפִין לָהּ, אֶלָּא שְׁאִין מִכְּנִיסִין מִי רִנָּלִים בְּעֶזְרָה מִפְּנֵי הַכְּבוֹד.

תַּנְיָא, רַבִּי נֹתָן אוֹמֵר: כְּשֶׁהוּא שׁוֹחֵק, אוֹמֵר הִדֵּק הֵיטֵב, הֵיטֵב הִדֵּק, מִפְּנֵי שֶׁהַקּוֹל יָפָה לְבָשָׁמִים. פֶּטְמָה לְחֻצָּאִין, כְּשֶׁרָה; לְשִׁלִּישׁ וְלִרְבִּיעַ, לֹא שְׁמַעְנוּ. אָמַר רַבִּי יְהוּדָה: זֶה הַכָּלָל: אִם כְּמִדְתָּהּ, כְּשֶׁרָה לְחֻצָּאִין; וְאִם חֲסֵר אַחַת מִכָּל סְמָנֶיהָ, חֵיב מִיתָה.

תַּנְיָא, בַּר קַפְרָא אוֹמֵר: אַחַת לְשִׁשִּׁים אוֹ לְשִׁבְעִים שָׁנָה הֵיחָדָה בָּאָה שֶׁל שִׁירִים לְחֻצָּאִין. וְעוֹד תַּנְיָא בַּר קַפְרָא: אֵלּוּ הֵיחָד נֹתָן בָּהּ קֶרֶטוֹב שֶׁל דְּבִשׁ, אֵין אָדָם יָכוֹל לַעֲמוֹד מִפְּנֵי

of the Day of Atonement so as to make the incense extremely thin.

The incense was composed of the following eleven kinds of spices: balm, onycha, galbanum, and frankincense, seventy minas' weight of each; myrrh, cassia, spikenard, and saffron, sixteen minas' weight of each; twelve minas of costus; three minas of an aromatic bark; and nine minas of cinnamon. [Added to the spices were] nine *kabs* of Karsina lye, three *seahs* and three *kabs* of Cyprus wine—if Cyprus wine could not be obtained, strong white wine might be substituted for it—a fourth of a *kab* of Sodom salt, and a minute quantity of *ma'aleh ashan* [a smoke-producing ingredient]. Rabbi Nathan says: A minute quantity of Jordan amber was also required. If one added honey to the mixture, he rendered the incense unfit for sacred use; and if he left out any of its ingredients, he was subject to the penalty of death.

Rabbi Simeon ben Gamaliel says: The balm required for the incense is a resin exuding from the balsam trees. Why was Karsina lye used? To refine the onycha. Why was Cyprus wine employed? To steep the onycha in it so as to make it more pungent. Though *mei raglayim* might have been good for that purpose, it was not decent to bring it into the Temple.

It has been taught: Rabbi Nathan says: While the priest was grinding the incense, his superintendent would say: "Grind it very thin, grind it very thin," because the [rhythmic] sound is good for the compounding of the spices. If the incense was compounded in two instalments, it is fit for use; but we have not heard that it is permissible to prepare it in portions of one-third or one-fourth [of the total required annually]. Rabbi Judah says: The general rule is that if it was well-proportioned, the incense was fit for use even though it was prepared in two instalments; if, however, one left out any of its ingredients he would be subject to the penalty of death.

It has been taught: Bar Kappara says: Once in sixty or seventy years a total of half the required amount came from the accumulated surpluses [the extra three minas of which the high priest took two handfuls on the Day of Atonement]. Bar Kappara moreover has taught: Had one mixed with the incense the smallest amount of honey, nobody could have resisted the scent. Then

ריחה; וְלִמָּה אֵין מְעַרְבִין בָּהּ דְּבִשׁ, מִפְּנֵי שֶׁהַתּוֹרָה אִמְרָה:
בִּי כָל שְׂאֵר וְכָל דְּבִשׁ לֹא תִקְטְרוּ מִמֶּנּוּ אִשָּׁה לִי.

יִי צְבֹאוֹת עֲמָנוּ, מְשֻׁבָּ לָנוּ אֱלֹהֵי יַעֲקֹב, סֵלָה.

יִי צְבֹאוֹת, אֲשֶׁרִי אָדָם בִּטָּח בְּךָ.

יִי, הוֹשִׁיעָה; הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קִרְאָנוּ.

אֲתָה סֶתֶר לִי, מִצָּר תִּצְרָנִי; רְנֵי פֶלֶט תִּסּוּבְּנִי, סֵלָה.

וְעֶרְבָה לִי מִנַּחַת יְהוּדָה וִירוּשָׁלָיִם, בְּיָמֵי עוֹלָם וּבְשָׁנִים

קִרְמָנִיּוֹת.

מסכת יומא לג, א

אֲבִי הוּא מְסַדֵּר סֵדֶר הַמְעֻרְבָה מִשְׁמָא דְגִמְרָא וְאֵלְבָא
דְּאֵבָא שְׂאוּל: מְעֻרְבָה גְּדוּלָה קוֹדֶמֶת לְמְעֻרְבָה שְׁנִיָּה שֶׁל
קִטְרֶת, וּמְעֻרְבָה שְׁנִיָּה שֶׁל קִטְרֶת קוֹדֶמֶת לְסִדּוּר שְׁנֵי גִזְרֵי
עֲצִים, וְסִדּוּר שְׁנֵי גִזְרֵי עֲצִים קוֹדֶם לְדִשּׁוֹן מִזְבֵּחַ הַפְּנִימִי,
וְדִשּׁוֹן מִזְבֵּחַ הַפְּנִימִי קוֹדֶם לְהִטְבַּת חֲמֹשׁ גִּרּוֹת, וְהִטְבַּת חֲמֹשׁ
גִּרּוֹת קוֹדֶמֶת לְדָם הַתָּמִיד, וְדָם הַתָּמִיד קוֹדֶם לְהִטְבַּת שְׁתֵּי
גִּרּוֹת, וְהִטְבַּת שְׁתֵּי גִרּוֹת קוֹדֶמֶת לְקִטְרֶת, וְקִטְרֶת קוֹדֶמֶת
לְאֵבָרִים, וְאֵבָרִים לְמִנְחָה, וּמִנְחָה לְחֻבְתִּין, וְחֻבְתִּין לְנִסְכִּין,
וְנִסְכִּין לְמוֹסָפִין, וּמוֹסָפִין לְבִזִּיכִין, וּבִזִּיכִין קוֹדֶמֶת לְתָמִיד
שֶׁל בֵּין הָעֶרְבִים, שְׁנֵאַמֵּר: וְעֶרֶךְ עָלֶיהָ הָעֵלָה, וְהַקְטִיר עָלֶיהָ
חֲלָבֵי הַשְּׁלָמִים. עָלֶיהָ הַשְּׁלָם כָּל הַקִּרְבָּנוֹת כֻּלָּם.

אָנָּה, בְּכַח גְּדֻלַּת יְמִינוֹךָ תַּתִּיר צְרוּרָה.

קִבֵּל רֶנֶת עֲמֻךְ, שִׁבְּנֵנוּ, טַהַרְנֵנוּ, נוֹרָא.

שלמים is here interpreted to imply completion (from שלם, "to be finished").

אנא בכח is a rhymed prayer. It has six words to each of its seven lines. According to the Kabbalists, the forty-two words of this poem represent the name of God which is composed of forty-two letters. Though it has been credited to the *Tanna* Nehunya ben ha-Kanah (first century) its author is unknown.

why was no honey mixed with it? Because the Torah says: "You shall not present any leaven or honey as a fire-offering to the Lord."¹

The Lord of hosts is with us; the God of Jacob is our fortress.
Lord of hosts, happy is the man who trusts in thee.

O Lord, save us; may the King answer us when we call.

Thou art my shelter; from the foe thou wilt preserve me; with songs of deliverance thou wilt surround me.²

The offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.³

Talmud Yoma 33a

Abbaye recounted the daily order of the Temple service on the authority of tradition and according to Abba Saul: The large pile of wood was set in order on the altar before the second pile on the incense altar; the second pile on the incense altar was arranged before placing two [additional] logs of wood [on the large pile]; the placing of the two logs of wood preceded the removing of the ashes from the inner altar; the removing of the ashes from the inner altar came before the trimming of the five lamps; the trimming of the five lamps preceded the sprinkling of the blood of the daily offering; the blood of the daily offering was sprinkled before the trimming of the two remaining lamps; the trimming of the two lamps preceded the incense offering; the incense offering preceded the offering of the sacrificial parts; the offering of the sacrificial parts preceded the meal-offering; the meal-offering preceded the offering of pancakes; the pancakes came before the libations; the libations preceded the additional offerings on Sabbaths and festivals; the additional offerings preceded the placing of the two bowls of frankincense; the frankincense bowls preceded the daily afternoon-offering, as it is said: "And the priest shall arrange the burnt-offering on the altar, and burn on it the fat of the *shelamim*,"⁴ which means that with the afternoon-offering all the offerings of the day are to be completed.

By the great power of thy right hand, O set the captive free.

Revered God, accept thy people's prayer; strengthen us, cleanse us,

¹ *Leviticus* 2:11. ² *Psalms* 46:8; 84:13; 20:10; 32:7. ³ *Malachi* 3:4. ⁴ *Leviticus* 6:5.

נָא, וּבֹרֵךְ, דְּוָרְשֵׁי יְחִידָךְ כְּבִבְתָּ שְׁמֶרֶם.
 בְּרַבֶּם, שְׁהֶרֶם, רַחֲמִים, צְדָקָתְךָ תְּמִיד וְגִמְלָם.
 חֲסִין קְדוֹשׁ, בְּרַב טוֹבָךְ נָחַל עֲדָתְךָ.
 יְחִיד גֹּאֵה, לְעַמֶּךָ פִּנְה, זֹכְרֵי קִדְשָׁתְךָ.
 שְׁוַעֲתָנוּ קִבֵּל וּשְׁמַע צַעֲקָתָנוּ, יוֹדֵעַ תַּעֲלָמוֹת.
 בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

רַבּוֹן הָעוֹלָמִים, אַתָּה צוֹיֵתָנוּ לְהַקְרִיב קָרְבָן הַתְּמִיד
 בְּמוֹעֲדוֹ, וְלִהְיוֹת כְּהֹנִים בַּעֲבוּדָתְךָ, וְלוֹזֵם בְּדוּכָנֶם, וְיִשְׂרָאֵל
 בְּמַעֲמָדָם; וְעַתָּה בַּעֲוֹנוֹתֵינוּ חָרַב בֵּית הַמִּקְדָּשׁ וּבָטַל הַתְּמִיד,
 וְאִין לָנוּ לֹא כֹהֵן בַּעֲבוּדָתוֹ, וְלֹא לֹוי בְּדוּכָנוּ, וְלֹא יִשְׂרָאֵל
 בְּמַעֲמָדוֹ. וְאַתָּה אִמְרָתְךָ: וְנִשְׁלָמָה פָּרִים שְׁפָתֵינוּ, לְכֹן יְהִי רִצּוֹן
 מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיֵהֵא שִׁית שְׁפָתוֹתֵינוּ
 חָשׁוּב וּמִקְבֵּל וּמְרַצֶּה לְפָנֶיךָ בְּאֵלוֹ הַקְּרִבָנוּ קָרְבָן הַתְּמִיד
 בְּמוֹעֲדוֹ וְעַמְּדָנוּ עַל מַעֲמָדוֹ.

On Sabbath say:

במדבר כח, ט-י

וּבַיּוֹם הַשְּׁבִית שְׁנֵי כִבָּשִׁים בְּנֵי שָׁנָה תְּמִימִים, וּשְׁנֵי עֶשְׂרֹנִים
 סֶלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן, וְנִסְכּוֹ. עֲלֵת שֶׁבֶת בְּשֶׁבֶתוֹ עַל עֲלֵת
 הַתְּמִיד וְנִסְכָּהּ.

On Rosh Hodesh say:

במדבר כח, יא-טו

וּבִקְרָאשֵׁי חֲדָשִׁיכֶם תִּקְרִיבוּ עֹלָה לֵי: פָּרִים בְּנֵי בָקָר שְׁנַיִם,
 וְאַיִל אֶחָד, כִּבָּשִׁים בְּנֵי שָׁנָה שְׁבַע, תְּמִימִים. וּשְׁלֹשָׁה עֶשְׂרֹנִים
 סֶלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן לֶפָר הָאֶחָד, וּשְׁנֵי עֶשְׂרֹנִים סֶלֶת
 מִנְחָה בְּלוּלָה בְּשֶׁמֶן לְאַיִל הָאֶחָד. וְעֶשְׂרֹן עֶשְׂרֹן, סֶלֶת מִנְחָה
 בְּלוּלָה בְּשֶׁמֶן, לִכְבֹּשׁ הָאֶחָד, עֹלָה רֵיחַ נִיחָח, אִשָּׁה לֵי.

Almighty God, guard as the apple of the eye those who seek thee. Bless them, cleanse them, pity them; ever grant them thy truth. Mighty, holy God, in thy abundant grace, guide thy people.

Exalted God, turn to thy people who proclaim thy holiness.

Accept our prayer, hear our cry, thou who knowest secret thoughts.

Blessed be the name of his glorious majesty forever and ever.

Lord of the universe, thou hast commanded us to sacrifice the daily offering at its proper time with priests officiating, Levites [singing] on the platform, and lay representatives of Israel attending the Temple service. Now, through our sins the Temple is destroyed, the daily offering is abolished, and we have neither priest officiating, nor Levite [singing] on the platform, nor Israelite attending the Temple service. However, thou hast declared that we may substitute the prayer of our lips for the sacrifice of bullocks.¹ Therefore, may it be thy will, Lord our God and God of our fathers, that the prayer of our lips be favorably regarded and accepted by thee as if we offered the daily offering at its proper time and attended at its service.

On Sabbath say (Numbers 28:9-10):

On the Sabbath day two yearling male lambs without blemish [are to be offered], with two-tenths of an *ephah* of fine flour mixed with oil as a meal-offering, along with its libation. This is the burnt-offering of every Sabbath, in addition to the daily burnt-offering and its libation.

On Rosh Hodesh say (Numbers 28:11-15):

And on your new moon festivals you shall offer as a burnt-offering to the Lord two young bullocks, one ram, seven yearling male lambs without blemish, along with three-tenths of an *ephah* of fine flour mixed with oil as a meal-offering for each bullock, and two-tenths of fine flour mixed with oil as a meal-offering for the one ram, and a tenth of an *ephah* of fine flour mixed with oil as a meal-offering for each lamb; this is to be a burnt-offering of a sweet savor—a burnt-offering to the Lord. Their libations are to

¹ *Hosea* 14:3.

וְנִסְבִּיהֶם, חֲצִי הַיּוֹם יִהְיֶה לְפָר, וְשְׁלִישֵׁת הַיּוֹם לְאֵיל, וּרְבִיעֵת הַיּוֹם לְכַבֵּשׁ, יָיִן; וְזֹאת עֲלֵת חֶדֶשׁ בְּחֶדְשׁוֹ לְחֹדֶשׁ הַשָּׁנָה. וְשַׁעִיר עֲזִים אַחֵד לְחַטָּאת לַיֵּי; עַל עֲלֵת הַתָּמִיד יַעֲשֶׂה, וְנִסְכּוֹ.

משנה זבחים, פרק ה

א. אֵיזֶהוּ מִקוֹמָן שֶׁל זָבָחִים. קֹדֶשׁ קֹדָשִׁים שְׁחִיטָתוֹ בְּצִפּוֹן, פֶּר וְשַׁעִיר שֶׁל יוֹם הַכַּפּוּרִים שְׁחִיטָתוֹ בְּצִפּוֹן, וְקָבוּל דָּמָן בְּכָלִי שָׂרֵת בְּצִפּוֹן. וְדָמָן טָעוֹן הִזְיָה עַל בֵּין הַבָּדִים וְעַל הַפְּרָכֶת וְעַל מִזְבַּח הַזָּהָב; מִתְּנָה אַחַת מֵהֶן מְעַכָּבֶת. שְׂרִיר הָדָם הִיָּה שׁוֹפֵךְ עַל יְסוֹד מַעֲרָבִי שֶׁל מִזְבֵּחַ הַחִיצוֹן; אִם לֹא נָתַן, לֹא עָבַב.

ב. פָּרִים הַנִּשְׂרָפִים וְשַׁעִירִים הַנִּשְׂרָפִים שְׁחִיטָתוֹ בְּצִפּוֹן, וְקָבוּל דָּמָן בְּכָלִי שָׂרֵת בְּצִפּוֹן. וְדָמָן טָעוֹן הִזְיָה עַל הַפְּרָכֶת וְעַל מִזְבַּח הַזָּהָב; מִתְּנָה אַחַת מֵהֶן מְעַכָּבֶת. שְׂרִיר הָדָם הִיָּה שׁוֹפֵךְ עַל יְסוֹד מַעֲרָבִי שֶׁל מִזְבֵּחַ הַחִיצוֹן; אִם לֹא נָתַן, לֹא עָבַב. אֵלּוּ וְאֵלּוּ נִשְׂרָפִין בְּבֵית הַדָּשָׁן.

ג. חַטָּאת הַצִּבּוּר וְהַיָּחִיד, אֵלּוּ הֵן חַטָּאת הַצִּבּוּר; שַׁעִירֵי רֹאשֵׁי חֳדָשִׁים וְשֶׁל מוֹעֲדוֹת, שְׁחִיטָתוֹ בְּצִפּוֹן, וְקָבוּל דָּמָן בְּכָלִי שָׂרֵת בְּצִפּוֹן. וְדָמָן טָעוֹן אַרְבַּע מִתְּנּוֹת עַל אַרְבַּע קַרְנוֹת. בִּיצָד, עֶלְהָ בַּכֶּבֶשׁ וּפְנָה לְסוּבָב וּבֹאֲלוֹ לְקֶרֶן דְּרוֹמִית מִזְרָחִית, מִזְרָחִית צְפוֹנִית, צְפוֹנִית מְעַרְבִית, מְעַרְבִית דְּרוֹמִית. שְׂרִיר הָדָם הִיָּה שׁוֹפֵךְ עַל יְסוֹד דְּרוֹמִי. וְנִאֲכָלִין לְפָנִים מִן הַקִּלְעִים לְזִכְרֵי כְהֻנָּה, בְּכָל מֵאֲכָל, לְיוֹם וּלְלַיְלָה, עַד חֲצוֹת.

be half a *hin* of wine per bullock, a third of a *hin* for the ram, and a fourth of a *hin* per lamb. This is to be the burnt-offering of every month throughout the months of the year. Moreover, one he-goat is to be offered as a sin-offering to the Lord, in addition to the daily burnt-offering and its libation.

Mishnah Zebahim, Chapter 5

1. Which were the places of sacrifice in the Temple? The most holy offerings were slaughtered on the north side of the altar, as were also the bullock and the he-goat for the Day of Atonement. Their blood, which was there received in a sacred vessel, had to be sprinkled over the space between the poles of the ark, towards the curtain of the Holy of Holies, and upon the golden altar. The omission of one of these sprinklings rendered the atonement ceremony invalid. The priest poured out the rest of the blood at the western base of the outer altar; if, however, he failed to do so, the omission did not invalidate the ceremony.

2. The bullocks and the he-goats which were to be burned were slaughtered on the north side of the altar; their blood, which was there received in a sacred vessel, had to be sprinkled towards the curtain and upon the golden altar. The omission of either of these sprinklings rendered the ceremony invalid. The priest poured out the rest of the blood at the western base of the outer altar; if, however, he failed to do so, the omission did not invalidate the ceremony. All these offerings were burnt at the place where the ashes were deposited.

3. The communal sin-offerings and those of individuals—the goats offered on new moon festivals and on major feasts are the communal sin-offerings—were slaughtered on the north side of the altar. Their blood, which was there received in a sacred vessel, required four sprinklings on the four corners of the altar. How was this done? The priest went up the ascent, and, having turned to the ledge bordering the altar, walked along it to the southeast, northeast, northwest and southwest corners, successively. The rest of the blood he poured out at the southern base. These offerings, prepared for food in any fashion, were eaten within the Temple court only by the males of the priesthood during that day and evening—until midnight.

ד. העולה קדש קדשים. שחיתתה בצפון, וקבול דמה בכלי שרת בצפון. ודמה טעון שתי מתנות שהן ארבע; וטעונה הפשט, ונתות, וכליל לאשים.

ה. זבחי שלמי צביר ואשמות, אלו הן אשמות: אשם גזלות, אשם מעילות, אשם שפחה חרופה, אשם נזיר, אשם מצרע, אשם תלוי. שחיתתן בצפון, וקבול דמן בכלי שרת בצפון, ודמן טעון שתי מתנות שהן ארבע. ונאכלין לפנים מן הקלעים לזכרי כהנה, בכל מאכל, ליום ולילה, עד חצות.

ו. התודה ואיל נזיר קדשים קלים. שחיתתן בכל מקום בעזרה, ודמן טעון שתי מתנות שהן ארבע. ונאכלין בכל העיר, לכל אדם, בכל מאכל, ליום ולילה, עד חצות. המזרם מהם ביוצא בהם, אלא שהמזרם נאכל לפניהם, לנשיהם ולבניהם ולעבדיהם.

ז. שלמים קדשים קלים. שחיתתן בכל מקום בעזרה, ודמן טעון שתי מתנות שהן ארבע. ונאכלין בכל העיר, לכל אדם, בכל מאכל, לשני ימים ולילה אחד. המזרם מהם ביוצא בהם, אלא שהמזרם נאכל לפניהם, לנשיהם ולבניהם ולעבדיהם.

ח. הבכור והמעשר והפסח קדשים קלים. שחיתתן בכל מקום בעזרה, ודמן טעון מתנה אחת, ובלבד שיתן בנגד היסוד. שנה באכילתו: הבכור נאכל לפניהם, והמעשר לכל

4. The burnt-offering was one of the most holy sacrifices. It was slaughtered on the north side of the altar. Its blood, which was there received in a sacred vessel, required two sprinklings [at opposite angles of the altar] making four in all. This offering had to be flayed, severed into parts, and consumed by fire.

5. As to the communal peace-offerings and the guilt-offerings—the following are the guilt-offerings: for robbery, for making improper use of sacred objects, for violating a betrothed handmaid, the offering of a nazirite who has become ritually unclean, the offering of a leper at his cleansing, and the offering of a person in doubt whether an act he has committed requires a sin-offering—all these were slaughtered on the north side of the altar. Their blood, which was there received in a sacred vessel, required two sprinklings [at opposite angles of the altar] making four in all. These offerings, prepared for food in any fashion, were eaten within the Temple court only by the males of the priesthood that day and evening—until midnight.

6. The thanksgiving-offering and the ram offered by a nazirite [at the termination of his vow] were holy in a minor degree. These might be slaughtered anywhere in the Temple court. Their blood required two sprinklings [at opposite angles of the altar] making four in all. They might be eaten, prepared for food in any fashion, anywhere in the city by anyone during that day and evening—until midnight. The same rule applied to the priests' share, except that the priests' share might be eaten only by the priests, their wives, their children and their servants.

7. The peace-offerings also were holy in a minor degree. These might be slaughtered anywhere in the Temple court. Their blood required two sprinklings [at opposite angles of the altar] making four in all. They might be eaten, prepared for food in any fashion, anywhere in the city by anyone during two days and one night. The same rule applied to the priests' share, except that the priests' share might be eaten only by the priests, their wives, their children and their servants.

8. The firstlings of animals, the tithe of cattle, and the paschal lamb were likewise holy in a minor degree. These might be slaughtered anywhere in the Temple court. Their blood required one sprinkling only; this, however, had to be done at the base of the altar. The following difference prevailed as to the eating of them: the firstborn animal might be eaten only by the priests,

אָדֶם. וְנֶאֱכָלִין בְּכָל הָעִיר, בְּכָל מֵאָכָל, לְשְׁנֵי יָמִים וְלֵילָה
אֶחָד. הַפֶּסַח אֵינוֹ נֶאֱכָל אֶלָּא בַּלַּיְלָה, וְאֵינוֹ נֶאֱכָל אֶלָּא עַד
חֲצוֹת, וְאֵינוֹ נֶאֱכָל אֶלָּא לְמַנּוּיָו, וְאֵינוֹ נֶאֱכָל אֶלָּא צָלִי.

ספרא, פתחה

רַבִּי יִשְׁמָעֵאל אוֹמֵר: בְּשֵׁלֶשׁ עֶשְׂרֵה מִדּוֹת הַתּוֹרָה נִדְרָשֶׁת:

- (א) מִקָּל וְחִמֵּר;
- (ב) וּמִנּוֹרָה שָׁה;
- (ג) מִבְּנִין אָב מִכְתוּב אֶחָד, וּמִבְּנִין אָב מִשְׁנֵי כְּתוּבִים;
- (ד) מִכָּלָל וּפְרָט;
- (ה) וּמִפְרָט וּכְלָל;
- (ו) כָּלָל וּפְרָט וּכְלָל אִי אֶתָּה דָן אֶלָּא בְּעֵין הַפְּרָט;

רבי ישמעאל בן אלישע, a contemporary of Rabbi Akiba, died as a martyr in the year 135 during the Roman persecutions. The *Baraita d' Rabbi Ishmael*, which constitutes the introduction to the *Sifra* (tannaitic commentary on Leviticus), has been inserted here to complete the daily minimum of Bible and Talmud study required of every Jew. This section is prefaced (on page 13) by two blessings concerning Torah study.

ILLUSTRATIONS

1. If, for example, a certain act is forbidden on an ordinary festival, it is so much the more forbidden on Yom Kippur; if a certain act is permissible on Yom Kippur, it is so much the more permissible on an ordinary festival.

2. The phrase "Hebrew slave" (Exodus 21:2) is ambiguous, for it may mean a heathen slave owned by a Hebrew, or else, a slave who is a Hebrew. That the latter is the correct meaning is proved by a reference to the phrase "your Hebrew brother" in Deuteronomy 15:12, where the same law is mentioned (... "If your Hebrew brother is sold to you ...").

3. (a) From Deuteronomy 24:6 ("No one shall take a handmill or an upper millstone in pledge, for he would be taking a life in pledge") the Rabbis concluded: "Everything which is used for preparing food is forbidden to be taken in pledge." (b) From Exodus 21:26-27 ("If a man strikes the eye of his slave ... and destroys it, he must let him go free in compensation for his eye. If he knocks out the tooth of his slave ... he must let him go free ...") the Rabbis concluded that when *any* part of the slave's body is mutilated by the master, the slave shall be set free.

4. In Leviticus 18:6 the law reads: "None of you shall marry anyone

while the tithe might be eaten by anyone. Both the firstling and the tithe might be eaten, prepared for food in any fashion, anywhere in the city during two days and one night. The paschal lamb, however, had to be eaten on that night only—and not later than midnight. It might be eaten only by those numbered for it; nor might it be eaten except when roasted.

TALMUDIC EXPOSITION OF THE SCRIPTURES

Sifra, Introduction

Rabbi Ishmael says: The Torah is interpreted by means of thirteen rules:

1. Inference is drawn from a minor premise to a major one, or from a major premise to a minor one.

2. From the similarity of words or phrases occurring in two passages it is inferred that what is expressed in the one applies also to the other.

3. A general principle, as contained in one or two biblical laws, is applicable to all related laws.

4. When a generalization is followed by a specification, only what is specified applies.

5. When a specification is followed by a generalization, all that is implied in the generalization applies.

6. If a generalization is followed by a specification and this in turn by a generalization, one must be guided by what the specification implies.

related to him." This generalization is followed by a specification of forbidden marriages. Hence, this prohibition applies only to those expressly mentioned.

5. In Exodus 22:9 we read: "If a man gives to his neighbor an ass, or an ox, or a sheep, to keep, or *any* animal, and it dies . . ." The general phrase "any animal," which follows the specification, includes in this law all kinds of animals.

6. In Exodus 22:8 we are told that an embezzler shall pay double to his neighbor "for anything embezzled [generalization], for ox, or ass, or sheep, or clothing [specification], or any article lost" [generalization]. Since the specification includes only movable property, and objects of intrinsic value, the fine of double payment does not apply to embezzled real estate, nor to notes and bills, since the latter represent only a symbolic value.

- (ז) מִכָּלֵל שֶׁהוּא צָרִיד לִפְרֹט, וּמִפְרֹט שֶׁהוּא צָרִיד לִכָּלֵל;
- (ח) כָּל דָּבָר שֶׁהִיא בִּכְלָל וַיֵּצֵא מִן הַכָּלָל לְלַמֵּד, לֹא לְלַמֵּד עַל עֲצָמוֹ יֵצֵא, אֲלָא לְלַמֵּד עַל הַכָּלָל כֻּלּוֹ יֵצֵא;
- (ט) כָּל דָּבָר שֶׁהִיא בִּכְלָל וַיֵּצֵא לְטַעֲנוֹן טַעֲנוֹן אַחֵר שֶׁהוּא כְּעֵנִינוּ, יֵצֵא לְהַקְלִיל וְלֹא לְהַחֲמִיר;
- (י) כָּל דָּבָר שֶׁהִיא בִּכְלָל וַיֵּצֵא לְטַעֲנוֹן טַעֲנוֹן אַחֵר שֶׁלֹּא כְּעֵנִינוּ, יֵצֵא לְהַקְלִיל וּלְהַחֲמִיר;
- (יא) כָּל דָּבָר שֶׁהִיא בִּכְלָל וַיֵּצֵא לְדוֹן בְּדָבָר הַחֲדָשׁ, אִי אִתָּה יָכוֹל לְהַחֲזִירוֹ לִכְלָלָו עַד שִׁיחֲזִירֵנוּ הַכְּתוּב לִכְלָלָו בְּפִרוּשׁ;
- (יב) דָּבָר הַלָּמֵד מֵעֵנִינוּ, וְדָבָר הַלָּמֵד מִסּוּפוֹ;

7. In Leviticus 17:13 we read: "He shall pour out its blood, and *cover* it with *dust*." The verb "to cover" is a general term, since there are various ways of covering a thing; "with dust" is specific. If we were to apply rule 4 to this passage, the law would be that the blood of the slaughtered animal must be covered with nothing except dust. Since, however, the general term "to cover" may also mean "to hide," our present passage necessarily requires the specific expression "with dust"; otherwise, the law might be interpreted to mean that the blood is to be concealed in a closed vessel. On the other hand, the specification "with dust" without the general expression "to cover" would have been meaningless.

8. In Deuteronomy 22:1 we are told that the finder of lost property must return it to its owner. In a next verse the Torah adds: "You shall do the same . . . with his *garment* and with anything lost by your brother . . . which you have found . . ." *Garment*, though included in the general expression "anything lost," is specifically mentioned in order to indicate that the duty to announce the finding of lost articles applies only to such objects which are likely to have an owner, and which have, as in the case of clothing, some marks by which they can be identified.

9. In Exodus 35:2-3 we read: "Whoever does any work on the Sabbath shall be put to death; you shall not light a fire on the sabbath day." The law against lighting a fire on the Sabbath, though already implied in "any work", is mentioned separately in order to indicate that the penalty for lighting a fire on the Sabbath is not as drastic.

10. According to Exodus 21:29-30, the proprietor of a vicious animal which has killed a man or woman must pay such compensation as may be im-

7. When, however, for the sake of clearness, a generalization necessarily requires a specification, or when a specification requires a generalization, rules 4 and 5 do not apply.

8. Whatever is first implied in a generalization and afterwards specified to teach us something new, is expressly stated not only for its own sake, but to teach something additional concerning all the instances implied in the generalization.

9. Whatever is first implied in a general law and afterwards specified to add another provision similar to the general law, is specified in order to alleviate, and not to increase, the severity of that particular provision.

10. Whatever is first implied in a general law and afterwards specified to add another provision which is not similar to the general law, is specified in order to alleviate in some respects, and in others to increase the severity of that particular provision.

11. Whatever is first implied in a general law and is afterwards specified to determine a new matter, the terms of the general law can no longer apply to it, unless Scripture expressly declares that they do apply.

12. A dubious word or passage is explained from its context or from a subsequent expression.

posed on him by the court. In a succeeding verse the Torah adds: "If the ox gores a slave, male or female, he must pay the master thirty shekels of silver." The case of a slave, though already included in the preceding general law of the slain man or woman, contains a different provision, the *fixed* amount of compensation, with the result that whether the slave was valued at more than thirty shekels or less than thirty shekels, the proprietor of the animal must invariably pay thirty shekels.

11. The guilt-offering which a cured leper had to bring was unlike all other guilt-offerings in this, that some of its blood was sprinkled on the person who offered it (Leviticus 14:13-14). On account of this peculiarity none of the rules connected with other offerings would apply to that brought by a cured leper, had not the Torah expressly added: "As the sin-offering so is the guilt-offering."

12. (a) The noun *tinshemeth* occurs in Leviticus 11:18 among the unclean birds, and again (verse 30) among the reptiles. Hence, it becomes certain that *tinshemeth* is the name of a certain bird as well as of a certain reptile. (b) In Deuteronomy 19:6, with regard to the cities of refuge where the manslayer is to flee, we read: "So that the avenger of blood may not pursue the manslayer . . . and slay him, *and he is not deserving of death.*" That the last clause refers to the slayer, and not to the blood avenger, is made clear by the subsequent clause: "inasmuch as he hated him not in time past."

יג) וְכֵן שְׁנֵי כְּתוּבִים הַמְּכַחֲשִׁים זֶה אֶת זֶה, עַד שֶׁיָּבֹא
הַכְּתוּב הַשְּׁלִישִׁי וַיִּכְרֵעַ בֵּינֵיהֶם.

אבות ה', כנ; מלאכי ג, ד

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבְנֶה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ
בִּירְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת.

קדיש דרבנן

Mourners:

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֹה רַבָּא בְּעָלְמָא דִּי בְּרָא כִרְעוּתָהּ;
וַיִּמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעָגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אִמֵּן.
יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא.

13. In Exodus 13:6 we read: "Seven days you shall eat unleavened bread," and in Deuteronomy 16:8 we are told: "Six days you shall eat unleavened bread." The contradiction between these two passages is explained by a reference to a third passage (Leviticus 23:14), where the use of the new produce is forbidden until the second day of Passover, after the offering of the *Omer*. If, therefore, the unleavened bread was prepared of the new grain, it could only be eaten six days of Passover. Hence, the passage in Exodus 13:6 must refer to unleavened bread prepared of the produce of a previous year.

קדיש דרבנן (Scholars' Kaddish) is recited after the reading of talmudic or midrashic passages. **על ישראל ועל רבנן** is a prayer for the welfare of the scholars.

THE KADDISH

The essential part of the Kaddish consists of the congregational response: "May his great name be blessed forever and ever." Around this response, which is found almost verbatim in Daniel 2:20, the whole Kaddish developed. Originally, it was recited at the close of sermons delivered in Aramaic, the language spoken by the Jews for about a thousand years after the Babylonian captivity. Hence the Kaddish was composed in Aramaic, the language in which the religious discourses were held. At a later period the Kaddish was

13. Similarly, if two biblical passages contradict each other, they can be harmonized only by a third passage.

Mishnah Avoth 5:23; Malachi 3:4

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days; and grant us a portion in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years.

KADDISH D'RABBANAN

Mourners:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

introduced into the liturgy to mark the conclusion of sections of the service or of the reading of the biblical and talmudic passages.

The Kaddish contains no reference to the dead. The earliest allusion to the Kaddish as a mourners' prayer is found in *Maḥzor Vitry*, dated 1208, where it is said plainly: "The lad rises and recites Kaddish." One may safely assume that since the Kaddish has as its underlying thought the hope for the redemption and ultimate healing of suffering mankind, the power of redeeming the dead from the sufferings of *Gehinnom* came to be ascribed in the course of time to the recitation of this sublime doxology. Formerly the Kaddish was recited the whole year of mourning, so as to rescue the soul of one's parents from the torture of *Gehinnom* where the wicked are said to spend no less than twelve months. In order not to count one's own parents among the wicked, the period for reciting the Kaddish was later reduced to eleven months.

The observance of the anniversary of parents' death, the *Jahrzeit*, originated in Germany, as the term itself well indicates. Rabbi Isaac Luria, the celebrated Kabbalist of the sixteenth century, explains that "while the orphan's Kaddish within the eleven months helps the soul to pass from *Gehinnom* to *Gan-Eden*, the *Jahrzeit* Kaddish elevates the soul every year to a higher sphere in Paradise." The Kaddish has thus become a great pillar of Judaism. No matter how far a Jew may have drifted away from Jewish life, the Kaddish restores him to his people and to the Jewish way of living.

יִתְּכֶרֶךְ וַיִּשְׁתַּבַּח, וַיִּתְּפֹאֶר וַיִּתְּרוֹמֶם, וַיִּתְּנֶנְשָׂא וַיִּתְּהַדָּר,
וַיִּתְּעַלֶּה וַיִּתְּהַלֵּל שְׁמָהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלָּא (לְעֵלָּא)
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאִמְרֵן בְּעֵלְמָא,
וְאִמְרוּ אָמֵן.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידֵיהוֹן, וְעַל כָּל תַּלְמִידֵי
תַּלְמִידֵיהוֹן, וְעַל כָּל מִן דְּעֶסְקִין בְּאֻרֵּיתָא, דִּי בְּאַתְרָא הָדָן
וְדִי בְּכָל אֶתֶר וְאַתֶּר, יְהֵא לְהוֹן וּלְכוּן שְׁלָמָא רַבָּא, חֲנָא
וְחֶסֶדָא וְרַחֲמִין, וְחַיִּין אֲרִיכִין, וּמְזוּנֵי רְוִיחִי, וּפְרָקְנָא מִן קָדָם
אֲבוּהוֹן דְּבִשְׁמַיָּא וְאַרְעָא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

On Sabbaths and on major festivals the service is continued on page 299.

According to Rabbi Pool, the Kaddish was recited after sermons some two thousand years ago. The absence of all reference to Jerusalem and the destroyed Temple, as well as its plain, unmystical language points to an early date. The reason that the Talmud does not discuss the Kaddish is explained by the fact that in those days the Kaddish had not yet been made part of the daily prayers.

The prayer **על הכל**, recited on Sabbaths before the reading of the Torah, embodies part of the Kaddish in pure Hebrew. Genizah fragments have been found to contain a larger proportion of Hebrew in the Kaddish.

The Kaddish, like **צדוק הדין** ("acknowledgment of divine justice"), recited on the occasion of a death, seems to express the sentiment: "The Lord gave and the Lord has taken away; blessed be the name of the Lord" (Job 1:21).

The Kaddish has five different forms: 1) **קדיש דרבנן**, recited after the reading of passages from the Talmud; 2) **קדיש שלם**, the full-Kaddish, recited by the Reader at the end of the service; 3) **חצי קדיש**, the half-Kaddish, recited by the Reader between sections of the service; 4) **קדיש יתום**, the mourners' Kad-

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

[We pray] for Israel, for our teachers and their disciples and the disciples of their disciples, and for all who study the Torah, here and everywhere. May they have abundant peace, loving-kindness, ample sustenance and salvation from their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he in his mercy create peace for us and for all Israel; and say, Amen.

On Sabbaths and on major festivals the service is continued on page 300.

dish, recited by the mourners after the service and after the recitation of certain psalms, such as the Psalm of the Day (pages 139–147); 5) קדש לאתחדתא, an expanded form of the mourners' Kaddish, recited at the cemetery after a burial.

לעלא לעלא מן כל ... ושירתא תשבחתא refers to the hymns of praise contained in the Psalms of David; compare the expression על כל דברי שירות ותשבחות דוד.

לעלא לעלא is said between *Rosh Hashanah* and *Yom Kippur*; otherwise only לעלא is said. In the Italian ritual לעלא is repeated throughout the year. לעלא לעלא is the Targum's rendering of מעלה מעלה (Deuteronomy 28:43).

נחמתא ("consolations"), occurring in the Kaddish as a synonym of praise, probably refers to prophetic works such as the Book of Isaiah, called Books of Consolation, which contain hymns of praise as well as Messianic prophecies.

עושה שלום, which repeats in Hebrew the thought expressed in the preceding Aramaic paragraph, seems to have been added from the meditation recited at the end of the *Shemoneh Esreh*. The same sentence is also added at the end of the grace recited after meals. The three steps backwards, which formed the respectful manner of retiring from a superior, were likewise transferred from the concluding sentence of the *Shemoneh Esreh*. On the other hand, the phrase "and say Amen", added at the end of the silent meditation after the *Shemoneh Esreh*, must have been borrowed from the Kaddish which is always recited in the hearing of no fewer than ten men.

תַּפִּילַת שַׁחֲרִית

חזלים ל

מְזֻמּוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד. אֲרוֹמָמָה, יְיָ, כִּי דִלִּיתָנִי,
וְלֹא שִׁמַּחְתָּ אִיבֵי לִי. יְיָ אֱלֹהֵי, שְׁנַעֲתִי אֵלֶיךָ וַתִּרְפְּאֵנִי. יְיָ,
הַעֲלִיתָ מִן שְׂאוֹל נַפְשִׁי, חֲיִיתָנִי מִיָּרְדֵי בֹר. וַאֲמָרוּ לִי חֲסִידָיו,
וְהוֹדוּ לְזָכָר קִדְשׁוֹ. כִּי רָגַע בְּאִפּוֹ, חַיִּים בְּרִצּוֹנוֹ; בְּעָרֵב יִלִּין
בְּכִי, וּלְבָקָר רִנָּה. וַאֲנִי אֲמַרְתִּי בְּשִׁלּוֹי, בֵּל אֲמוּט לְעוֹלָם. יְיָ,
בְּרִצּוֹנְךָ הִעֲמַדְתָּה לְחַרְרֵי עוֹ; הִסְתַּרְתָּ פָנֶיךָ, חֲיִיתִי נִבְהָל.
אֵלֶיךָ יְיָ אֶקְרָא, וְאֵל אֲדַנִּי אֶתְחַנֵּן. מִה בָּצַע בְּדַמִּי, בְּרִדְתִּי
אֶל שַׁחַת; הִיזְדֶּה עָפָר, הַנִּגִּיד אֶמְתֶּךָ. שְׁמַע יְיָ וְחַנּוּנִי; יְיָ, הִיָּה
עֹזֶר לִי. הַפְּכֵת מִסְפְּדֵי לְמַחֹל לִי; פִּתְחֵת שְׁקִי וַתֹּאזְרֵנִי
שִׁמַּחְתָּ. Reader לְמַעַן וַיִּמָּרְדֶּה כְּבוֹד, וְלֹא יָדַם; יְיָ אֱלֹהֵי, לְעוֹלָם
אֲדֹכֶה.

MOURNERS' KADDISH

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֹה רַבָּא בְּעָלְמָא דִּי-בְרָא כְרַעֲוִתְהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעָנְלָא וּבְזִמְן קָרִיב, וַאֲמָרוּ אָמֵן.
יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקִדְשָׁא, בְּרִיךְ הוּא, לְעָלָא (לְעָלָא)
מִן כָּל בְּרַכְתָּא וּשְׁרַתָּא, תְּשַׁבְּחָתָא וְנִחְמָתָא, דְּאִמְרוּן בְּעָלְמָא,
וַאֲמָרוּ אָמֵן.

מוֹזֻמּוֹר is a hymn of gratitude for recovery from a grave sickness. The psalmist relates that trouble came to him when he thought that he could be

MORNING SERVICE

Psalm 30

A psalm, a song for the dedication of the house; by David.

I extol thee, O Lord, for thou hast lifted me, and hast not let my foes rejoice over me. Lord my God, I cried to thee, and thou didst heal me. O Lord, thou hast lifted me up from the grave; thou hast let me live, that I should not go down to the pit. Sing to the Lord, you who are godly, and give thanks to his holy name. For his anger only lasts a moment, but his favor lasts a lifetime; weeping may lodge with us at evening, but in the morning there are shouts of joy. I thought in my security I never would be shaken. O Lord, by thy favor thou hadst established my mountain as a stronghold; but when thy favor was withdrawn, I was dismayed. To thee, O Lord, I called; I appealed to my God: "What profit would my blood be, if I went down to the grave? Will the dust praise thee? Will it declare thy faithfulness? Hear, O Lord, and be gracious to me; Lord, be thou my helper." Thou hast changed my mourning into dancing; thou hast put off my sackcloth and girded me with joy; so that my soul may praise thee, and not be silent. Lord my God, I will thank thee forever.

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

independent of God's aid. In his distress he pleaded that his life might be spared, and his prayer was answered. He is determined to spend the rest of his life in thanksgiving.

יְהֵא שְׁלֵמָא רַבָּא מִן שְׁמַיָא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

הַרְיֵנוּ מִזְּמַן אֵת פִּי לְהוֹדוֹת וּלְהַלֵּל וּלְשַׁבַּח אֶת בּוֹרְאֵי.

בָּרוּךְ שְׂאֵמַר וְהָיָה הָעוֹלָם, בָּרוּךְ הוּא. בָּרוּךְ עוֹשֵׂה
בְּרָאשִׁית, בָּרוּךְ אוֹמֵר וְעוֹשֵׂה, בָּרוּךְ גּוֹזֵר וּמַקְנִים, בָּרוּךְ מְרַחֵם
עַל הָאָרֶץ, בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת, בָּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב
לִירֵאָיו, בָּרוּךְ חַי לְעַד וְקַיָּים לְנֶצַח, בָּרוּךְ פּוֹדֶה וּמַצִּיל, בָּרוּךְ
שְׁמוֹ. בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הָאֵל, הָאֵב
הַרְחֵמֵנוּ, הַמְּהַלֵּל בְּפִי עַמּוֹ, מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו
וְעַבְדָּיו. וּבְשִׁירֵי דֹר עַבְדְּךָ נְהַלְלֶךָ, יְיָ אֱלֹהֵינוּ; בְּשִׁבְחוֹת
וּבְזִמְרוֹת נִגְדְּלֶךָ וְנִשְׁבַּחְךָ וְנִפְאֶרְךָ, וְנִזְכִּיר שִׁמְךָ וְנִמְלִיכֶךָ,
מִלְּבָנוּ, אֱלֹהֵינוּ. Reader יְחִיד, חַי הָעוֹלָמִים, מֶלֶךְ, מְשַׁבַּח
וּמְפָאֵר עַד עַד שְׁמוֹ הַגָּדוֹל. בָּרוּךְ אַתָּה, יְיָ, מֶלֶךְ מְהַלֵּל
בְּתִשְׁבְּחוֹת.

דברי הימים א טו, ח-לו

הוֹדוּ לַיְיָ, קִרְאוּ בְּשִׁמּוֹ, הוֹדִיעוּ בְּעַמִּים עֲלִילוֹתָיו. שִׁירוּ לוֹ,
זָמְרוּ לוֹ, שִׁיחוּ בְּכָל נִפְלְאוֹתָיו. הִתְהַלְלוּ בְּשֵׁם קְדוֹשׁ; יִשְׂמַח
לֵב מִבְּקָשֵׁי יְיָ. דַּרְשׁוּ יְיָ וְעִזּוּ, בִּקְשׁוּ פָנָיו תָּמִיד. זָכְרוּ נִפְלְאוֹתָיו
אֲשֶׁר עָשָׂה, מִפְתִּיו וּמִשְׁפָּטֵי פִּיהוּ. זָרַע יִשְׂרָאֵל עַבְדּוֹ, בְּגִי
יַעֲקֹב בְּחִירָיו. הוּא יְיָ אֱלֹהֵינוּ, בְּכָל הָאָרֶץ מְשַׁפְּטִיו. זָכְרוּ
לְעוֹלָם בְּרִיתוֹ, דְּבַר צִוְּהָ לְאַלְפֵי דֹר. אֲשֶׁר בָּרַת אֶת אַבְרָהָם,

is composed of eighty-seven words, a number suggesting the numerical value of פו ("refined gold"). This hymn introduces the biblical se-

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israël; and say, Amen.

Blessed be he who spoke, and the world came into being; blessed be he. Blessed be he who created the universe. Blessed be he who says and performs. Blessed be he who decrees and fulfills. Blessed be he who has mercy on the world. Blessed be he who has mercy on all creatures. Blessed be he who grants a fair reward to those who revere him. Blessed be he who lives forever and exists eternally. Blessed be he who redeems and saves; blessed be his name. Blessed art thou, Lord our God, King of the universe, O God, merciful Father, who art praised by the mouth of thy people, lauded and glorified by the tongue of thy faithful servants. With the songs of thy servant David will we praise thee, Lord our God; with his hymns and psalms will we exalt, extol and glorify thee. We will call upon thy name and proclaim thee King, our King, our God. Thou who art One, the life of the universe, O King, praised and glorified be thy great name forever and ever. Blessed art thou, O Lord, King extolled with hymns of praise.

I Chronicles 16:8-36

Give thanks to the Lord, call upon his name; make known his deeds among the peoples. Sing to him, sing praises to him; speak of all his wonders. Take pride in his holy name; let the heart of those who seek the Lord rejoice. Inquire of the Lord and his might; seek his presence continually. Remember the wonders he has done, his marvels, and the judgments of his mouth, O descendants of Israel his servant, children of Jacob, his chosen. He is the Lord our God; his judgments are over all the earth. Remember his covenant forever, the word which he pledged for a thousand generations, the covenant he made with Abraham, and his oath to

lections entitled פסוקי דזמרה ("verses of praise"). It is included in the ninth century *Siddur* of Amram Gaon.

הודו is the hymn which David sang when the ark was brought to Jerusalem. The first fifteen verses of Psalm 105 are almost identical with the first half of this passage.

וּשְׁבוּעָתוֹ לִיצְחָק. וַיַּעֲמִידָהּ לַיעֲקֹב לְחֶקֶל, לְיִשְׂרָאֵל בְּרִית
 עוֹלָם. לֵאמֹר, לְךָ אֶתֵּן אֶרֶץ כְּנָעַן, חֶבְל נַחֲלָתְכֶם. בְּהִיוֹתְכֶם
 מִתִּי מִסְפָּר, כְּמַעֲט וְגָרִים בָּהּ. וַיִּתְּהֶלְכוּ מִגּוֹי אֶל גּוֹי, וּמִמַּמְלָכָה
 אֶל עַם אֲחֵר. לֹא הֵינִיחַ לְאִישׁ לַעֲשֹׂקָם, וַיּוֹכַח עֲלֵיהֶם מַלְכִּים.
 אֶל תִּגְעוּ בְּמִשְׁחִי, וּבִגְבִיאֵי אֵל תִּרְעוּ. שִׁירוּ לַיהוָה כָּל הָאָרֶץ,
 בְּשָׁרוּ מִיּוֹם אֶל יוֹם יִשׁוּעָתוֹ. סִפְרוּ בְּגוֹיִם אֶת כְּבוֹדוֹ, בְּכָל
 הָעַמִּים נִפְלְאוֹתָיו. כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְנוֹרָא הוּא עַל כָּל
 אֱלֹהִים. כִּי כָל אֱלֹהֵי הָעַמִּים אֱלִילִים, וַיְיָ שְׁמַיִם עָשָׂה. הוֹד
 וְהָדָר לִפְנֵינוּ, עַד וְחִדְוָה בְּמִקְוָמוֹ. הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים, הָבוּ
 לַיהוָה כְּבוֹד וָעֹז. הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, שְׂאוּ מִנְחָה וּבָאוּ לִפְנֵינוּ,
 הַשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת קָדֶשׁ. חִילוּ מִלִּפְנֵינוּ כָּל הָאָרֶץ, אַף תִּכּוֹן
 תִּבְלָל בַּל תִּמּוֹט. יִשְׁמְחוּ הַשְּׁמַיִם וְתִגַּל הָאָרֶץ, וַיֹּאמְרוּ בְּגוֹיִם יְיָ
 מִלֵּךְ. יִרְעֶם הַיָּם וּמִלֵּאוֹ, יַעֲלֶץ הַשָּׁדָה וְכָל אֲשֶׁר בּוֹ. אֹז יִרְנְנוּ
 עֲצֵי הַיַּעַר, מִלִּפְנֵי יְיָ, כִּי בָא לְשָׁפוֹט אֶת הָאָרֶץ. הוֹדוּ לַיהוָה כִּי
 טוֹב, כִּי לַעוֹלָם חֲסִדּוֹ. וַיֹּאמְרוּ, הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ, וְקַבְּצֵנוּ
 וְהַצִּילֵנוּ מִן הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קָדְשְׁךָ, לְהַשְׁתַּבַּח בְּתִהְלָתְךָ.
 בְּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם; וַיֹּאמְרוּ כָּל
 הָעָם אָמֵן וְתִלָּל לַיהוָה.

רוממו יי אלהינו, והשתחווי להדם רגליו, קדוש הוא.
 Reader רוממו יי אלהינו, והשתחווי להר קדשו, כי קדוש יי
 אלהינו.

והוא רחום, יכפר עון ולא ישחית, והרבה להשיב אפן,
 ולא יעיר כל חמתו. אֵתָּה, יי, לֹא תִכְלֹא רַחֲמֶיךָ מִמְּנִי, חֲסִדְךָ
 וְאַמְתָּךְ תִּמְיד יִצְרוּנִי. זְכֹר רַחֲמֶיךָ יי, וְחֲסִדְךָ, כִּי מַעֲלָם

Isaac. He confirmed the same to Jacob as a statute, to Israel as an everlasting covenant, saying: "To you I give the land of Canaan as the portion of your possession." While they were but a few men, very few, and strangers in it; when they went about from nation to nation and from realm to realm, he permitted no man to oppress them, and warned kings concerning them: "Touch not my anointed, and do my prophets no harm!" Sing to the Lord, all the earth; proclaim his salvation day after day. Recount his glory among the nations, and his wonders among all the peoples. For great is the Lord and most worthy of praise; he is to be feared above all gods. For all the gods of the peoples are mere idols, but the Lord made the heavens. Majesty and beauty are in his presence; strength and joy are in his sanctuary. Ascribe to the Lord, O families of peoples, ascribe to the Lord glory and strength. Give to the Lord the honor due to his name; bring an offering and come before him; worship the Lord in holy array. Tremble before him, all the earth; indeed, the world is firm that it cannot be shaken. Let the heavens rejoice, let the earth exult, and let them say among the nations: "The Lord is King!" Let the sea and its fulness roar; let the field and all that is therein rejoice. Then let the trees of the forest sing before the Lord, for he comes to rule the world. Praise the Lord, for he is good; for his kindness endures forever. And say: "Save us, O God of our salvation, gather us and deliver us from the nations, to give thanks to thy holy name, to glory in thy praise." Blessed be the Lord, the God of Israel, from eternity to eternity. Then all the people said "Amen" and praised the Lord.

Exalt the Lord our God, and worship at his footstool—holy is he. Exalt the Lord our God, and worship at his holy mountain, for holy is the Lord our God. He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. Thou, O Lord, wilt not hold back thy mercy from me; thy kindness and thy faithfulness will always protect me. Remember thy mercy, O Lord, and thy kindness, for

הַמָּה. תָּנוּ עֵז לֵאלֹהִים, עַל יִשְׂרָאֵל גְּאֻלָּתוֹ, וְעֵז בְּשָׂחָקִים. נוֹרָא
 אֱלֹהִים מִמִּקְדָּשֶׁיךָ; אֵל יִשְׂרָאֵל, הוּא נוֹתֵן עֵז וְתַעֲצָמוֹת לָעָם;
 בָּרוּךְ אֱלֹהִים. אֵל נִקְמוֹת, יי, אֵל נִקְמוֹת, הוֹפִיעַ. הַנִּשְׂא, שִׁפְט
 הָאָרֶץ, הָשֵׁב גְּמוּל עַל גְּאִים. לִי הַיְשׁוּעָה, עַל עֲמֻךְ בִּרְכָתְךָ
 סִלָּה. יי צְבָאוֹת עֲמֻנו, מִשְׁגֵּב לָנוּ אֱלֹהֵי יַעֲקֹב, סִלָּה. Reader יי
 צְבָאוֹת, אֲשֶׁר־יְאָדָם בְּיָמֶיךָ בָּךְ. יי, הוֹשִׁיעָה; הַמֶּלֶךְ יַעֲנֵנו בְּיוֹם
 קִרְאָנוּ.

הוֹשִׁיעָה אֶת עַמֶּךָ, וּבִרְךָ אֶת נַחֲלֶתְךָ, וִירְעֵם וְנִשְׂאֵם עַד
 הָעוֹלָם. נַפְשֵׁנו חֲבָתָה לִי, עֲזָרְנוּ וּמִגְנוּנוּ הוּא. כִּי בּוֹ יִשְׁמַח
 לִבֵּנו, כִּי בִשְׁם קִדְשׁוֹ בְּטַחָנוּ. יְהִי חֲסִדְךָ יי עֲלֵינוּ, כַּאֲשֶׁר יַחֲלֵנו
 לָךְ. הִרְאֵנוּ יי חֲסִדְךָ, וַיִּשְׁעָה תַתְּנוֹ-לָנוּ. קוֹמָה עֲזָרְתָה לָנוּ,
 וּפָדָנוּ לְמַעַן חֲסִדְךָ. אֲנֹכִי יי אֱלֹהֶיךָ הַמַּעֲלֶה מֵאֶרֶץ מִצְרַיִם,
 הַרְחֵב-פִּיהָ וְאִמְלֵאחֶּהּ. אֲשֶׁר־יְהַעֵם שְׂכָכָה לוֹ, אֲשֶׁר־יְהַעֵם שְׂרִי
 אֱלֹהֵינוּ. Reader וְאֲנִי בְּחֲסִדְךָ בְּטַחָתִּי; יָגֵל לִבִּי בִישׁוּעָתְךָ;
 אֲשִׁירָה לִי, כִּי גָמַל עָלַי.

The following psalm is omitted on *Erev Yom Kippur*, *Erev Pesah*
 and *Hol ha-Mo'ed Pesah*.

תהלים ק

מִזְמוֹר לְתוֹדָה; הִרְיעֵנוּ לִי כָּל הָאָרֶץ. עֲבָדוּ אֶת יי
 בְּשִׂמְחָה, בָּאוּ לִפְנֵינוּ בְּרִנָּה. דַּעוּ כִּי יי הוּא אֱלֹהִים; הוּא עֲשָׂנוּ
 וְלוֹ אֲנַחְנוּ, עַמּוֹ וְצֹאן מִרְעִיתוֹ. בָּאוּ שְׁעָרָיו בְּתוֹדָה, חֲצֵרוֹתָיו
 בְּתִהְלָה; הוֹדוּ לוֹ, בִּרְכוּ שְׁמוֹ. Reader כִּי טוֹב יי, לְעוֹלָם חֲסִדוֹ,
 וְעַד דֹּר וָדֹר אֱמוּנָתוֹ.

יְהִי כְבוֹד יי לְעוֹלָם; יִשְׁמַח יי בַּמַּעֲשִׂיו. יְהִי שֵׁם יי מְבָרָךְ,

was recited in the Temple on weekdays when thank-offerings were presented. The psalmist invites the whole world to join Israel in the worship of God and to acknowledge him as the merciful Father of all mankind.

they have been since eternity. Give honor to God, whose majesty is over Israel, whose glory is in the skies. Feared art thou, O Lord, from thy sanctuary; the God of Israel gives strength and power to his people. Blessed be God! God of vengeance, O Lord, God of vengeance, appear! Arise, O Ruler of the world, and render to the arrogant what they deserve. Salvation belongs to the Lord; thy blessing be upon thy people. The Lord of hosts is with us; the God of Jacob is our Stronghold. O Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call. Save thy people and bless thy heritage; tend them and sustain them forever. Our soul waits for the Lord; he is our help and our shield. Indeed, our heart rejoices in him, for in his holy name we trust. May thy kindness, O Lord, rest on us, as our hope rests on thee. Show us thy kindness, O Lord, and grant us thy salvation. Arise for our help, and set us free for thy goodness' sake. I am the Lord your God, who brought you up from the land of Egypt; open your mouth and I will fill it. Happy the people that is so situated; happy the people whose God is the Lord. I have trusted in thy kindness; may my heart rejoice in thy salvation; I will sing to the Lord, because he has treated me kindly.¹

*The following psalm is omitted on Erev Yom Kippur, Erev Pesah
and Hol ha-Mo'ed Pesah.*

Psalm 100

A psalm for the thank-offering.

Shout praise to the Lord, all the earth. Serve the Lord with joy; come before him with singing. Know that the Lord is God; he has made us, and we are his, his people and the flock of his pasture. Enter into his gates with thanksgiving, and into his courts with praise; give thanks to him, bless his name. For the Lord is good; his kindness is forever; his faithfulness endures to all generations.

May the glory of the Lord be forever; may the Lord rejoice in his works. Blessed be the name of the Lord henceforth and for-

... **יהי כבוד** that is, may the glory of the Lord, the universe, remain forever; may God always be pleased with his creation and preserve it.

¹ *Psalms* 99:5, 9; 78:38; 40:12; 25:6; 68:35-36; 94:1-2; 3:9; 46:8; 84:13; 20:10; 28:9; 33:20-22; 85:8; 44:27; 81:11; 144:15; 13:6.

מִעֲתָהּ וְעַד עוֹלָם. מִמּוֹזָרֶחַ שָׁמֶשׁ עַד מְבוֹאוֹ, מְהֻלָּל שֵׁם יי. רָם
עַל כָּל גּוֹיִם יי, עַל הַשָּׁמַיִם כְּבוֹדוֹ. יי, שָׁמֶךְ לְעָלְמָם; יי, זִכְרֶךְ
לְדֹר וָדֹר. יי בַּשָּׁמַיִם הֵכִין כֶּסֶּא, וּמַלְכוּתוֹ בְּכָל מַשְׁלָח.
יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶז, וַיֹּאמְרוּ בְּגוֹיִם יי מְלֹךְ. יי מְלֹךְ,
יי מְלֹךְ, יי יְמֻלֶּךְ לְעָלְמָם וְעַד. יי מְלֹךְ עוֹלָם וְעַד, אֲבָדוֹ גּוֹיִם
מֵאֲרֻצּוֹ. יי הַפִּיר עֲצַת גּוֹיִם, הֵנִיא מִחֲשָׁבוֹת עַמִּים. רַבּוֹת
מִחֲשָׁבוֹת בְּלִב־אִישׁ, וְעֲצַת יי הִיא תִקּוּם. עֲצַת יי לְעָלְמָם
תַּעֲמֹד, מִחֲשָׁבוֹת לִבּוֹ לְדֹר וָדֹר. כִּי הוּא אָמַר וַיְהִי, הוּא צָוָה
וַיַּעֲמֹד. כִּי בָחַר יי בְּצִיּוֹן, אֹנֶה לְמוֹשָׁב לוֹ. כִּי יַעֲקֹב בָּחַר לוֹ
יְהִי, יִשְׂרָאֵל לְסִגְלָתוֹ. כִּי לֹא יִשָּׁשׁ יי עַמּוֹ, וְנִחַלְתּוֹ לֹא יַעֲזֹב.
Reader וְהוּא רַחוּם, יִכְפֹּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבֵּה לְהַשִּׁיב
אָפוֹ, וְלֹא יַעֲרִיר כָּל חַמָּתוֹ. יי, הוֹשִׁיעָה; הַמְּלֹךְ יַעֲנֵנוּ בְּיוֹם
קִרְאָנוּ.

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ; עוֹד יִחַלְלוּךָ סֵלָה.
אֲשֶׁרִי הָעָם שֹׁכֶכָה לוֹ; אֲשֶׁרִי הָעָם שְׂיִי אֱלֹהִיו.

תהלים קמ"ה

תהלה לְדָוִד

אֲרוֹמְמָה, אֱלֹהֵי הַמְּלֹךְ, וְנִבְרַכְּהָ שָׁמֶךְ לְעוֹלָם וְעַד.
בְּכָל יוֹם אֲבָרְכֶךָ, וְנִהְלֵלְךָ שָׁמֶךְ לְעוֹלָם וְעַד.
גָּדוֹל יי וּמְהֻלָּל מְאֹד, וְלִגְדָלְתּוֹ אֵין חֶקֶר.
דֹּר לְדֹר יִשְׁבַּח מַעֲשֶׂיךָ, וְגִבּוֹרֹתֶיךָ יִגְדֹּדוּ.

The first two verses, which are taken from Psalms 84:5 and 144:15 and prefixed to Psalm 145, contain the word אֲשֶׁרִי three times. *Ashre* is recited twice in the morning service and once in the evening service. The Talmud asserts that "whoever recites this psalm three times a day is assured of his share in the world to come" (Berakhoth 4b). This noble hymn of praise, calling upon all mankind to glorify God's greatness, celebrates his providential care for all his creation. It is an acrostic psalm, the successive lines beginning with

ever. From the rising of the sun to its setting let the Lord's name be praised. High above all nations is the Lord; above the heavens is his glory. O Lord, thy name is forever; O Lord, thy fame is through all generations. The Lord has set up his throne in the heavens, and his kingdom rules over all. Let the heavens rejoice, let the earth exult, and let them say among the nations, "The Lord is King!" The Lord is King, the Lord was King, the Lord shall be King forever and ever. The Lord is King for evermore; the heathen have vanished from his land. The Lord annuls the counsel of nations; he foils the plans of peoples. Many are the plans in a man's heart, but it is the Lord's purpose that shall stand. The Lord's purpose stands forever; his plans are through all generations. For he spoke, and the world came into being; he commanded, and it stood firm. Surely, the Lord has chosen Zion; he has desired it for his habitation. Surely, the Lord has chosen Jacob to be his, and Israel as his prized possession. Surely, the Lord will not abandon his people, nor forsake his heritage. He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. O Lord, save us; may the King answer us when we call.¹

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.²

Psalm 145

A hymn of praise by David.

I extol thee, my God the King,
 And bless thy name forever and ever.
 Every day I bless thee,
 And praise thy name forever and ever.
 Great is the Lord and most worthy of praise;
 His greatness is unsearchable.
 One generation to another praises thy works;
 They recount thy mighty acts.

the letters of the Hebrew alphabet taken in order. However, the letter *nun* is missing. The alphabetic arrangement is probably intended as an aid to memory.

¹ *Psalms* 104:31; 113:2-4; 135:13; 103:19; *I Chronicles* 16:31; *Psalms* 10:16; 33:10; *Proverbs* 19:21; *Psalms* 33:11, 9; 132:13; 135:4; 94:14; 78:38; 20:10. ² *Psalms* 84:5; 144:15.

הַדָּר כְּבוֹד הוֹדָה, וְדַבָּרִי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
 וַעֲזֹז נִזְרֹאוֹתֶיךָ יֵאמְרוּ, וַיְגַדְּלֶתְךָ אִסְפָּרְנָה.
 זָכָר רַב טוֹבָה יִבְיָעוּ, וַצִּדְקָתְךָ יִרְנְנוּ.
 חֲנוּן וְרַחוּם יְיָ, אֶרְךָ אַפָּיִם וַיְגַדֵּל-חֶסֶד.
 טוֹב יְיָ לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
 יוֹדוּךָ יְיָ כָּל מַעֲשֵׂיךָ, וַחֲסִידֶיךָ יִבְרְכוּכָה.
 כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ, וַיְגַבֵּרְתָּךְ יִדְבָּרוּ.
 דְּהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתוֹ, וּכְבוֹד הַדָּר מַלְכוּתוֹ.
 מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים, וּמִמְשַׁלְתָּךְ בְּכָל יוֹר וְיָר.
 סוֹמֵךְ יְיָ לְכָל הַנְּפִלִים, וְיוֹקֵם לְכָל הַכַּפּוּפִים.
 עֵינֵי כָל אֱלֹהֵי יִשְׂרָאֵל, וְאַתָּה נֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.
 פּוֹתֵחַ אֶת יַדְּךָ, וּמַשְׁבִּיעַ לְכָל חַי רָצוֹן.
 צִדִּיק יְיָ בְּכָל דְּרָכָיו, וַחֲסִיד בְּכָל מַעֲשָׂיו.
 קְרוֹב יְיָ לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.
 רָצוֹן יִרְאֵיו יַעֲשֶׂה, וְאֵת שְׁוַעֲתָם יִשְׁמַע וְיוֹשִׁיעַם.
 שׁוֹמֵר יְיָ אֶת כָּל אֲהַבָּיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד.
 תַּהַלֵּל יְיָ יְדְבַר-פִּי; וַיְבָרֶךְ כָּל בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.
 וְאֲנַחְנוּ נִבְרַךְ יְיָ מֵעַתָּה וְעַד עוֹלָם; תְּהַלְלוּהָ. Reader

תהלים קטו

תְּהַלְלוּהָ; תְּהַלְלֵי נַפְשִׁי אֶת יְיָ. אֲהַלֵּלָהּ יְיָ בְּחַיִּי, אֲזַמְּרָהּ
 לְאֵלֹהֵי בְּעוֹדִי. אֵל תִּבְטְחוּ בְּנִדְבִיבִים, בְּבֶן-אָדָם שְׂאִין לוֹ
 תְּשׁוּעָה. תִּצָּא רוּחוֹ יָשֵׁב לְאֹדְמָתוֹ; בַּיּוֹם הַהוּא אֲבִדּוּ עֲשִׂתָנָתוֹ.

אשרי is added from Psalm 115:18 so that the five subsequent psalms, may end with *Halleluyah*.

On the splendor of thy glorious majesty
And on thy wondrous deeds I meditate.
They speak of thy awe-inspiring might,
And I tell of thy greatness.
They spread the fame of thy great goodness,
And sing of thy righteousness.
Gracious and merciful is the Lord,
Slow to anger and of great kindness.
The Lord is good to all,
And his mercy is over all his works.
All thy works praise thee, O Lord,
And thy faithful followers bless thee.
They speak of thy glorious kingdom,
And talk of thy might,
To let men know thy mighty deeds,
And the glorious splendor of thy kingdom.
Thy kingdom is a kingdom of all ages,
And thy dominion is for all generations.
The Lord upholds all who fall,
And raises all who are bowed down.
The eyes of all look hopefully to thee,
And thou givest them their food in due season.
Thou openest thy hand,
And satisfiest every living thing with favor.
The Lord is righteous in all his ways,
And gracious in all his deeds.
The Lord is near to all who call upon him,
To all who call upon him sincerely.
He fulfills the desire of those who revere him;
He hears their cry and saves them.
The Lord preserves all who love him,
But all the wicked he destroys.
My mouth speaks the praise of the Lord;
Let all creatures bless his holy name forever and ever.
¹We will bless the Lord henceforth and forever.
Praise the Lord!

Psalm 146

Praise the Lord! Praise the Lord, O my soul! I will praise the Lord as long as I live; I will sing to my God as long as I exist. Put no trust in princes, in mortal man who can give no help. When his breath goes, he returns to the dust, and on that very day his

¹ *Psalm 115:18.*

אֲשֶׁרִי שָׁאֵל יַעֲקֹב בְּעֶזְרוֹ, שִׁבְרוּ עַל יְיָ אֱלֹהָיו. עֲשֵׂה שְׂמִים
וְאָרֶץ, אֵת הַיָּם, וְאֵת כָּל אֲשֶׁר בָּם; הַשְׁמַר אֲמַת לְעוֹלָם. עֲשֵׂה
מִשְׁפָּט לַעֲשׂוּקִים, נָתַן לָחֶם לָרַעֲבִים; יְיָ מַתִּיר אֲסוּרִים. יְיָ
פָקַח עֵינֵיהֶם, יְיָ זָכַר בְּפוֹפִים, יְיָ אָהֵב צְדִיקִים. יְיָ שְׁמַר אֵת
גֵּרִים; יְתוֹם וְאַלְמָנָה יַעֲזֹדֶר, וְדֶרֶךְ רְשָׁעִים יַעֲזוּת. Reader יִמְלֹךְ
יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר; הִלְלוּהָ.

תהלים קמו

הִלְלוּהָ; כִּי טוֹב וּמָרָה אֱלֹהֵינוּ, כִּי נָעִים, נֶאֱמָה תְהַלֵּלָהּ.
בוֹנֵה יְרוּשָׁלַיִם יְיָ; נִדְחֵי יִשְׂרָאֵל יִכַּסֵּם. הָרוּפָא לְשִׁבּוּרֵי לֵב,
וּמַחֲבֵשׁ לַעֲצָבוֹתָם. מוֹנֶה מִסְפָּר לְכוֹכְבִּים, לְכָלֶם שְׁמוֹת
יִקְרָא. גָּדוֹל אֲדוֹנֵינוּ וְרַב כֹּחַ, לְתַבּוּנָתוֹ אֵין מִסְפָּר. מַעֲזֹדֶר
עֲנִיִּים יְיָ, מִשְׁפִּיל רְשָׁעִים עַדִּי אֶרֶץ. עָנּוּ לִי בַתּוֹדָה, וּמְרוּ
לְאֱלֹהֵינוּ בְּכִנּוּר. הַמְכַסֶּה שְׂמִים בְּעָבִים, הַמְכִּין לְאֶרֶץ מָטָר,
הַמְצַמֵּחַ הָרִים חֲצִיר. נוֹתֵן לְבַהֲמָה לַחֲמָה, לְבָנֵי עֵרֶב אֲשֶׁר
יִקְרָאוּ. לֹא בִגְבוּרַת הַסּוֹס יִחַפֵּץ, לֹא בְשׁוֹקֵי הָאִישׁ יִרְצֶה.
רוֹצֶה יְיָ אֵת יִרְאָיו, אֵת הַמֵּיַחֲלִים לְחַסְדּוֹ. שִׁבְחֵי יְרוּשָׁלַיִם,
אֵת יְיָ; הִלְלֵי אֱלֹהֵינוּ, צִיּוֹן. כִּי חֹזֵק בְּרִיחֵי שְׁעָרֵינוּ, בְּרֹדֶף בְּנֵינוּ
בְּקִרְבָּנוּ. הַשֵּׁם גְּבוּלָנוּ שְׁלוֹם, חֲלָב חַטִּים יִשְׂבִּיעֵנוּ. הַשֵּׁלֶחַ
אֲמָרְתוֹ אֶרֶץ; עַד מַהֲרָה יְרוּץ דְּבָרוֹ. הַנֶּתַן שֶׁלֵּג בְּצִמְרָה; בְּפוֹר
בְּאֶפֶר יִפּוֹר. מִשְׁלִיךְ קֶרְחוֹ בְּפִתִּים; לִפְנֵי קֶרְתוֹ מִי יַעֲמֹד.
יִשְׁלַח דְּבָרוֹ וַיִּמָּסֶם; יֵשֶׁב רוּחוֹ, וַיִּלּוּ מַיִם. מַגִּיד דְּבָרָיו לִיעֲקֹב,
חֲקָיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל. Reader לֹא עֲשֵׂה בֶן לְכָל גּוֹי,
וּמִשְׁפָּטִים בֶּל יִדְעוּם; הִלְלוּהָ.

תהלים קמח

הִלְלוּהָ; הִלְלוּ אֵת יְיָ מִן הַשְּׂמִים, הִלְלוּהוּ בְּמִרוֹמָיִם.
הִלְלוּהוּ כָּל מַלְאָכָיו, הִלְלוּהוּ כָּל צְבָאָיו. הִלְלוּהוּ שְׁמוֹ

designs perish. Happy is he who has the God of Jacob as his help, whose hope rests upon the Lord his God, Maker of heaven and earth and sea and all that is therein; who keeps faith forever, renders justice to the oppressed, and feeds those who are hungry. The Lord sets the captives free. The Lord opens the eyes of the blind, raises those who are bowed down, and loves the righteous. The Lord protects the strangers, and upholds the fatherless and the widow; but the way of the wicked he thwarts. The Lord shall reign forever; your God, O Zion, for all generations. Praise the Lord!

Psalm 147

Praise the Lord! It is good to sing to our God, it is pleasant; praise is comely. The Lord rebuilds Jerusalem; he gathers together the dispersed people of Israel. He heals the broken-hearted, and binds up their wounds. He counts the number of the stars, and gives a name to each. Great is our Lord and abundant in power; his wisdom is infinite. The Lord raises the humble; he casts the wicked down to the ground. Sing thanks to the Lord; make melody upon the harp to our God, who covers the sky with clouds, provides rain for the earth, and causes grass to grow upon the hills. He gives food to the cattle and to the crying young ravens. He cares not for [those who rely on] the strength of the horse; he delights not in [those who rely on] a warrior's legs. The Lord is pleased with those who revere him, those who yearn for his kindness. Praise the Lord, O Jerusalem! Praise your God, O Zion! He has indeed fortified your gates; he has blessed your children within. He establishes peace within your territory, and fills you with the finest of wheat. He sends forth his command to the earth; his word runs very swiftly. He gives snow like wool; he scatters hoarfrost like ashes. He casts forth his ice like crumbs; who can stand before his cold? He sends forth his word and melts them; he causes his wind to blow, and the waters flow. He declares his word to Jacob, his statutes and ordinances to Israel. He has not dealt so with heathen nations; his ordinances they do not know. Praise the Lord!

Psalm 148

Praise the Lord! Praise the Lord from the heavens; praise him in the heights. Praise him, all his angels; praise him, all his hosts.

לְבוֹנֵי עוֹרֵב that is, God sends food to the abandoned young birds that are unable to provide for themselves. The raven turns its young out of the nest at an early period.

וַיִּרְחַם, הִלְלוּהוּ כָּל בּוֹכְבֵי אוֹר. הִלְלוּהוּ שְׁמֵי הַשָּׁמַיִם, וְהַמַּיִם
 אֲשֶׁר מֵעַל הַשָּׁמַיִם. יְהַלְלוּ אֶת שֵׁם יי, כִּי הוּא צִנָּה וּנְבָרָאוּ.
 וַיַּעֲמִידֵם לְעַד לְעוֹלָם, חֶק־נֶתַן וְלֹא יַעֲבוֹר. הִלְלוּ אֶת יי מִן
 הָאָרֶץ, תַּנִּינִים וְכָל תַּחֲמוֹת. אֵשׁ וּבָרָד, שֶׁלֶג וְקִיטּוֹר, רוּחַ
 סַעָרָה עֹשֶׂה דְבָרוֹ. הַהָרִים וְכָל גְּבָעוֹת, עֵץ פָּרִי וְכָל אֲרָזִים,
 הַחַיָּה וְכָל בְּהֵמָה, רֶמֶשׂ וְצִפּוֹר כָּנָף. מַלְכֵי אֲרֶץ וְכָל לְאֻמִּים,
 שָׂרִים וְכָל שֹׁפְטֵי אֲרֶץ. בַּחוּרִים וְגַם בְּתוּלוֹת, זִקְנִים עִם
 נְעָרִים. יְהַלְלוּ אֶת שֵׁם יי, כִּי נִשְׁנַב שְׁמוֹ לְבָדוֹ; הוֹדוּ עַל אֲרֶץ
 וְשָׁמַיִם. Reader וַיֵּרָם קֶרֶן לְעַמּוֹ, תַּהַלְלָה לְכָל חֲסִידָיו, לְבְנֵי
 יִשְׂרָאֵל עִם קָרְבוֹ; הִלְלוּיָהּ.

תהלים קמט

הִלְלוּיָהּ; שִׁירוּ לַיי שִׁיר חֲדָשׁ, תַּהַלְלֵתוּ בְּקֹהֶל חֲסִידִים.
 יִשְׁמַח יִשְׂרָאֵל בְּעֲשָׂיו, בְּנֵי צִיּוֹן יִגִּילוּ בְּמַלְכָּם. יְהַלְלוּ שְׁמוֹ
 בְּמַחּוֹל, בְּתַף וּכְנֹר יִזְמְרוּ לוֹ. כִּי רוּצָה יי בְּעַמּוֹ, יִפְאֵר עַנּוּיָם
 בִּישׁוּעָה. יַעֲלִזוּ חֲסִידִים בְּכָבוֹד, יִרְנְנוּ עַל מִשְׁכְּבוֹתָם. רוּמָמוֹת
 אֵל בְּגִרְתָּם, וַחֲרָב פִּיפְיוֹת בְּיָדָם. לַעֲשׂוֹת נִקְמָה בְּנֹזְמִים,
 תּוֹכַחוֹת בְּלְאֻמִּים. Reader לְאַסֹּר מַלְכֵיהֶם בְּזַקִּים, וּנְכַבְּדֵיהֶם
 בְּכַבְּלֵי בְרֹזֶל. לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כְּתוֹב; הָדָר הוּא לְכָל
 חֲסִידָיו; הִלְלוּיָהּ.

תהלים קנ

הִלְלוּיָהּ; הִלְלוּ אֵל בְּקֹדֶשׁוֹ, הִלְלוּהוּ בְּרִקִיעַ עֶזּוֹ. הִלְלוּהוּ
 בְּגִבּוֹרָתוֹ, הִלְלוּהוּ כָּרִב גְּדֻלוֹ. הִלְלוּהוּ בְּתַקַּע שׁוֹפָר, הִלְלוּהוּ
 בְּנִבְל וּכְנֹר. הִלְלוּהוּ בְּתַף וּמַחּוֹל, הִלְלוּהוּ בְּמִנִּים וְעֶגְב.

According to Genesis 1:6-7, there are waters above the
 heavens.

a new song, in acknowledgment of a fresh act of deliverance by
 God which merits a new song of thanksgiving. יסאר עמים God restores the

Praise him, sun and moon; praise him, all you stars of light. Praise him, highest heavens and waters that are above the heavens. Let them praise the name of the Lord; for he commanded and they were created. He fixed them fast forever and ever; he gave a law which none transgresses. Praise the Lord from the earth, you sea-monsters and all depths; fire and hail, snow and vapor, stormy wind, fulfilling his word; mountains and all hills, fruit-trees and all cedars; wild animals and all cattle, crawling things and winged fowl; kings of the earth and all nations, princes and all earthly rulers; young men and maidens, old men and children; let them praise the name of the Lord, for his name alone is exalted; his majesty is above earth and heaven. He has raised the honor of his people, the glory of his faithful followers, the children of Israel, the people near to him. Praise the Lord!

Psalm 149

Praise the Lord! Sing a new song to the Lord; praise him in the assembly of the faithful. Let Israel rejoice in his Maker; let the children of Zion exult in their King. Let them praise his name with dancing; let them make music to him with drum and harp. For the Lord is pleased with his people; he adorns the meek with triumph. Let the faithful exult in glory; let them sing upon their beds. Let the praises of God be in their mouth, and a double-edged sword in their hand, to execute vengeance upon the nations, punishment upon the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the written judgment. He is the glory of all his faithful. Praise the Lord!

Psalm 150

Praise the Lord! Praise God in his sanctuary; praise him in his glorious heaven. Praise him for his mighty deeds; praise him for his abundant greatness. Praise him with the blast of the horn; praise him with the harp and the lyre. Praise him with the drum and dance; praise him with strings and flute. Praise him with re-

dignity and honor to those who have been humiliated and degraded. **יִרְנּוּ עַל מִשְׁכְּבוֹתָם** that is, they can lie down in peace, their foes having been defeated. ... **רֹמְמוֹת-וְהִרְבּוּ** The Maccabean warriors were described as "fighting with their hands and praying with their hearts."

According to Josephus, the **נבל** had twelve strings and the **כנור** ten. **מחול** The dance was an important part of religious ceremonies. "David danced before the Lord with all his might" (II Samuel 6:14). **עֹנֵב** was a wind instrument, a flute, which was called **אבוב** in the period of the second Temple.

הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה. Reader כל
הַנְּשָׁמָה תִּהְיֶה לָּהּ; הַלְלוּהוּ. כל הַנְּשָׁמָה תִּהְיֶה לָּהּ; הַלְלוּהוּ.
בָּרוּךְ יְיָ לְעוֹלָם, אָמֵן וְאָמֵן. בָּרוּךְ יְיָ מִצִּיּוֹן, שָׁכֵן יְרוּשָׁלָּיִם;
הַלְלוּהוּ. בָּרוּךְ יְיָ אֱלֹהִים, אֱלֹהֵי יִשְׂרָאֵל, עֲשֵׂה נִפְלְאוֹת לְבָדּוֹ.
Reader וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם; וַיִּמְלֹא כְבוֹדוֹ אֶת כָּל הָאָרֶץ,
אָמֵן וְאָמֵן.

דברי הימים א כט, י-יג

וַיְבָרֶךְ דָּוִיד אֶת יְיָ לְעֵינֵי כָל הַקָּהָל, וַיֹּאמֶר דָּוִיד: בָּרוּךְ
אַתָּה יְיָ, אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ, מֵעוֹלָם וְעַד עוֹלָם. לָךְ יְיָ
הַגְדָּלָה וְהַגְבוּרָה וְהַתְפָּאָרֶת וְהַנְּצַחַת וְהַהוֹדָה, כִּי כָל בְּשָׁמַיִם
וּבָאָרֶץ; לָךְ יְיָ הַמְּמָלְכָה, וְהַמְתַּנְשֵׂא לְכָל לְרָאשׁ. וְהַעֲשֵׂה
וְהַתְּכַבֹּד מִלְּפָנֶיךָ, וְאַתָּה מוֹשֵׁל בְּכָל, וּבִיָּדְךָ כֹּחַ וְגִבּוּרָה,
וּבִיָּדְךָ לְגִדֵּל וּלְחַזֵּק לְכָל. וְעַתָּה אֱלֹהֵינוּ, מוֹדִים אֲנִיחֵנוּ לָךְ,
וּמְהֻלָּלִים לְשֵׁם תְּפָאֲרֶתְךָ.

נחמיה ט, ו-יא

אַתָּה הוּא יְיָ לְבָרְךָ, אַתָּה עֲשִׂיתָ אֶת הַשָּׁמַיִם, שְׁמֵי הַשָּׁמַיִם
וְכָל צָבָאָם, הָאָרֶץ וְכָל אֲשֶׁר עָלֶיהָ, הַיָּמִים וְכָל אֲשֶׁר בֵּהֶם,
וְאַתָּה מְחִיָּה אֶת כָּלָם, וּצְבָא הַשָּׁמַיִם לָךְ מִשְׁתַּחֲוִים. Reader אַתָּה
הוּא יְיָ הָאֱלֹהִים, אֲשֶׁר בְּחֶרֶת בְּאַבְרָם וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים
וְשָׂמְתָּ שְׁמוֹ אַבְרָהָם. וּמִצָּאָתָּה אֶת לָבָבוֹ נֹאמָן לְפָנֶיךָ—

וּכְרוֹת עִמּוֹ הַבְּרִית לָתֵת אֶת אֶרֶץ הַכְּנַעֲנִי, הַחֲתִי, הָאֲמֹרִי,
וְהַפְּרָזִי וְהַיְבוּסִי וְהַגִּרְגָּשִׁי, לָתֵת לְזֶרְעוֹ; וַתִּקֶּם אֶת דְּבָרֶיךָ, כִּי
צָדִיק אַתָּה. וַתֵּרָא אֶת עֲנִי אַבּוֹתֵינוּ בְּמִצְרָיִם, וְאַתָּה זַעַקְתָּם
שְׁמִיעָתָה עַל יָם סוּף. וַתִּתֵּן אֹתָם וּמִפְתִּים בְּפָרְעָה וּבְכָל עַבְדָּיו

עמבלי של צלילי שמע cymbals of soft sound, castanets or metal discs fixed to two fingers of the hand. צלילי תרועה cymbals of loud sound, constructed of copper.

sounding cymbals; praise him with clanging cymbals. Let everything that has breath praise the Lord. Praise the Lord!

Blessed be the Lord forever. Amen, Amen. Blessed out of Zion be the Lord who dwells in Jerusalem. Praise the Lord! Blessed be the Lord God, the God of Israel, who alone works wonders; blessed be his glorious name forever. May the whole earth be filled with his glory. Amen, Amen.¹

I Chronicles 29:10-13

David blessed the Lord before all the assembly, and David said: Blessed art thou, O Lord, God of Israel our father, forever and ever. Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty, for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all. Riches and honor come from thee; thou rulest over all; in thy hand are power and might, and it is in thy power to make all great and strong. Hence, our God, we ever thank thee and praise thy glorious name.

Nehemiah 9:6-11

Thou art the Lord, thou alone. Thou hast made the heavens and the heaven of heavens with all their host, the earth and all the things upon it, the seas and all that is in them, and thou preservest them all; the host of the heavens worships thee. Thou art the Lord God, who didst choose Abram, and didst bring him out of Ur of the Chaldeans, and gavest him the name of Abraham. Thou didst find his heart faithful before thee, and didst make a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Jebusite, and the Girgashite—to give it to his descendants, and hast fulfilled thy words, for thou art righteous. Thou didst see the distress of our fathers in Egypt and hear their cry by the Red Sea; thou didst show signs and wonders on Pharaoh and all his servants and all the people of his

כל הנשמה is repeated because this verse marks the end of the Book of Psalms.

וכרות is recited responsively on the occasion of a *Brith Milah*; hence it has been arranged as a new paragraph. וברות is part of the preceding verse.

¹ *Psalms* 89:53; 135:21; 72:18-19.

ובְּכָל עַם אֶרֶצוֹ, כִּי יִדְעֶתָ כִּי הִזִּידוּ עָלֵיהֶם; וּתַעַשׂ לָךְ שָׁם
בְּהֵיוֹם הַזֶּה. Reader וְהָיָה בְּקִעְתָּ לִפְנֵיהֶם, וַיַּעֲבְרוּ בְּתוֹךְ הַיָּם
בִּיבִשָּׁה; וְאֵת רַחֲפֵיהֶם הִשְׁלַכְתָּ בַּמַּצּוֹלֹת, כִּמּוֹ אֶבֶן בְּמַיִם
עֲזִים.

שמות יד, ל-לא

וַיִּזְשַׁע יְיָ בַּיּוֹם הַהוּא אֶת יִשְׂרָאֵל מִיַּד מִצְרָיִם; וַיֵּרָא יִשְׂרָאֵל
אֶת מִצְרָיִם מֵת עַל שַׁפַּת הַיָּם. Reader וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּד
הַגְּדֹלָה אֲשֶׁר עָשָׂה יְיָ בַּמִּצְרָיִם, וַיֵּרְאוּ הָעָם אֶת יְיָ, וַיֹּאמְרוּ
בְּיָי וּבַמַּשָּׁה עָבְדוּ.

שמות טו, א-יח

אָז יָשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת לַיְיָ, וַיֹּאמְרוּ
לֵאמֹר: אֲשִׁירָה לַיְיָ כִּי נָאֵה נָאֵה, סוּס וָרֶכֶב כָּמוֹ רָמָה בָּיָם. עֲזִי
וְזִמְרַת יְהוָה, וַיְהִי לִי לִישׁוּעָה; זֶה אֵלִי וְנִגְנְהוּ, אֱלֹהֵי אָבִי
וַאֲרַמְּנֶהוּ. יְיָ אִישׁ מִלְחָמָה, יְיָ שְׁמוֹ. מִרְכַּבַּת פָּרֹעַה וַחֲמִלּוֹ יִרְהַ
בָּיָם, וּמִבְּחַר שְׁלָשׁוֹ טָבְעוּ בַיָּם סוּף. תִּהְיֶה תִּבְרִית יִבְסִימוּ: יָרְדוּ
בַּמַּצּוֹלֹת כִּמּוֹ אֶבֶן. יְמִינָה יְיָ נֶאֱדָרִי בַּכֶּתֶם, יְמִינָה יְיָ תַרְעֵץ
אוֹיֵב. וּבָרַב נְאוּנָה תִּהְרַס קִמְיָה; תִּשְׁלַח חֲרֹנָה, יֹאכְלֶמוּ בִקְשָׁה.
וּבְרוּחַ אַפִּיָה נַעֲרָמוּ מַיִם, נִצְבּוּ כִּמּוֹ גֵּד נִזְלִים; קָפְאוּ תִּהְיֶה
בְּלִבָּיָם. אָמַר אוֹיֵב: אֶרְדֹּף אֲשִׁיג, אַחְלֶק שָׁלָל, תִּמְלֹאמוּ
נַפְשִׁי, אֲרוּק חֲרָבִי, תִּזְרִישְׁמוּ יָדַי. נִשְׁפָּת בְּרוּחָהּ, בִּסְמוּ יָם;
צָלְלוּ כַּעֲפֹרֶת בְּמַיִם אֲדִירִים. מִי כִמְכָה בְּאֵלֶם, יְיָ; מִי כִמְכָה,
נֶאֱדָר בִּקְדָשׁ, נוֹרָא תִּהְלֶת, עָשָׂה פֶלֶא. נָטִיתָ יְמִינָה, תִּבְלַעְמוּ
אֶרֶץ. נָחִיתָ בַּחֲסִדָּה עִם-זֵו נֶאֱלָתָ; נִחַלְתָּ בַּעֲזָה אֵל נוֹה קִדְשָׁה.
שָׁמְעוּ עַמִּים, יִרְגְּזוּ; חֵיל אַחֲזִי-יִשְׁבִּי פִלְשֶׁת. אָז נִבְחְלוּ אֱלֹהֵי

land, for thou knewest that they dealt viciously against them; and so hast thou made a name for thyself to this day. The sea thou didst divide before them, so that they went through the middle of the sea on dry ground; and their pursuers thou didst cast into the depths, like a stone into the mighty waters.

Exodus 14:30-31

Thus did the Lord save Israel that day from the power of the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the mighty act which the Lord had performed against the Egyptians, and the people revered the Lord; they believed in the Lord and in his servant Moses.

Exodus 15:1-18

Then Moses and the children of Israel sang this song to the Lord; they said: I will sing to the Lord, for he has completely triumphed; the horse and its rider he has hurled into the sea. The Lord is my strength and song, for he has come to my aid. This is my God, and I will glorify him; my father's God, and I will extol him. The Lord is a warrior—Lord is his name. Pharaoh's chariots and his army he has cast into the sea, and his picked captains are engulfed in the Red Sea. The depths cover them; they went down into the depths like a stone. Thy right hand, O Lord, glorious in power, thy right hand, O Lord, crushes the enemy. By thy great majesty thou destroyest thy opponents. Thou sendest forth thy wrath—it consumes them like stubble. By the blast of thy nostrils the waters piled up—the floods stood upright like a wall; the depths were congealed in the heart of the sea. The enemy said: "I will pursue them, I will overtake them, I will divide the spoil, my lust shall be glutted with them; I will draw my sword, my hand shall destroy them." Thou didst blow with thy wind—the sea covered them; they sank like lead in the mighty waters. Who is there like thee among the mighty, O Lord? Who is like thee, glorious in holiness, awe-inspiring in renown, doing marvels? Thou didst stretch out thy right hand—the earth swallowed them. In thy grace thou hast led the people whom thou hast redeemed; by thy power thou hast guided them to thy holy habitation. The peoples have heard of it and trembled; pangs have seized the inhabitants of Philistia. Then were the chieftains of Edom in agony;

אָדום; אִילֵי מוֹאָב יֵאָחֲזוּמוּ רָעַד; נִמְנוּ כָּל יֹשְׁבֵי כְנָעַן. תִּפְּל
עֲלֵיהֶם אִימָתָה וּפָחַד; בְּגִדֵּל זְרוּעָה יִדְמוּ כְּאַבֵּן; עַד יַעֲבֹר
עִמּוֹד יי, עַד יַעֲבֹר עִם־זֵו קִנִּיתָ. תִּבְאֲמוּ וְתִשְׁעֲמוּ בְּהַר נַחֲלָתְךָ,
מִכּוֹן לְשִׁבְתְּךָ פַּעֲלָתָהּ, יי; מִקֶּדֶשׁ, אֲדָנִי, כּוֹנֵנִי יִרְיָה. יי יִמְלֹךְ
לְעֹלָם וָעֶד. יי יִמְלֹךְ לְעֹלָם וָעֶד.

כִּי לִי הַמְּלוּכָה, וּמוֹשֵׁל בְּנוֹתִים. Reader וְעָלוּ מוֹשִׁיעִים בְּהַר
צִיּוֹן לְשַׁפֵּט אֶת הָרָע עָשׂוּ, וְהִתְהַלַּךְ לִי הַמְּלוּכָה. וְהָיָה יי לְמֹלֶךְ
עַל כָּל הָאָרֶץ; בַּיּוֹם הַהוּא יִתְהַלַּךְ יי אַחֵד וְשֵׁמוֹ אַחֵד.

יִשְׁתַּבַּח שְׁמוֹךְ לָעֶד, מִלִּבְנוֹ, הָאֵל הַמֹּלֶךְ הַגָּדוֹל וְהַקְּדוֹשׁ,
בְּשִׁמּוֹת וּבְאָרְצֵי. כִּי לְךָ נָאָה, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר
וּשְׁבַחָה, הַלֵּל וְזִמְרָה, עֲזָו וּמִמְשָׁלָה, נִצָּחַת, גְּדֻלָּה וּגְבוּרָה, תִּחְלָה
וְתִפְאָרֶת, קִדְשָׁה וּמַלְכוּת, Reader בְּרָכוֹת וְהוֹדָאוֹת, מַעֲתָה
וְעַד עוֹלָם. בְּרוּךְ אַתָּה, יי, אֵל מֹלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת, אֵל
הַחוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַבוֹחֵר בְּשִׁירֵי וְזִמְרָה, מֹלֶךְ, אֵל,
חַי הָעוֹלָמִים.

Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמוֹהָ רַבָּא בְּעֹלָמָא דִּי בְּרָא כְרַעוּתָהּ;
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמוֹהָ רַבָּא מְבָרַךְ לְעֹלָם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמוֹהָ דְקִדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא (לְעֵלְא)
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנִחְמַתָּא, דְאִמְרִין בְּעֹלָמָא,
וְאִמְרוּ אָמֵן.

יִמְלֹךְ (Abudarham) שִׁירַת הִים is said twice to mark the end of

form the prologue and the epilogue to *Pesuke d'Zim* and יִשְׁתַּבַּח

trembling seized the lords of Moab; all the inhabitants of Canaan melted away. Terror and dread fell on them. Under the great sweep of thy arm they are as still as a stone, till thy people pass over, O Lord, till the people thou hast acquired pass over. Thou wilt bring them in and plant them in the highlands of thy own, the place which thou, O Lord, hast made for thy dwelling, the sanctuary, O Lord, which thy hands have established. The Lord shall reign forever and ever. The Lord shall reign forever and ever.

For sovereignty is the Lord's, and he governs the nations. Deliverers shall go up to Mount Zion to rule the hill country of Esau, and dominion shall be the Lord's. The Lord shall be King over all the earth; on that day shall the Lord be One and his name One.¹

Praised be thy name forever, our King, great and holy God and King, in heaven and on earth; for to thee, Lord our God and God of our fathers, pertain song and praise, hymn and psalm, power and dominion, victory, greatness and might, renown and glory, holiness and kingship, blessings and thanks, henceforth and forever. Blessed art thou, O Lord, most exalted God and King, Lord of wonders, who art pleased with hymns, thou God and King, the life of the universe.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

rah. It has been suggested that the name of the author of *Yishtabah* was Solomon, since the initial letters of the words שמך לעד מלכנו האל form the acrostic שלמה. According to some, the fifteen synonyms of praise correspond to the fifteen psalms known as שיר המעלות.

¹ Psalm 22:29; Obadiah 1:21; Zechariah 14:9.

Silent meditation:

יִתְבַּרֵּךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרומם
וַיִּתְנַשֵּׂא שְׁמוֹ שֶׁל מֶלֶךְ מַלְכֵי הַמַּלְכִּים,
הַקָּדוֹשׁ בְּרוּךְ הוּא, שֶׁהוּא רִאשׁוֹן וְהוּא
אַחֲרוֹן, וּמִבְּלַעַדְיוֹ אֵין אֱלֹהִים. סְלוּ
לְרֹכֵב בְּעֲרֵבוֹת, בִּיהַ שְׁמוֹ, וְעֲלוּ לְפָנָיו; וְשְׁמוֹ מְרוֹמֵם עַל כָּל בְּרָכָה וְתִהְיֶה. בְּרוּךְ
שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד. יְהִי שֵׁם יְיָ מְבָרָךְ מְעַתָּה וְעַד עוֹלָם.

Reader:

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ.

Congregation and Reader:

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא
חֹשֶׁךְ, עֹשֶׂה שָׁלוֹם, וּבוֹרֵא אֶת הַכֹּל.

הַמֵּאִיר לְאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים, וּבִטְוֵבוֹ מִחֲדָשׁ
בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית. מִה רַבּוֹ מַעֲשָׂיו, יְיָ; כָּלֵם
בְּחֻכְמָה עֲשִׂיתָ; מִלֵּאָה הָאָרֶץ קִנְיָנָה. הַמֶּלֶךְ הַמְּרוֹמֵם לְבָדּוֹ
מֵאֵז, הַמְּשַׁבֵּחַ וְהַמְּפָאֵר וְהַמְּתַנַּשֵּׂא מִימּוֹת עוֹלָם. אֱלֹהֵי עוֹלָם,
בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ, אֲדוֹן עֲזָנוּ, צוּר מִשְׁנַבְּנוּ, מָגֵן
יִשְׁעֵנוּ, מִשְׁנַבֵּב בְּעֲדָנוּ.

אֵל בְּרוּךְ גָּדוֹל יָדְעָה, הַכִּין וּפָעַל זִהְרֵי חֲמָה, טוֹב יָצַר
כְּבוֹד לְשְׁמוֹ, מְאֻרוֹת נָתַן סְבִיבוֹת עֲזוֹ, פְּנוֹת צָבָאֵיו קְדוּשִׁים,
רוֹמְמֵי שָׂדֵי, תָּמִיד מְסַפְּרִים כְּבוֹד אֵל וּקְדוּשָׁתוֹ. תִּתְבַּרֵּךְ, יְיָ
אֱלֹהֵינוּ, עַל שֶׁבַח מַעֲשֵׂה יְדִידָה, וְעַל מְאֻרֵּי אוֹר שֶׁעֲשִׂיתָ;
יִפְאֲרוּךְ סִלָּה.

תִּתְבַּרֵּךְ צוּרֵנוּ, מִלִּבְנוֹ וּגְזָאֲלָנוּ, בּוֹרֵא קְדוּשִׁים; יִשְׁתַּבַּח
שְׁמוֹ לְעַד מִלִּבְנוֹ, יוֹצֵר מִשְׁרָתִים, וְאֲשֶׁר מִשְׁרָתוֹ כָּלֵם
עוֹמְדִים בָּרוּם עוֹלָם, וּמִשְׁמִיעִים בִּירְאָה, יָחַד בְּקוֹל, דְּבָרֵי
אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם. כָּלֵם אֲהוּבִים, כָּלֵם בְּרוּרִים, כָּלֵם

ברכ introduces the main part of the service, consisting of the *Shema* and the *Shemoneh Esreh*. The silent meditation, found in *Maḥzor Vitry*, includes a sentence of the Aramaic *Kaddish* rendered into Hebrew and parts of Isaiah 44:6, Psalms 68:5 and 113:2.

Reader:

Bless the Lord who is blessed.

Congregation and Reader:

Blessed be the Lord who is blessed
forever and ever.

besides him there is no God. Extol him who is in the heavens—Lord is his name, and rejoice before him. His name is exalted above all blessing and praise. Blessed be the name of his glorious majesty forever and ever. Let the name of the Lord be blessed henceforth and forever.

Silent meditation:

Blessed, praised, glorified, extolled and exalted be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and

Blessed art thou, Lord our God, King of the universe, who formest light and createst darkness, who makest peace and createst all things.

In mercy thou givest light to the earth and to those who dwell on it; in thy goodness thou renewest the work of creation every day, constantly. How great are thy works, O Lord! In wisdom hast thou made them all; the earth is full of thy creations. Thou alone, O King, hast ever been exalted, lauded and glorified and extolled from days of old. Eternal God, show us thy great mercy! Thou art Lord of our strength, our defending Stronghold, our saving Shield, our Protector.

The blessed God, great in knowledge, designed and made the brilliant sun. The Beneficent One created glory for his name. He placed luminaries round about his majesty. His chief hosts are holy beings that extol the Almighty. They constantly recount God's glory and holiness. Be thou blessed, Lord our God, for thy excellent handiwork and for the luminaries which thou hast made; they ever render thee glory.

Be thou blessed, our Stronghold, our King and Redeemer, Creator of holy beings; praised be thy name forever, our King, Creator of ministering angels, all of whom stand in the heights of the universe and reverently proclaim in unison, aloud, the

וְבוֹרָא רַע is a modified form of Isaiah 45:7, where the text has **וְבוֹרָא רַע**. This variation is explained to be due to a desire of using a more auspicious expression (Berakhoth 11b).

בְּרִיךְ is an alphabetical acrostic, the words beginning with the letters of the alphabet in regular order.

גבורים, וְכֵלָם עֲשִׂים בְּאִמָּה וּבִירָאָה רָצוֹן קוֹנֵם. Reader וְכֵלָם פּוֹתְחִים אֶת פִּיהֶם בְּקִדְשָׁה וּבִטְהָרָה, בְּשִׁירָה וּבְזִמְרָה, וּמְבָרְכִים וּמְשַׁבְּחִים, וּמְפָאֲרִים וּמַעֲרִיצִים, וּמְקַדִּישִׁים וּמְמַלִּיכִים—

אֶת שֵׁם הָאֵל הַמְּלֹךְ הַגָּדוֹל, הַגָּבוֹר וְהַנּוֹרָא, קְדוֹשׁ הוּא. וְכֵלָם מְקַבְּלִים עָלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה מִזֶּה, וְנוֹתְנִים רְשׁוּת זֶה לָזֶה. Reader לְהַקְדִּישׁ לְיוֹצְרָם. בְּנִחַת רוּחַ, בְּשִׁפְתָּה בְּרוּרָה וּבִנְעִימָה קְדוּשָׁה, כֹּלָם כְּאַחַד עוֹנִים וְאוֹמְרִים בִּירָאָה:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת;

מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.

וְהַאֲפִנִים וְחַיּוֹת הַקֶּדֶשׁ, בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לַעֲמַת שָׁרָפִים. Reader לַעֲמַתָם מְשַׁבְּחִים וְאוֹמְרִים:
בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

לֵאל בְּרוּךְ נְעִימוֹת וְתִנּוּ; לְמַלְךְ, אֵל חַי וְקַיִם, זְמֵרוֹת יֵאמְרוּ, וְתִשְׁבְּחוֹת יִשְׁמְעוּ; כִּי הוּא לְבִדּוֹ פּוֹעֵל גְּבוּרוֹת, עוֹשֶׂה תְּחִשּׁוֹת, בָּעַל מַלְחָמוֹת, זוֹרֵעַ צַדִּיקוֹת, מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת, נוֹרָא תַהֲלוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַמְּחַדֵּשׁ בְּטוֹבוֹ בְּכָל יוֹם תָּמִיד מַעֲשֶׂה בְּרֵאשִׁית, כְּאֹמֹר: לַעֲשֶׂה אוֹרִים גְּדֹלִים, כִּי לַעֲוֹלָם תְּסִדּוּ. Reader אוֹר תְּחַדֵּשׁ עַל צִיּוֹן תְּאִיר, וְנִזְכֶּה כָלֵנוּ מִהֲרָה לְאוּרוֹ. בְּרוּךְ אַתָּה, יְיָ, יוֹצֵר הַמְּאֹרוֹת.

אֱהָבָה רַבָּה אֶהְבְּתֵנוּ, יְיָ אֱלֹהֵינוּ; חֲמֵלָה גְּדוֹלָה וִיתָרָה חֲמֵלָתָ עָלֵינוּ. אֲבִינוּ מְלִכֵנוּ, בַּעֲבוּר אֲבוֹתֵינוּ שֶׁבָּטְחוּ בְךָ וַתִּלְמְדֵם חֲקֵי חַיִּים, כֵּן תִּתְּנֵנוּ וַתִּלְמְדֵנוּ. אֲבִינוּ, הָאֵב הַרְחֵמֵנוּ,

רבה, one of the most beautiful prayers in the liturgies of the world, is very old and was probably instituted by the men of the Great Assembly in the early period of the second Temple. A profound love for God and the

words of the living God and everlasting King. All of them are beloved, all of them are pure, all of them are mighty; they all perform with awe and reverence the will of their Creator; they all open their mouth with holiness and purity, with song and melody, while they bless and praise, glorify and reverence, sanctify and acclaim—

The name of the great, mighty and revered God and King; holy is he. They all accept the rule of the kingdom of heaven, one from the other, granting permission to one another to hallow their Creator. In serene spirit, with pure speech and sacred melody, they all exclaim in unison and with reverence:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory.¹

Then the celestial ofannim and the holy beings, rising with a loud sound toward the seraphim, respond with praise and say:

Blessed be the glory of the Lord from his abode.²

To the blessed God they offer melodies; to the King, the living and eternal God, they utter hymns and praises. Truly, he alone performs mighty acts and creates new things; he is a warrior who sows justice, produces triumphs, and creates healing. Revered in renown, Lord of wonders, in his goodness he renews the creation every day, constantly, as it is said: "He makes the great lights; truly, his mercy endures forever."³ O cause a new light to shine upon Zion, and may we all be worthy soon to enjoy its brightness. Blessed art thou, O Lord, Creator of the lights.

With a great love hast thou loved us, Lord our God; great and abundant mercy hast thou bestowed upon us. Our Father, our King, for the sake of our forebears who trusted in thee, whom thou didst teach laws of life, be gracious to us and teach us likewise. Our Father, merciful Father, thou who art ever compas-

Torah is echoed in this prayer, in which the merciful Father is entreated to enlighten our eyes and our minds to understand his teachings. This is the second of the two blessings preceding the *Shema*, שְׁמָע אֱלֹהִים being the first. As Psalm 19 praises God first for the sun and then for the Torah which enlightens the mind, so have we in these two blessings first a thanksgiving for natural light, then a thanksgiving for spiritual enlightenment. As in the case with all the prayers, occasional variations have been introduced here in the course of many centuries.

¹ Isaiah 6:3. ² Ezekiel 3:12. ³ Psalm 136:7.

המרחם, רחם עלינו ותן בלבנו להבין ולהשכיל, לשמוע
ללמד וללמד, לשמור ולעשות ולקיים את כל דברי תלמוד
ותורתך, באהבה. והאר עינינו בתורתך, ודבק לבנו במצותיך,
ויחד ללבנו לאהבה וליראת את שמך, ולא נבוש לעולם
ועד. כי בשם קדשך הגדול והנורא בטחנו, נגילה ונשמחה
בישועתך. Reader ונביאנו לשלום מארבע בנפות הארץ,
ותוליכנו חוממיות לארצנו. כי אל פועל ישועות אתה, וננו
בחרת מפל עם ולשון, וקרבתנו לשמך הגדול סלה באמת,
להודות לך וליחדך באהבה. ברוך אתה, יי, הבורח בעמו
ישראל באהבה.

(When praying in private, add: אל מלך נאמן)

דברים ו, ד-ט

שמע ישראל, יי אלהינו, יי אחד.

ברוך שם כבוד מלכותו לעולם ועד.

ואהבת את יי אלהיך בכל לבבך ובכל נפשך ובכל
מאדך. והיו הדברים האלה, אשר אנכי מצוה היום, על
לבבך. ושננתם לבניך, ודברת בם בשבתך בביתך, ובכל
בדרך, ובשכבך ובקומך. וקשרתם לאות על ידך, והיו
לטטפת בין עיניך. וכתבתם על מזוזות ביתך ובשעריך.

let our heart be concentrated upon God, and not distracted by
worldly desires. Such singleheartedness is frequently expressed by the phrases
"a whole heart", "a perfect heart."

The initial letters of אל מלך נאמן form the word אמן. There are 245 words
in the *Shema*. When the Reader repeats ה' אלהים אמת the number of words is
raised to 248, corresponding to the 248 parts of the human frame. On reciting
the *Shema* privately, however, one is required to add the three words אל מלך
נאמן in order to complete the number 248.

The last letters of שמע and אחד form the word עד ("witness"), that is,
he who recites the *Shema* bears witness that God is One.

sionate, have pity on us and inspire us to understand and discern, to perceive, learn and teach, to observe, do, and fulfill gladly all the teachings of thy Torah. Enlighten our eyes in thy Torah; attach our heart to thy commandments; unite our heart to love and reverence thy name, so that we may never be put to shame. In thy holy, great and revered name we trust—may we thrill with joy over thy salvation. O bring us home in peace from the four corners of the earth, and make us walk upright to our land, for thou art the God who performs triumphs. Thou hast chosen us from all peoples and nations, and hast forever brought us near to thy truly great name, that we may eagerly praise thee and acclaim thy Oneness. Blessed art thou, O Lord, who hast graciously chosen thy people Israel.

SHEMA

(When praying in private, add: God is a faithful King.)

Deuteronomy 6:4-9

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

The *Shema*, Israel's confession of faith, expresses the duty of loving and serving God with our whole being. The second paragraph demands that we give living expression to our love of God by careful observance of his precepts which are designed to assure our happiness. The third section contains the law of *tsitsith*, intended to remind us constantly of our duties towards God, and a warning against following the evil impulses of the heart. The *Shema*, sounding the keynote of Judaism, is the oldest prayer of the *Siddur*. In the morning service the *Shema* is preceded by two blessings and followed by one; in the evening service it is preceded by two blessings and followed by two. This is in keeping with the expression: "Seven times a day I praise thee" (Psalm 119:164; Berakhoth 11b).

ברוך שם כבוד was regularly used in the Temple. It is attributed to Jacob.

דברים יא, יג-כא

וְהָיָה אִם שָׁמַעַתְּ שִׁמְעוּ אֶל מִצְוֹתַי, אֲשֶׁר אֲנִי מִצְוֶה אֶתְכֶם הַיּוֹם, לֹא־הִבֵּה אֶת יְיָ אֱלֹהֵיכֶם, וּלְעַבְדּוֹ בְּכָל לְבַבְכֶם וּבְכָל נַפְשְׁכֶם. וְנָתַתִּי מִטֶּר אֲרֻצְכֶם בְּעֵתוֹ, יוֹרֶה וּמִלְקוֹשׁ; וְאִסְפַּתְי דִּגְנֶךָ, וְתִירֹשֶׁךָ וִיצְהָרֶךָ. וְנָתַתִּי עֹשֶׁב בְּשָׂדֶךָ לְבִהְמֹתֶךָ; וְאִכְלָתָּ וְשָׂבַעְתָּ. הַשְּׁמָרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסִרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף יְיָ בָּכֶם, וַעֲזַר אֶת הַשְּׁמָיִם וְלֹא יִהְיֶה מִטֶּר, וְהִאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ; וְאִבְדֶּתֶם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם. וְשָׁמַתֶּם אֶת דְּבָרֵי אֱלֹהֵי עַל לְבַבְכֶם וְעַל נַפְשְׁכֶם; וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל יָדְכֶם, וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם. וּלְמִדֹּתֶם אֹתָם אֶת בְּנֵיכֶם לְדַבֵּר בָּם, בְּשִׁבְתְּכֶם בְּבֵיתְכֶם, וּבְלִכְתְּכֶם בְּדֶרֶךְ, וּבְשֹׁכְבְּכֶם וּבְקוּמְכֶם. וְכִתְבֹתֶם עַל מְזוֹזוֹת בֵּיתְכֶם וּבִשְׁעָרֶיךָ. לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם, עַל הָאֲדָמָה אֲשֶׁר נָשַׁבַע יְיָ לְאַבְתִּיכֶם לָתֵת לָהֶם, בְּיָמֵי הַשְּׁמָיִם עַל הָאָרֶץ.

במדבר טו, לו-מא

וַיֹּאמֶר יְיָ אֶל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל כְּנָפֵי בְגָדֵיהֶם לְדֹרֹתָם; וְנָתַנּוּ עַל צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ וַיִּזְכַּרְתֶּם אֶת כָּל מִצְוֹת יְיָ, וַעֲשִׂיתֶם אֹתָם; וְלֹא תִתּוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר אֹתָם זִנִּים אַחֲרֵיהֶם. לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי; וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהָיוֹת לָכֶם לֵאלֹהִים; אֲנִי Reader יְיָ אֱלֹהֵיכֶם—

אֶמֶת וַיְצִיב, וַיִּכּוֹן וַיִּקֵּם, וַיֵּשֶׁר וַיִּנָּאֵם, וַיֶּהוּב וַיְחַיֵּב, וַיִּנְחָמֵד

Deuteronomy 11:13-21

And if you will carefully obey my commands which I give you today, to love the Lord your God and to serve him with all your heart and with all your soul, I will give rain for your land at the right season, the autumn rains and the spring rains, that you may gather in your grain, your wine and your oil. And I will produce grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and worship them; for then the Lord's anger will blaze against you, and he will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly perish from the good land which the Lord gives you. So you shall place these words of mine in your heart and in your soul, and you shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall teach them to your children, speaking of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall inscribe them on the doorposts of your house and on your gates—that your life and the life of your children may be prolonged in the land, which the Lord promised he would give to your fathers, for as long as the sky remains over the earth.

Numbers 15:37-41

The Lord spoke to Moses, saying: Speak to the children of Israel and tell them to make for themselves fringes on the corners of their garments throughout their generations, and to put on the fringe of each corner a blue thread. You shall have it as a fringe, so that when you look upon it you will remember to do all the commands of the Lord, and you will not follow the desires of your heart and your eyes which lead you astray. It is for you to remember and do all my commands and be holy for your God. I am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.

True and certain, established and enduring, right and steadfast, beloved and precious, pleasant and sweet, revered and glorious,

used in the Temple. The fifteen synonyms, **ויפה-ויציב**, correspond to the fifteen words in the last sentence of the *Shema*, beginning with **אני** and ending with **אמת**. The rule is not to interrupt the connection between **ה' אלהיכם** and **אמת**, as if these three words formed one sentence, meaning: "The Lord your God is true" (Mishnah Berakhoth 2:2).

וְנָעִים, וְנוֹרָא וְאֲדִיר, וּמִתְקַן וּמִקְבָּל, וְטוֹב וְיִפְּה הַדָּבָר הַזֶּה
עָלֵינוּ לְעוֹלָם וָעֶד. אֱמֶת, אֱלֹהֵי עוֹלָם מְלַכְנוּ, צוּר יַעֲקֹב מִגֵּן
יִשְׁעֵנו. Reader לְדֹר וָדֹר הוּא קֵיָם, וְשִׁמּוֹ קֵיָם, וְכִסְאוֹ נָכוֹן,
וּמְלִכוּתוֹ וְאֱמוּנָתוֹ לְעֵד קֵיָמָת. וּדְבָרָיו חַיִּים וְקֵיָמִים, נְאֻמִּים
וְנִחְמָדִים, לְעֵד וּלְעוֹלָמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ וְעָלֵינוּ, עַל
בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל דּוֹרוֹת זָרַע יִשְׂרָאֵל עַבְדֶּיךָ.

עַל הָרָאשׁוֹנִים וְעַל הָאַחֲרוֹנִים דָּבָר טוֹב וְקֵיָם לְעוֹלָם
וָעֶד, אֱמֶת וְאֱמוּנָה, חֶק וְלֹא יַעֲבֹר. Reader אֱמֶת, שְׁאֵתָהּ הוּא
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלַכְנוּ מְלֶכֶד אֲבוֹתֵינוּ, גִּזְלָנוּ גִּזְלָל
אֲבוֹתֵינוּ, יוֹצְרָנוּ צוּר יִשׁוּעָתֵנוּ, פּוֹדֵנוּ וּמַצִּילָנוּ; מֵעוֹלָם שְׁמֶךָ,
אֵין אֱלֹהִים זוּלָתָךְ.

עֲזֹרַת אֲבוֹתֵינוּ אֵתָהּ הוּא מֵעוֹלָם, מִגֵּן וּמוֹשִׁיעַ לְבְנֵיהֶם
אֲחֵרֵיהֶם בְּכָל דּוֹר וָדוֹר. בְּרוּם עוֹלָם מוֹשְׁבֶךָ, וּמוֹשְׁפָטֶיךָ
וְצִדְקָתֶךָ עַד אֶפְסֵי אֶרֶץ. אֲשֶׁרִי אֵישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ,
וְתוֹרָתֶךָ וּדְבָרֶךָ יָשִׁים עַל לְבוֹ. אֱמֶת, אֵתָהּ הוּא אֲדוֹן לְעַמֶּךָ,
וּמְלֶכֶד גִּבּוֹר לָרִיב רִיבָם. אֱמֶת, אֵתָהּ הוּא רֹאשׁוֹן וְאֵתָהּ הוּא
אַחֲרוֹן, וּמַבְלַעְדֶּיךָ אֵין לָנוּ מְלֶכֶד גִּזְלָל וּמוֹשִׁיעַ. מִמַּצְרַיִם
גִּזְלָתָנוּ, יְיָ אֱלֹהֵינוּ, וּמִבֵּית עַבְדִּים פְּדִיתָנוּ. כָּל בְּכוֹרֵיהֶם
הִרְגָתָ, וּבְכוֹרֶךָ גִּזְלָתָ, וְיָם סוּף בָּקַעְתָּ, וְזָדִים טָבַעְתָּ, וְיָדִידִים
הִעֲבַרְתָּ; וַיִּכְסּוּ מַיִם צָרֵיהֶם, אֶחָד מֵהֶם לֹא נוֹתֵר. עַל זֹאת
שָׁבְחוּ אֱהוֹבִים וְרוֹמְמוֹ אֵל, וְנָתַנוּ יָדִידִים זְמִירוֹת, שִׁירוֹת
וְתִשְׁבָּחוֹת, בְּרִכּוֹת וְהוֹדָאוֹת לְמֶלֶךְ, אֵל חַי וְקַיָם. רָם וְנִשְׂאָ,
גָּדוֹל וְנוֹרָא, מִשְׁפִּיל גְּאִים וּמַגְבִּיהַ שְׁפָלִים, מוֹצִיא אֲסִירִים

הוּא refers to the *Shema* as a solemn profession of the Oneness of God.
The *Shema* is the watchword of Israel's faith, and it is the desire of every
loyal Jew to have it upon his lips when he dies.

correct and acceptable, good and beautiful is this faith to us forever and ever. True it is that the eternal God is our King, the Stronghold of Jacob and our saving Shield. He exists throughout all generations; his name endures; his throne is firm; his kingship and his truth are forever established. His words are living and enduring, faithful and precious, forever and to all eternity, as for our fathers so also for us, for our children and future generations, and for all generations of the seed of Israel his servants.

Alike for the first and the last generations this faith is good and valid forever and ever; it is true and trustworthy, a law that will not pass away. True it is that thou art the Lord our God and the God of our fathers, our King and the King of our fathers, our Redeemer and the Redeemer of our fathers, our Maker and saving Stronghold, our Deliverer and Rescuer. Thou art eternal; there is no God besides thee.

Thou wast the help of our fathers from of old, and hast been a Shield and Savior to their children after them in every generation. In the heights of the universe is thy habitation, and thy justice and righteousness reach to the furthest ends of the earth. Happy is the man who obeys thy commands and takes thy Torah and thy word to heart. True it is that thou art the Lord of thy people, and a mighty King to champion their cause. True it is that thou art the first and thou art the last, and besides thee we have no King who redeems and saves. From Egypt thou didst redeem us, Lord our God, and from the house of slavery thou didst deliver us; all their first-born thou didst slay, but thy first-born thou didst redeem; thou didst divide the Red Sea and drown the arrogant, but thy beloved people thou didst take across; the water covered their enemies, not one of them was left.

For this, the beloved people praised and extolled God; they offered hymns, blessings and thanksgivings to the King, the living and eternal God. He is high and exalted, great and revered; he brings low the arrogant, and raises up the lowly; he frees the

ופוֹדָה עֲנוּיִם, וְעוֹזֵר דְּלִים, וְעוֹנָה לְעַמּוֹ בְּעֵת שְׁוֹעַם אֱלֹיו.
תְּהַלּוֹת לְאֵל עֲלִיּוֹן, בְּרוּךְ הוּא וּמְבָרֵךְ.

מִשֶּׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה בְּשִׁמְחָה רַבָּה, וְאָמְרוּ כִּכְּם:
מִי כִמְכָה בְּאֵלֵם, יי; מִי כִמְכָה נֶאֱדָר בְּקִדְשׁ, נוֹרָא תְהִלָּת, עֲשֵׂה פֶלֶא.

שִׁירָה תִדְרָשָׁה שְׁבָחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם; יַחַד
בְּכֵלם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:
יי יִמְלֹךְ לְעוֹלָם וָעֶד.

צוּר יִשְׂרָאֵל, קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְדָה בְּנֵאֲמָךְ יְהוּדָה
וְיִשְׂרָאֵל. Reader גְּאֻלָּנוּ יי צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל. בְּרוּךְ
אַתָּה, יי, גֵּאֻל יִשְׂרָאֵל.

The *Shemoneh Esreh* is recited in silent devotion while standing, facing east. The Reader repeats the *Shemoneh Esreh* aloud when a *minyan* holds service.

אֲדָנִי, שְׁפַתִּי תִפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.
בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסֵדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

שמונה עשרה is spoken of in the Talmud as *Tefillah*, the prayer par excellence, on account of its importance and its antiquity. According to tradition, it was drawn up by the men of the Great Assembly. Originally, the *Shemoneh Esreh* consisted of eighteen blessings; in its present form, however, there are nineteen. The addition of the paragraph concerning the slanderers was made toward the end of the first century at the direction of Rabban Gamaliel II, head of the Sanhedrin of Yabneh. The Talmud offers a variety of reasons for the number eighteen. It corresponds to the eighteen times God is mentioned in Psalm 29 as well as in the *Shema*. The three patriarchs, Abraham, Isaac and Jacob are mentioned eighteen times in the Bible. This number also corresponds to the eighteen vertebrae of the spinal column (Berakhoth 28b).

Because it is recited in a standing posture, the *Shemoneh Esreh* is now generally known as the *Amidah*, a name which accurately describes this

captives, and delivers the afflicted; he helps the poor, and answers his people whenever they cry to him. Praised be the supreme God; be he ever blessed.

Moses and the children of Israel sang a song to thee with great joy; all of them said:

“Who is like thee, O Lord, among the mighty?

Who is like thee, glorious in holiness,

Awe-inspiring in renown, doing wonders?”¹

The redeemed people sang a new song of praise to thy name at the seashore; they all, in unison, gave thanks and proclaimed thy sovereignty, and said:

“The Lord shall reign forever and ever.”²

Stronghold of Israel, arise to the help of Israel; deliver Judah and Israel, as thou hast promised. Our Redeemer, thou art the Lord of hosts, the Holy One of Israel. Blessed art thou, O Lord, who hast redeemed Israel.

SHEMONEH ESREH

*The Shemoneh Esreh is recited in silent devotion while standing, facing east.
The Reader repeats the Shemoneh Esreh aloud when a minyan holds service.*

O Lord, open thou my lips, that my mouth may declare thy praise.³

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

prayer for Sabbaths and festivals, when it includes only seven blessings. The Reader repeats this principal prayer aloud for the benefit of those who cannot read it for themselves.

The nineteen benedictions of the *Amidah* are designated in the Talmud as follows: 1) אבות; 2) גבורות; 3) קדושת השם; 4) בינה; 5) תשובה; 6) סליחה; 7) גאולה; 8) רפואה; 9) ברכת השנים; 10) קבוץ גלויות; 11) ברכת משפט; 12) ברכת המעיים; 13) ברכת צדיקים; 14) ברכת ירושלים; 15) ברכת דוד; 16) תפלה; 17) עבודה; 18) הודאה; 19) ברכת כהנים.

אבות, the first benediction naming the three patriarchs, contains phrases from Exodus 3:15; Deuteronomy 10:17; Genesis 14:19; 15:1.

¹ Exodus 15:11. ² Exodus 15:18. ³ Psalm 51:17.

Between *Rosh Hashanah* and *Yom Kippur* add:

(זָכְרָנוּ לְחַיִּים, מִלֶּלֶךְ חֲפֵץ בַּחַיִּים,
וּכְתַבְנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים).
מִלֶּלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמְגֹן. בָּרוּךְ אַתָּה, יְיָ, מְגֹן אֲבֹרָהָם.
אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנֵי; מַחְיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between *Sukkoth* and *Pesah* add:

(מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם).
מִכֻּלְכֵּל חַיִּים בַּחֲסֶד, מַחְיֶה מֵתִים בִּרְחֻמִּים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ לַיֹּשְׁבֵי
אֶפְרַיִם. מִי כְמוֹךָ, בָּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָּךְ, מִלֶּלֶךְ מַמִּית
וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(מִי כְמוֹךָ, אֵב הֶרְחֻמִּים, זֹכֵר יְצוּרֵיוֹ לְחַיִּים בִּרְחֻמִּים).
וְנִיאֲמֹן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה, יְיָ, מַחְיֶה הַמֵּתִים.
When the Reader repeats the *Shemoneh Esreh*, the following *Kedushah* is said:
נִקְדָּשׁ אֵת שְׁמֹךְ בְּעוֹלָם בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשֵׁמי מְרוֹם,
בְּכָתוּב עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת; מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.
Reader לְעַמָּתָם בָּרוּךְ יֵאמְרוּ—
בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.
Reader וּבְדִבְרֵי קְדֻשָּׁה כְּתוּב לֵאמֹר:
יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר; הִלְלוּיָהּ.

and the other special prayers, added between *Rosh Hashanah* and *Yom Kippur*, are not mentioned in the Talmud. They were inserted during the geonic period.

גְּבוּרוֹת, the second benediction recounting the omnipotence of God, includes phrases from Psalms 145:14; 146:7; Daniel 12:2; I Samuel 2:6.

מְשִׁיב הַרוּחַ, referring to God's control of the forces of nature, is added in winter, during the rainy season in *Eretz Yisrael*. Rain is considered as great

Between Rosh Hashanah and Yom Kippur add:

(Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.)

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Between Sukkoth and Pesah add:

(Thou causest the wind to blow and the rain to fall.)

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Between Rosh Hashanah and Yom Kippur add:

(Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.)

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

KEDUSHAH

When the Reader repeats the Shemoneh Esreh, the following Kedushah is said:

We sanctify thy name in this world even as they sanctify it in the highest heavens, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;

The whole earth is full of his glory."¹

Those opposite them say: Blessed—

Blessed be the glory of the Lord from his abode.²

And in thy holy Scriptures it is written:

The Lord shall reign forever,

Your God, O Zion, for all generations.

Praise the Lord!³

a manifestation of the divine power as the resurrection of the dead (Ta'anith 2a); hence משיב הרוח is inserted in the passage ... מחיה מתים . . . אתה גבור.

קדושה, to which the Talmud (Sotah 49a) attaches unusual importance, is recited only when a *minyan* is present because it is said: "I shall be sanctified

¹ Isaiah 6:3. ² Ezekiel 3:12. ³ Psalm 146:10.

Reader
לְדֹר וְדֹר נִגִּיד נִדְלָקָה, וְלִנְצַח נִצְחִים קִדְשָׁתָהּ
נִקְדִּישׁ, וְשִׁבְחָהּ אֵלֵהֶינוּ מִפִּינֵינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל
מִלֵּךְ גָּדוֹל וְקָדוֹשׁ אַתָּה. * בְּרוּךְ אַתָּה, יי, הָאֵל הַקָּדוֹשׁ.

* Between Rosh Hashanah and Yom Kippur substitute:

(בְּרוּךְ אַתָּה, יי, הַמֶּלֶךְ הַקָּדוֹשׁ.)

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יִהְיֶה לְךָ סֶלָה.
* בְּרוּךְ אַתָּה, יי, הָאֵל הַקָּדוֹשׁ.

* Between Rosh Hashanah and Yom Kippur substitute:

(בְּרוּךְ אַתָּה, יי, הַמֶּלֶךְ הַקָּדוֹשׁ.)

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלִמֵּד לְאִנּוּשׁ בִּינָה. חֲנֻנוּ מֵאַתָּה
דַּעַת, בִּינָה וְהַשְׁכָּל. בְּרוּךְ אַתָּה, יי, חוֹנֵן הַדַּעַת.
הִשְׁכֵּנוּ אֲבִינוּ לְתוֹרָתְךָ, וְקִרְבָּנוּ מִלִּבֵּנוּ לַעֲבוֹדָתְךָ,
וְהַחֲזִירֵנוּ בְּתִשְׁבֻּבָה שְׁלֵמָה לְפָנֶיךָ. בְּרוּךְ אַתָּה, יי, הַרוֹצֶה
בְּתִשְׁבֻּבָה.

סֶלַח לָנוּ אֲבִינוּ כִּי חָטֵאנוּ, מִחַל לָנוּ מִלִּבֵּנוּ כִּי פָשַׁעְנוּ, כִּי
מוֹחֵל וְסוֹלֵחַ אַתָּה. בְּרוּךְ אַתָּה, יי, חֲנוּן הַמִּרְבֶּה לְסִלָּח.
רֵאה נָא בְּעֵינֵינוּ וּרְיִבָה רִיבָנוּ, וּנְאֻלָּנוּ מִהֲרָה לְמַעַן שְׁמוֹךְ,
כִּי גוֹאֵל חֲזָק אַתָּה. בְּרוּךְ אַתָּה, יי, גּוֹאֵל יִשְׂרָאֵל.

On fast days (except *Tish'ah b'Av*) the Reader adds:

(עֲנֵנוּ, יי, עֲנֵנוּ בְּיוֹם צוֹם תַּעֲנִיתֵנוּ, כִּי בִצְרָה גְדוֹלָה אֲנַחְנוּ. אֵל תִּפֶּן אֵל רִשְׁעֵנוּ,
וְאֵל תִּסְתַּר פָּנֶיךָ מִמֶּנּוּ, וְאֵל תִּתְעַלֵּם מִתַּחֲנוּנֵנוּ. הִיָּה נָא קְרוֹב לְשׁוֹעֲתֵנוּ, יְהִי נָא
חֶסֶדְךָ לְנַחֲמָנוּ; טָרֵם נִקְרָא אֱלֹהֶיךָ עֲנֵנוּ, כַּדָּבָר שֶׁנֶּאֱמַר: וְהָיָה טָרֵם יִקְרָא, וְאָנֹכִי
אֶעֱנֶה; עוֹד הֵם מְדַבְּרִים, וְאָנֹכִי אֲשַׁמְעֶה. כִּי אַתָּה, יי, הַעוֹנֶה בַּעֲת צָרָה, פּוֹדֶה וּמַצִּיל
בְּכָל עֵת צָרָה וְצוּקָה. בְּרוּךְ אַתָּה, יי, הַעוֹנֶה בַּעֲת צָרָה.)

among the children of Israel" (Leviticus 22:32), which implies that the proclamation of the holiness and kingship of God is to be made in public service only.

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. * Blessed art thou, O Lord, holy God.

** Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, holy King.)

Thou art holy and thy name is holy, and holy beings praise thee daily. * Blessed art thou, O Lord, holy God.

** Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, holy King.)

Thou favorest man with knowledge, and teachest mortals understanding. O grant us knowledge, understanding and insight. Blessed art thou, O Lord, gracious Giver of knowledge.

Restore us, our Father, to thy Torah; draw us near, our King, to thy service; cause us to return to thee in perfect repentance. Blessed art thou, O Lord, who art pleased with repentance.

Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed; for thou dost pardon and forgive. Blessed art thou, O Lord, who art gracious and ever forgiving.

Look upon our affliction and champion our cause; redeem us speedily for thy name's sake, for thou art a mighty Redeemer. Blessed art thou, O Lord, Redeemer of Israel.

On fast days (except Tish'ah b'Av) the Reader adds:

(Answer us, O Lord, answer us on the day of our fast, for we are in great distress. Regard not our wickedness; conceal not thy presence from us, and hide not thyself from our supplication. Be near to our cry, and let thy kindness comfort us; even before we call to thee answer us, as it is said: "Before they call, I will answer; while they are yet speaking, I will hear."¹ For thou, O Lord, art he who answers in time of trouble, who redeems and delivers in all times of woe and stress. Blessed art thou, O Lord, who answerest in time of distress.)

אתה חונן begins the group of thirteen petitions which are replaced on Sabbaths and festivals by one petition appropriate for the occasion.

Isaiah 65:24.

רָפְאֵנוּ יְיָ וְנִרְפָּא, הוֹשִׁיעֵנוּ וְנוֹשְׁעָה, כִּי תִהְלָתְנוּ אִתָּהּ;
וְהַעֲלֵה רַפּוּאָה שְׁלָמָה לְכָל מְבוֹתֵינוּ, כִּי אֵל מֶלֶךְ רּוֹפֵא נֶאֱמָן
וְרַחֲמָן אִתָּהּ. בְּרוּךְ אַתָּה, יְיָ, רּוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

בָּרַךְ עָלֵינוּ, יְיָ אֱלֹהֵינוּ, אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵי
תְּבוּאָתֶיהָ לְטוֹבָה,

From December 4th till *Pesah* say:

From *Pesah* till December 4th say:

וְתֵן טַל וּמָטָר לְבִרְכָּה

וְתֵן בְּרָכָה

עַל פְּנֵי הָאָדָמָה, וְשִׁבְעֵנוּ מִטּוֹבָךְ, וּבָרַךְ שְׁנָתְנוּ בְּשָׁנִים טוֹבוֹת.
בְּרוּךְ אַתָּה, יְיָ, מִבְּרַךְ הַשָּׁנִים.

תָּקַע בְּשׁוֹפָר גָּדוֹל לְחֵירוֹתְנוּ, וְשֵׂא נֶס לְקַבֵּץ גְּלִיתֵינוּ,
וּקְבָצֵנוּ יַחַד מֵאַרְבַּע כְּנָפּוֹת הָאָרֶץ. בְּרוּךְ אַתָּה, יְיָ, מִקְבֵּץ
נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

הַשִּׁיבָה שׁוֹפְטֵינוּ בְּכִרְאִשׁוֹנָה, וְיִזְעָצֵנוּ בְּבִתְחִלָּה; וְהִסֵּר
מִמֶּנּוּ יָגוֹן וְאִנְחָה; וּמִלֹּד עָלֵינוּ, אַתָּה יְיָ לְבִדָּד, בְּחֶסֶד
וּבְרַחֲמִים, וְצִדִּיקְנוּ בְּמִשְׁפָּט. * בְּרוּךְ אַתָּה, יְיָ, מֶלֶךְ אוֹהֵב
צִדִּיקָה וּמִשְׁפָּט.

* Between *Rosh Hashanah* and *Yom Kippur* substitute:

(בְּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַמִּשְׁפָּט.)

וּלְמַלְשָׁנִים אֵל תְּהִי תִקְוָה, וְכָל הָרָשָׁעָה כָּרְנָע תֵּאבֵד,
וְכָל אִיִּבֹד מִתְהַרֵּה יִכָּרֵת; וְהַזֵּדִים מִתְהַרֵּה תַעֲקֹר וְתִשְׁבֵּר,
וְתִמְגֹר וְתִכְנִיעַ בְּמִתְהַרֵּה בִימֵינוּ, בְּרוּךְ אַתָּה, יְיָ, שׁוֹבֵר אִיִּבִים
וּמִכְנִיעַ זֵדִים.

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים, וְעַל זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל
וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצָּדֵק וְעָלֵינוּ, יְיָהֲמוּ נָא
רַחֲמֶיךָ, יְיָ אֱלֹהֵינוּ; וְתֵן שָׂכָר טוֹב לְכָל הַבוֹטְחִים בְּשִׁמְךָ

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Grant a perfect healing to all our wounds; for thou art a faithful and merciful God, King and Healer. Blessed art thou, O Lord, who healest the sick among thy people Israel.

Bless for us, Lord our God, this year and all kinds of its produce for the best.

From Pesah till December 4th say:

From December 4th till Pesah say:

Bestow a blessing Bestow dew and rain for a blessing
upon the face of the earth. Satisfy us with thy goodness, and bless
our year like other good years. Blessed art thou, O Lord, who
blessest the years.

Sound the great Shofar for our freedom; lift up the banner
to bring our exiles together, and assemble us from the four corners
of the earth. Blessed art thou, O Lord, who gatherest the dis-
persed of thy people Israel.

Restore our judges as at first, and our counselors as at the
beginning; remove from us sorrow and sighing; reign thou alone
over us, O Lord, in kindness and mercy, and clear us in judgment.
*Blessed art thou, O Lord, King, who lovest righteousness and
justice.

** Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, King of Justice.)

May the slanderers have no hope; may all wickedness perish
instantly; may all thy enemies be soon cut down. Do thou speedily
uproot and crush the arrogant; cast them down and humble them
speedily in our days. Blessed art thou, O Lord, who breakest the
enemies and humblest the arrogant.

May thy compassion, Lord our God, be aroused over the
righteous and over the godly; over the leaders of thy people, the
house of Israel, and over the remnant of their sages; over the true
proselytes and over us. Grant a good reward to all who truly trust

פרושים proselytes who have accepted Judaism out of inner conviction.

בְּאַמְתָּ, וְשִׁים חֲלָקְנוּ עִמָּהֶם, וְלַעֲוֹלָם לֹא יִבּוֹשׁ, כִּי בָּךְ בָּטְחָנוּ.
בְּרוּךְ אַתָּה, יְיָ, מִשְׁעָן וּמִבְטָח לְצַדִּיקִים.

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכַּח בְּתוֹכָהּ כָּאֲשֶׁר
דִּבַּרְתָּ; וּבִנְיָה אוֹתָהּ בְּקֶרֶב בְּיָמֵינוּ בְּנֵן עוֹלָם; וְכֹסֵא דָוִד
מִהֲרָה לְתוֹכָהּ תָּכִין. בְּרוּךְ אַתָּה, יְיָ, בּוֹנֵה יְרוּשָׁלַיִם.

אֵת צֶמַח דָּוִד עֲבָדְךָ מִהֲרָה תַצְמִיחַ, וְקֶרְנוֹ תִּרְוֶה
בִּישׁוּעָתְךָ, כִּי לִישׁוּעָתְךָ קִיַּינוּ כָּל הַיּוֹם. בְּרוּךְ אַתָּה, יְיָ,
מַצְמִיחַ קֶרֶן יְשׁוּעָה.

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ; חוּס וּרְחַם עָלֵינוּ, וּקְבַל בְּרַחֲמִים
וּבְרָצוֹן אֶת תַּפְלָתָנוּ, כִּי אֵל שׁוֹמֵעַ תַּפְלוֹת וְתַחֲנוּנִים אַתָּה;
וּמִלְּפָנֶיךָ מִלְּבָנוּ רִיקָם אֵל תִּשְׁיָבֵנוּ, כִּי אַתָּה שׁוֹמֵעַ תַּפְלַת
עַמֶּךָ יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ, שׁוֹמֵעַ תַּפְלָה.

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם; וְהִשָּׁב אֶת
הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ, וְאִשֵּׁי יִשְׂרָאֵל וְתַפְלָתָם בְּאַהֲבָה
תִּקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עַמְּךָ.

On Rosh Hodesh and Hol ha-Mo'ed add:

(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיָּבֹא, וַיָּגִיעַ וַיִּרְאֶה, וַיִּרְצֶה
וַיִּשְׁמַע, וַיִּפְקֹד וַיִּזְכֹּר זִכְרוֹנֵנוּ וּפְקֻדּוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ,
וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עֲבָדְךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה,
וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה וּלְמוֹכָה, לְחַן
וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

Sukkoth

Pesah

Rosh Hodesh

חַג הַסֻּכּוֹת

חַג הַמִּצּוֹת

רֹאשׁ הַחֹדֶשׁ

הַזֶּה. זִכְרָנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְמוֹכָה, וּפְקֻדּוֹ בּוֹ לְבִרְכָה,

in thy name, and place our lot among them; may we never come to shame, for in thee we trust. Blessed art thou, O Lord, who art the stay and trust of the righteous.

Return in mercy to thy city Jerusalem and dwell in it as thou hast promised; rebuild it soon, in our days, as an everlasting structure, and speedily establish in it the throne of David. Blessed art thou, O Lord, Builder of Jerusalem.

Speedily cause the offspring of thy servant David to flourish, and let his glory be exalted by thy help, for we hope for thy deliverance all day. Blessed art thou, O Lord, who causest salvation to flourish.

Hear our voice, Lord our God; spare us and have pity on us; accept our prayer in mercy and favor, for thou art God who hearest prayers and supplications; from thy presence, our King, dismiss us not empty-handed, for thou hearest in mercy the prayer of thy people Israel. Blessed art thou, O Lord, who hearest prayer.

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

On Rosh Hodesh and Hol ha-Mo'ed add:

(Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of

Rosh Hodesh
the New Moon.

Pesah
the Feast of Un-
leavened Bread.

Sukkoth
the Feast of
Tabernacles.

Remember us this day, Lord our God, for happiness; be mind-

Temple. However, the phrase "restore the worship to thy sanctuary" could not be used when the Temple was still in existence.

עֵלָה וּיָבֵא is mentioned in Sofrim 19:7, and is based on the following passage: "On your feasts and new moon festivals you shall sound the trumpets . . . they will serve as a reminder of you before your God" (Numbers 10:10).

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים; וּבְדָבָר יְשׁוּעָה נִרְחַמִּים חַיִּים וְחַנּוּנִי, וְרַחֵם
עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֶיךָ עֵינֵינוּ, כִּי אֵל מְלֶכֶךְ חַנּוּן וְרַחוּם
אַתָּה.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יי,
הַמַּחְזִיר שְׂבִינָתוֹ לְצִיּוֹן.

When the Reader repeats the *She-
moneh Esreh*, the Congregation re-
sponds here by saying:

(מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ. אֱלֹהֵי כָל בֶּשֶׂר,
יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית,
בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקְדוֹשׁ עַל שֶׁחַיֵּיתָנוּ
וְקִיַּמְתָּנוּ. בֶּן תַּחֲנוּנוֹ וְתַקִּימָנוּ,
וְתַאֲסֹף גְּלוּתֵינוּ לְחַצְרוֹת
קִדְשֶׁךָ לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת
רְצוֹנָךְ, וְלַעֲבֹדְךָ בְּלִבָּב
שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ.
בְּרוּךְ אַתָּה הַהוֹדָאוֹת.)

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מֶגֶן
יִשְׁרָאֵל אַתָּה הוּא. לְדוֹר וָדוֹר
גּוֹדֵה לָךְ, וְנִסְפָּר תַּהֲלֻתְךָ, עַל
חַיֵּינוּ הַמְּסוּרִים בִּידְךָ, וְעַל
נִשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל
נַסִּיךְ שְׂבָכָל יוֹם עַמּוּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל
עֵת, עָרֵב וּבֹקֶר וְצַהֲרָיִם.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסִדֶּיךָ,
מֵעוֹלָם קִיַּיִנוּ לָךְ.

On Hanukkah add:

(עַל הַנִּסִּים וְעַל הַפְּרָקוֹ, וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה—
בַּיָּמִי מִתְּתִיבוֹ בֶּן יוֹחָנָן בֶּהֶן גָּדוֹל, חֲשָׁמוּנִי וּבָנָיו, כְּשֶׁעָמְדָה
מַלְכוּת יוֹן הָרָשָׁעָה עַל עַמּוֹךְ יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרַתְךָ,
וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנָךְ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם

ful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.)

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

When the Reader repeats the Shemoneh Esreh, the Congregation responds here by saying:

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yohanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst

ערב ובקר וצהרים ונדה לך לעולם, לדור ודור נספר תהלתך מורים (Psalms 79:13; 55:18). אשיחא

מורים דרבנן, recited by the Congregation in an undertone while the Reader repeats aloud the eighteenth benediction, is a composite of several phrases suggested by a number of talmudic rabbis (Sotah 40a).

בַּעֲת צָרָתָם, רַבְּתָּ אֶת רִיבָם, וְנָתַתְּ אֶת דִּינָם, נִקְמַתְּ אֶת נִקְמָתָם;
מִסֵּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מְעֻטִּים, וְטַמְאִים בְּיַד
טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזוּדִים בְּיַד עוֹסְקֵי תוֹרָתְךָ.
וְלֹא עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ
תְּשׁוּעָה גְדוֹלָה וּפְרָקוֹן בְּחַיִּים הַזֶּה. וְאַחֲרַיִךְ בָּנוּ בְּנֵיךָ לְדָבִיר
בִּיתְּךָ, וּפָנּוּ אֶת הַיְכָלְךָ, וְטַהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ נֵרוֹת
בְּחִצְרוֹת קִדְשְׁךָ, וְקָבְעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלָיו לְהוֹדוֹת וּלְהַלֵּל
לְשִׁמְךָ הַגָּדוֹל.)

On Purim add:

(עַל הַנָּסִים וְעַל הַפְּרָקוֹן, וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמְּלַחְמוֹת, שְׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנָה הַזֶּה—
בַּיָּמִי מְרֹדְכִי וְאַסְתֵּר בְּשׁוֹשַׁן הַבִּירָה, בְּשַׁעֲמֹד עֲלֵיהֶם הָמָן
הָרָשָׁע. בִּקֵּשׁ לְהַשְׁמִיד לְהָרוֹג וּלְאַבֵּד אֶת כָּל הַיְּהוּדִים, מִנֶּעֱר
וְעַד זָקֵן, טַף וְנָשִׁים, בְּיוֹם אֶחָד, בְּשִׁלּוּשָׁה עָשָׂר לְחֹדֶשׁ שְׁנִים
עָשָׂר, הוּא חֹדֶשׁ אֲדָר, וּשְׁלָלָם לָבוֹז. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
הַפְּרַתְּ אֶת עֲצָתוֹ, וְקִלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ, וַהֲשִׁבּוֹתָ גְּמוּלוֹ
בְּרֹאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֵת בָּנָיו עַל הָעֵץ.)

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְּרוֹמֵם שְׁמֹךְ, מִלִּפְנֵינוּ, תָּמִיד לְעוֹלָם
וָעַד.)

Between Rosh Hashanah and Yom Kippur add:

(וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.)

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ אֶת שְׁמֹךְ בְּאַמֶּת, הָאֵל,
יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה. בְּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׁמֹךְ, וְלֹא נֶאֱחָה
לְהוֹדוֹת.)

Priestly blessing recited by Reader:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכָּה הַמְּשַׁלֶּשֶׁת בַּתוֹרָה

stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Hanukkah for giving thanks and praise to thy great name.)

On Purim add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of Mordecai and Esther, in Shushan the capital [of Persia], when the wicked Haman rose up against them and sought to destroy, slay and wipe out all the Jews, young and old, infants and women, in one day, on the thirteenth of the twelfth month Adar, and to plunder their wealth. Thou in thy great mercy didst frustrate his counsel and upset his plan; thou didst cause his mischief to recoil on his own head, so that he and his sons were hanged upon the gallows.)

For all these acts may thy name, our King, be blessed and exalted forever and ever.

Between Rosh Hashanah and Yom Kippur add:

(Inscribe all thy people of the covenant for a happy life.)

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

Priestly blessing recited by Reader:

Our God and God of our fathers, bless us with the threefold

הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אֶהְרֹן וּבָנָיו,
בְּחַיִּים עִם קְדוּשָׁה, בְּאֲמוּרָה: וְבִרְכָּךָ יְיָ וְיִשְׁמְרֶךָ. יָאֵר יְיָ פָּנָיו
אֵלֶיךָ וַיַּחַנֶּךָ. יֵשֶׁא יְיָ פָּנָיו אֵלֶיךָ, וַיִּשֶׁם לְךָ שָׁלוֹם.

שֵׁם שָׁלוֹם, טוֹבָה וּבִרְכָּה, חֵן וְחֶסֶד וּרְחֻמִּים, עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל עַמְּךָ. בִּרְכֵנוּ אֲבִינוּ, בְּלָנוּ בְּאַחַד, בְּאוֹר פְּנִיָּךְ;
כִּי בְּאוֹר פְּנִיָּךְ נִתַּת לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וּצְדִיקָה וּבִרְכָּה וּרְחֻמִּים, וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ. * בְּרוּךְ אַתָּה,
יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

**Between Rosh Hashanah and Yom Kippur say:*

(בְּסֻפֵּר חַיִּים, בִּרְכָּה וְשָׁלוֹם וּפְרָנְסָה טוֹבָה, נִזְכָּר וְנִפְתָּח
לְפָנֶיךָ, אֲנַחֲנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשָׁלוֹם.
בְּרוּךְ אַתָּה, יְיָ, עוֹשֶׂה הַשָּׁלוֹם.)

After the Shemoneh Esreh add the following meditation:

אֱלֹהֵי, נִצַּר לְשׁוֹנֵי מִרְעָה, וּשְׁפָתַי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּמָה, וְנַפְשֵׁי בָּעֶפֶר לְכָל תַּהֲוָה. פֶּתַח לִבִּי בְּתוֹרַתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכָל הַחַוְשִׁים עָלַי רָעָה, מִהֲרָה
הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן
יְמִינֶךָ, עֲשֵׂה לִמְעַן קִדְשְׁתָּךְ, עֲשֵׂה לִמְעַן תּוֹרַתְךָ. לִמְעַן יִחַלְצוּן
יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי. יִהְיוּ לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי
לְפָנֶיךָ, יְיָ, צוּרֵי גִּזְוֵאלִי. עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה
שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאֲמָרוֹ אֲמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית
הַמִּקְדָּשׁ בְּמִהֲרָה בְּיָמֵינוּ, וְתֵן חֵלְקֵנוּ בְּתוֹרַתְךָ. וְשֵׁם נְעֲבֹדְךָ

עשה is taken substantially from the Talmud (Berakhoth 17a). אלהי נצור
עושה שלום and לעמן שמך are later insertions.

blessing written in thy Torah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace."¹

O grant peace, happiness, blessing, grace, kindness and mercy to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance; indeed, by the light of thy countenance thou hast given us, Lord our God, a Torah of life, lovingkindness, charity, blessing, mercy, life and peace. May it please thee to bless thy people Israel with peace at all times and hours. * Blessed art thou, O Lord, who blessest thy people Israel with peace.

** Between Rosh Hashanah and Yom Kippur say:*

(May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, for a happy life and for peace. Blessed art thou, O Lord, Author of peace.)

After the Shemoneh Esreh add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me, and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.² May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the

¹ Numbers 6:24-26. ² Psalms 60:7; 19:15.

בִּירְאָה, בִּימֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת. וְעָרְבָה לִי מִנַּחַת
יְהוּדָה וִירוּשָׁלָּיִם, בִּימֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת.

Hallel (page 565) is recited here on *Rosh Hodesh*, *Hol ha-Mo'ed* and *Hanukkah*.

ABRIDGED SHEMONEH ESREH

Used when one is unable to recite the complete *Amidah*

הִבִּינֵנוּ, יְיָ אֱלֹהֵינוּ, לְדַעַת דְּרָכֶיךָ; וּמוֹל אֶת לִבְּנוּ
לִירְאָתְךָ; וְתַסְלַח לָנוּ לְהִיּוֹת נְאוּלִים; וּרְחַקְנוּ מִמִּכְאוּב;
וְדַשְׁנֵנוּ בְּנֵאוֹת אֶרְצְךָ; וּנְפֻצּוֹתֵינוּ מֵאֶרְבַּע בְּנִפּוֹת הָאָרֶץ
תִּקְבֵּץ. וְהַתּוֹעִים עַל דַּעְתְּךָ יִשְׁכַּחוּ; וְעַל הָרָשָׁעִים תִּנְיֵף יָדְךָ;
וְיִשְׁמְחוּ צַדִּיקִים בְּבִנּוֹ עִירְךָ, וּבְתַקּוֹן הַיְכָלְךָ, וּבְצִמְיַחַת קָרוֹן
לְדוֹר עֲבָדְךָ, וּבַעֲרִיכַת גֵּר לְבֵן יִשִּׁי מִשִּׁיחָךָ; טָרֵם נִקְרָא אֹתָהּ
תַעֲנֶה. בָּרוּךְ אַתָּה, יְיָ, שׁוֹמֵעַ תְּפִלָּה.

Between *Rosh Hashanah* and *Yom Kippur* and on fast days:

אֲבִינוּ מַלְכֵנוּ, חֲטָאנוּ לְפָנֶיךָ.
אֲבִינוּ מַלְכֵנוּ, אֵין לָנוּ מַלְךְ אֱלֹא אַתָּה.
אֲבִינוּ מַלְכֵנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.

On fast days:

אֲבִינוּ מַלְכֵנוּ,
בָּרַךְ עָלֵינוּ שָׁנָה טוֹבָה.

From *Rosh Hashanah* to *Yom Kippur*:

אֲבִינוּ מַלְכֵנוּ,
חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.
אֲבִינוּ מַלְכֵנוּ, בִּטֵּל מֵעָלֵינוּ כָּל גְּזֵרוֹת קִשּׁוֹת.

הִבִּינֵנוּ, called *שמנה עשרה* ("abstract of the *Shemoneh Esreh*"), was composed by Rabbi Samuel, one of the first generation of the Babylonian authors of the Talmud, who lived in the third century. This prayer (*Berakoth* 29a) is a synopsis of the middle thirteen petitions of the *Shemoneh Esreh*, from **חונן אתה חונן** until **רצה**. When recited on urgent occasions, **הִבִּינֵנוּ** is preceded by the opening three blessings and concluded by the last three blessings of the original *Shemoneh Esreh*.

days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.¹

Hallel (page 566) is recited here on Rosh Hodesh, H'ol ha-Mo'ed and Hanukkah.

ABRIDGED SHEMONEH ESREH

Used when one is unable to recite the complete Amidah

Grant us, Lord our God, wisdom to learn thy ways; subject our heart to thy worship; forgive us so that we may be redeemed; keep us from suffering; satisfy us with the products of thy earth; gather our dispersed people from the four corners of the earth. Judge those who stray from thy faith; punish the wicked; may the righteous rejoice over the rebuilding of thy city, the reconstruction of thy Temple, the flourishing dynasty of thy servant David and the continuance of the offspring of thy anointed, the son of Jesse. Answer us before we call. Blessed art thou, O Lord, who hearest prayer.

Between Rosh Hashanah and Yom Kippur and on fast days:

Our Father, our King, we have sinned before thee.

Our Father, our King, we have no king except thee.

Our Father, our King, deal with us kindly for the sake of thy name.

From Rosh Hashanah to Yom Kippur:

Our Father, our King,
renew for us a good year.

On fast days:

Our Father, our King,
bestow on us a good year.

Our Father, our King, abolish all evil decrees against us.

אבינו מלכנו is mentioned in the Talmud (Ta'anith 25b) as the prayer of Rabbi Akiba on a fast day. There is a close resemblance between some of its phrases and the *Shemoneh Esreh*. In the ninth century *Siddur* of Amram Gaon there are only twenty-five verses of *Avinu Malkenu*. In the course of time the number has been increased on account of disaster and persecution.

¹ *Malachi* 3:4.

אָבִינוּ מִלְּפָנֶיךָ, בָּטַל מִמְּשֻׁבוֹת שׁוֹנְאֵינוּ.
 אָבִינוּ מִלְּפָנֶיךָ, הָפַר עֲצַת אוֹיְבֵינוּ.
 אָבִינוּ מִלְּפָנֶיךָ, כָּלָה כָּל צָר וּמִשְׁטֵיץ מֵעָלֵינוּ.
 אָבִינוּ מִלְּפָנֶיךָ, סָתוּם פִּיּוֹת מִשְׁטֵינֵינוּ וּמִקְטָרֵינוּ.
 אָבִינוּ מִלְּפָנֶיךָ, כָּלָה דָּבָר וַחֲרָב וְרָעָב, וְשָׂבִי וּמִשְׁחִית וְעוֹן
 וְשָׂמֹד, מִבְּנֵי בְרִיתְךָ.
 אָבִינוּ מִלְּפָנֶיךָ, מָנַע מִנֶּפֶח מִנְחַלְתְּךָ.
 אָבִינוּ מִלְּפָנֶיךָ, סָלַח וּמַחַל לְכָל עֲוֹנוֹתֵינוּ.
 אָבִינוּ מִלְּפָנֶיךָ, מָחָה וְהַעֲבִיר פְּשָׁעֵינוּ וַחֲטָאוֹתֵינוּ מִנֶּגֶד עֵינֶיךָ.
 אָבִינוּ מִלְּפָנֶיךָ, מִחוּק בְּרַחֲמֶיךָ הַרְבִּים כָּל שְׂטָרֵי חֻבוֹתֵינוּ.
 אָבִינוּ מִלְּפָנֶיךָ, הִחְזִירֵנוּ בְּתִשְׁבָּה שְׁלָמָה לְפָנֶיךָ.
 אָבִינוּ מִלְּפָנֶיךָ, שְׁלַח רְפוּאָה שְׁלָמָה לְחוּלֵי עַמְּךָ.
 אָבִינוּ מִלְּפָנֶיךָ, קָרַע לֵעַ גִּזְרֵי דִינֶיךָ.
 אָבִינוּ מִלְּפָנֶיךָ, זָכְרֵנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.

On fast days:

אָבִינוּ מִלְּפָנֶיךָ, זָכְרֵנוּ לְחַיִּים
 טוֹבִים.
 אָבִינוּ מִלְּפָנֶיךָ, זָכְרֵנוּ לְנֶאֱלָה
 וַיִּשְׁעָה.
 אָבִינוּ מִלְּפָנֶיךָ, זָכְרֵנוּ לְפִרְנֶסָה
 וּבְכָלֶּהָ.
 אָבִינוּ מִלְּפָנֶיךָ, זָכְרֵנוּ לְזִכְיוֹת.
 אָבִינוּ מִלְּפָנֶיךָ, זָכְרֵנוּ לְסְלִיחָה
 וּמַחֲלָה.

From Rosh Hashanah to Yom Kippur:

אָבִינוּ מִלְּפָנֶיךָ, כְּתִבְנוּ בְּסֶפֶר
 חַיִּים טוֹבִים.
 אָבִינוּ מִלְּפָנֶיךָ, כְּתִבְנוּ בְּסֶפֶר
 נֶאֱלָה וַיִּשְׁעָה.
 אָבִינוּ מִלְּפָנֶיךָ, כְּתִבְנוּ בְּסֶפֶר
 פִּרְנֶסָה וּבְכָלֶּהָ.
 אָבִינוּ מִלְּפָנֶיךָ, כְּתִבְנוּ בְּסֶפֶר
 זִכְיוֹת.
 אָבִינוּ מִלְּפָנֶיךָ, כְּתִבְנוּ בְּסֶפֶר
 סְלִיחָה וּמַחֲלָה.

Our Father, our King, annul the plans of our enemies.

Our Father, our King, frustrate the counsel of our foes.

Our Father, our King, rid us of every oppressor and adversary.

Our Father, our King, close the mouths of our adversaries and accusers.

Our Father, our King, remove pestilence, sword, famine, captivity, destruction, iniquity and persecution from thy people of the covenant.

Our Father, our King, keep the plague back from thy heritage.

Our Father, our King, forgive and pardon all our sins.

Our Father, our King, blot out and remove our transgressions and sins from thy sight.

Our Father, our King, cancel in thy abundant mercy all the records of our sins.

Our Father, our King, bring us back in perfect repentance to thee.

Our Father, our King, send a perfect healing to the sick among thy people.

Our Father, our King, tear up the evil sentence decreed against us.

Our Father, our King, remember us favorably.

Our Father, our King, * inscribe us in the book of happy life.

Our Father, our King, * inscribe us in the book of redemption and salvation.

Our Father, our King, * inscribe us in the book of maintenance and sustenance.

Our Father, our King, * inscribe us in the book of merit.

Our Father, our King, * inscribe us in the book of pardon and forgiveness.

** On fast days, instead of "inscribe us" the phrase "remember us" is used.*

אָבִינוּ מִלְכֵנוּ, הַצִּמַּח לָנוּ יְשׁוּעָה בְּקֶרֶב.
 אָבִינוּ מִלְכֵנוּ, הָרֵם קֶרֶן יִשְׂרָאֵל עִמָּךְ.
 אָבִינוּ מִלְכֵנוּ, הָרֵם קֶרֶן מְשִׁיחָךְ.
 אָבִינוּ מִלְכֵנוּ, מִלֵּא יְדִינוּ מִבְּרִכּוֹתֶיךָ.
 אָבִינוּ מִלְכֵנוּ, מִלֵּא אֲסָמִינוּ שָׁבַע.
 אָבִינוּ מִלְכֵנוּ, שְׁמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ.
 אָבִינוּ מִלְכֵנוּ, קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.
 אָבִינוּ מִלְכֵנוּ, פֶּתַח שַׁעֲרֵי שָׁמַיִם לְתִפְּלָתֵנוּ.
 אָבִינוּ מִלְכֵנוּ, נָא אַל תִּשְׁיָבֵנוּ רִיקִם מִלְּפָנֶיךָ.
 אָבִינוּ מִלְכֵנוּ, זְכוּר כִּי עָפָר אֲנֵחֵנוּ.
 אָבִינוּ מִלְכֵנוּ, תִּהְיֶה הַשְׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעַת רְצוֹן
 מִלְּפָנֶיךָ.
 אָבִינוּ מִלְכֵנוּ, חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ.
 אָבִינוּ מִלְכֵנוּ, עֲשֵׂה לָמַעַן הַרוּגִים עַל שֵׁם קְדֻשָּׁךְ.
 אָבִינוּ מִלְכֵנוּ, עֲשֵׂה לָמַעַן טְבוּחִים עַל יְחִידֶךָ.
 אָבִינוּ מִלְכֵנוּ, עֲשֵׂה לָמַעַן בָּאֵי בָאֵשׁ וּבִמְיֻם עַל קִדּוּשׁ שְׁמֹךְ.
 אָבִינוּ מִלְכֵנוּ, נִקּוּם נִקְמַת דָּם עֲבָדֶיךָ הַשְּׁפוּדִים.
 אָבִינוּ מִלְכֵנוּ, עֲשֵׂה לָמַעַן אִם לֹא לְמַעַנֵנוּ.
 אָבִינוּ מִלְכֵנוּ, עֲשֵׂה לָמַעַן וְהוֹשִׁיעֵנוּ.
 אָבִינוּ מִלְכֵנוּ, עֲשֵׂה לָמַעַן רַחֲמֶיךָ הַרְבִּים.
 אָבִינוּ מִלְכֵנוּ, עֲשֵׂה לָמַעַן שְׁמֹךְ הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא שֶׁנִּקְרָא
 עָלֵינוּ.
 אָבִינוּ מִלְכֵנוּ, חַנּוּן וְעֻנּוּן, כִּי אֵין בָּנוּ מַעֲשִׂים; עֲשֵׂה עִמָּנוּ צְדָקָה
 וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Our Father, our King, cause our salvation soon to flourish.

Our Father, our King, raise the strength of Israel thy people.

Our Father, our King, raise the strength of thy anointed one.

Our Father, our King, fill our hands with thy blessings.

Our Father, our King, fill our storehouses with plenty.

Our Father, our King, hear our voice, spare us and have mercy on us.

Our Father, our King, receive our prayer with mercy and favor.

Our Father, our King, open the gates of heaven to our prayer.

Our Father, our King, dismiss us not empty-handed from thy presence.

Our Father, our King, remember that we are but dust.

Our Father, our King, may this hour be an hour of mercy and a time of grace with thee.

Our Father, our King, have compassion on us, on our children and our infants.

Our Father, our King, act for the sake of those who were slain for thy holy name.

Our Father, our King, act for the sake of those who were slaughtered for proclaiming thy Oneness.

Our Father, our King, act for the sake of those who went through fire and water for the sanctification of thy name.

Our Father, our King, avenge the spilt blood of thy servants.

Our Father, our King, do it for thy sake, if not for ours.

Our Father, our King, do it for thy sake and save us.

Our Father, our King, do it for the sake of thy abundant mercy.

Our Father, our King, do it for the sake of thy great, mighty and revered name by which we are called.

Our Father, our King, be gracious to us and answer us, though we have no merits; deal charitably and kindly with us and save us.

תַּחֲנוּן

Except Mondays and Thursdays, the following *Taḥanun* is recited daily. On Mondays and Thursdays, the long *Taḥanun* is said (pages 105–117).

Taḥanun is omitted on the following occasions: *Rosh Hodesh*, the entire month of *Nisan*, *Lag b'Omer*, the first eight days of *Sivan*, the 9th and 15th of *Av*, *Erev Rosh Hashanah*, from *Erev Yom Kippur* until the second day after *Sukkoth*, *Hanukkah*, the 15th of *Shevat*, the 14th and 15th of *Adar* and *Adar Shenī*. *Taḥanun* is also omitted in the house of a mourner during the week of mourning, and on the occasion of a *Brith Milah*.

וַיֹּאמֶר דָּוִד אֶל נָדָב: צַר לִי מְאֹד; נִפְלָה נָא בְּיָד יי, כִּי רַבִּים
רַחֲמֶיךָ, וּבְיַד אָדָם אַל אֶפְלָה.

רַחוּם וְחַנוּן, חֲטָאתִי לִפְנֶיךָ; יי מְלֵא רַחֲמִים, רַחֵם עָלַי
וּקְבַל תַּחֲנוּנִי.

תהלים ו

יי, אֵל בְּאִפְסָךְ תּוֹכִיחֵנִי, וְאֵל בְּחִמְתְּךָ תִּסְכְּנֵנִי. חַנּוּן יי, כִּי
אֲמַלֵּל אֹנִי; רַפְּאֵנִי, יי, כִּי נִבְהָלוּ עַצְמִי. וְנַפְשִׁי נִבְהָלָה מְאֹד;
וְאִתָּךְ יי, עַד מָתִי. שׁוּבָה, יי, חֲלֹצָה נַפְשִׁי; הוֹשִׁיעֵנִי לְמַעַן
חֲסִדְּךָ. כִּי אֵין בַּמּוֹת זְכָרְךָ; בִּשְׁאוּל מִי יוֹדֶה לָּךְ. יִגְעֵתִי
בְּאַנְחָתִי, אֲשַׁחֶה בְּכָל לַיְלָה מִשְׁתִּי; בְּדַמְעָתִי עֲרָשִׁי אֲמַסֶּה.
עֲשֹׂשָׁה מִכַּעַס עֵינַי; עֲתָקָה בְּכָל צוּרְרִי. סִירוּ מִמֶּנִּי, כָּל פֶּעַלִּי
אֹנֶן, כִּי שָׁמַע יי קוֹל בְּכִנִּי. שָׁמַע יי תַּחֲנוּנִתִּי; יי תִּפְלְתִי יִקַּח.
יִבְשׁוּ וַיִּבְהָלוּ מְאֹד כָּל אִיבִי; יִשְׁבּוּ וַיִּבְשׁוּ רַגְעַ.

שׁוּמֵר יִשְׂרָאֵל, שְׁמוֹר שְׂאֲרֵית יִשְׂרָאֵל, וְאֵל יֹאבֵד יִשְׂרָאֵל,
הַאוֹמְרִים שְׁמַע יִשְׂרָאֵל.

תַּחֲנוּן ("petition") is recited in a sitting posture known as **נפילת אפים** ("falling on the face"), which is a modified form of the complete prostration with the face to the ground practised in the early days of the Talmud (*Megillah* 22b). This custom originates from Moses, who "fell down before the Lord" (*Deuteronomy* 9:18), and Joshua, who "fell on the earth upon his face before the ark of the Lord" (*Joshua* 7:6). Hence, **נפילת אפים** is performed only where there is a *Sefer Torah*. It consists of merely resting the head on the arm. During

TAHANUN

Except Mondays and Thursdays, the following Tahanun is recited daily. On

Mondays and Thursdays, the long Tahanun is said (pages 106–118).

Tahanun is omitted on the following occasions: Rosh Hodesh, the entire month of Nisan, Lag b'Omer, the first eight days of Sivan, the 9th and 15th of Av, Erev Rosh Hashanah, from Erev Yom Kippur until the second day after Sukkoth, Hanukkah, the 15th of Shevat, the 14th and 15th of Adar and Adar Sheni. Tahanun is also omitted in the house of a mourner during the week of mourning, and on the occasion of a Brith Milah.

And David said to Gad: "I am deeply distressed; let us fall into the hand of the Lord, for his mercy is great, but let me not fall into the hand of man."¹

Merciful and gracious God, I have sinned before thee; O Lord, who art full of compassion, have mercy on me and accept my supplications.

Psalm 6

O Lord, punish me not in thy anger; chastise me not in thy wrath. Have pity on me, O Lord, for I languish away; heal me, O Lord, for my health is shaken. My soul is severely troubled; and thou, O Lord, how long? O Lord, deliver my life once again; save me because of thy grace. For in death there is no thought of thee; in the grave who gives thanks to thee? I am worn out with my groaning; every night I flood my bed with tears; I cause my couch to melt with my weeping. My eye is dimmed from grief; it grows old because of all my foes. Depart from me, all you evil-doers, for the Lord has heard the sound of my weeping. The Lord has heard my supplication; the Lord receives my prayer. All my foes shall be utterly ashamed and terrified; they shall turn back; they shall be suddenly ashamed.

Guardian of Israel, preserve the remnant of Israel; let not Israel perish, who say: "Hear, O Israel."

the morning service, when the *tefillin* are on the left arm, the right arm is used; at the *Minhah* service, however, the left arm is used. Since the verse **וַיֹּאמֶר דָּוִד** contains the phrase **נָפַלָה נָא** ("let us fall") it precedes **נִפְלִית אַפִּים**, the falling posture assumed during the *Tahanun* prayer.

גַּד was the name of the prophet who offered to David a choice of punishments, coming directly from God or through the agency of man. David replied that he preferred to be punished by the gracious God rather than by man.

¹ II Samuel 24:14.

שומר גוי אחד, שמור שארית עם אחד, ואל יאבד גוי
 אחד, המיחדים שמך, יי אלהינו, יי אחד.
 שומר גוי קדוש, שמור שארית עם קדוש, ואל יאבד גוי
 קדוש, המושלשים בשלש קדשות לקדוש.
 מתרצה ברחמים ומתפייס בתחנונים, התרצה והתפייס
 לדור עני, כי אין עוזר. אבינו מלכנו, חננו ועננו, כי אין בנו
 מעשים; עשה עמנו צדקה וחסד והושיענו.
 ואנחנו לא נדע מה נעשה, כי עליך עינינו. זכר רחמיה יי,
 וחסדיה, כי מעולם הקמה. יהי חסדך יי עלינו, באשר יחלנו
 לך. אל תזכר לנו עונות ראשנים; מהר יקדמונו רחמיה, כי
 דלנו מאד. חננו יי חננו, כי רב שבענו בוי. ברגז רחם תזכור.
 כי הוא ידע יצרנו, זכור כי עפר אנחנו. *Reader* עזרנו, אלהי
 ישענו, על דבר כבוד שמך, והצילנו ובפר על חטאתינו
 למען שמך.

The service is continued with the Reader's recital of the Kaddish on page 117.

TAHANUN FOR MONDAYS AND THURSDAYS

The following is omitted during the occasions enumerated on page 103.

והוא רחום, יכפר עון ולא ישחית; והרבה להשיב אפו,
 ולא יעיר כל חמתו. אתה, יי, לא תכלא רחמיה ממנו; חסדך
 ואמתך תמיד יצרונו. הושיענו, יי אלהינו, וקבצנו מן הגוים
 להודות לשם קדשך, להשתבח בתהלתך. אם עונות תשמר-
 יה, אדני, מי יעמד. כי עמך הסליחה, למען תגרא. לא
 בחטאינו תעשה לנו, ולא בעונותינו תגמול עלינו. אם עוננו

והוא רחום was composed, according to legend, soon after the destruction of the second Temple. It is suggested, however, that it was written during the persecutions of the seventh century. It has been said that whoever can read this long prayer without emotion has lost all feeling for what is great and

Guardian of a unique people, preserve the remnant of a unique people; let not a unique people perish, who proclaim thy Oneness, saying: "The Lord is our God, the Lord is One."

Guardian of a holy people, preserve the remnant of a holy people; let not a holy people perish, who repeat the threefold sanctification to the Holy One.

O thou who art reconciled by prayers and conciliated by supplications, be thou reconciled and conciliated to an afflicted generation, for there is none to help.

Our Father, our King, be gracious to us and answer us, for we have no merits; deal charitably and kindly with us and save us.

We know not what to do, but our eyes are upon thee. Remember thy mercy and thy kindness, O Lord, for they are eternal. May thy kindness rest on us, O Lord, as our hope rests on thee. O mind not our former iniquities; may thy compassion hasten to our aid, for we are brought very low. Take pity on us, O Lord, take pity on us, for we are exceedingly sated with contempt. When in wrath, remember to be merciful. He knows what we are made of, remembering that we are but dust. Help us, our saving God, for the sake of thy glorious name; rescue us and pardon our sins for thy name's sake.¹

The service is continued with the Reader's recital of the Kaddish on page 118.

TAHANUN FOR MONDAYS AND THURSDAYS

The following is omitted during the occasions enumerated on page 104.

He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath.²

Thou, O Lord, wilt not hold back thy mercy from us; thy kindness and thy truth will always protect us. Save us, Lord our God, and gather us from among the nations, that we may give thanks to thy holy name, that we may glory in thy praise. If thou, O Lord, shouldst record iniquities—O Lord, who could live on? But with thee there is forgiveness, that thou mayest be revered. Deal not with us according to our sins; requite us not according to our iniquities. If our sins, O Lord, testify against us, act for

noble. The soul of an entire people utters these elegies and supplications, and gives voice to its woe of a thousand years.

¹ *II Chronicles* 20:12; *Psalms* 25:6; 33:22; 79:8; 123:3; *Habakkuk* 3:2; *Psalms* 103:14. ² *Psalms* 78:38.

עָנוּ בְנוֹי יְיָ, עֲשֵׂה לְמַעַן שְׁמֹךְ. זָכַר רַחֲמֶיךָ יְיָ, וַחֲסָדֶיךָ, כִּי מַעֲוָלִים הָיִיתָ. יַעֲנֵנוּ יְיָ בְּיוֹם צָרָה, יִשְׁבְּכֵנוּ שֵׁם אֱלֹהֵי יַעֲקֹב. יְיָ, הוֹשִׁיעֵנָה; הַמִּלֵּךְ יַעֲנֵנוּ בְּיוֹם קָרָאֵנוּ. אָבִינוּ מִלְכֵנוּ, חָנּוּנוּ וְעַנְּנוּ, כִּי אֵין בְּנוֹ מַעֲשִׂים; צְדָקָה עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֹךְ. אֲדוֹנֵינוּ אֱלֹהֵינוּ, שְׁמַע קוֹל תַּחֲנוּנֵינוּ, וּזְכַר-לָנוּ אֶת בְּרִית אֲבוֹתֵינוּ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֹךְ. וַעֲתָה אֲדֹנֵי אֱלֹהֵינוּ, אֲשֶׁר הוֹצֵאתָ אֶת עַמֶּךָ מֵאֶרֶץ מִצְרַיִם בְּיַד חֲזָקָה וַתַּעַשׂ לָךְ שֵׁם בְּיוֹם הַזֶּה, חֲטָאֵנוּ רָשָׁעֵנוּ. אֲדֹנֵי, כָּכָל צְדָקוֹתֶיךָ יִשְׁבֶּנָּה אַפָּךָ וַחֲמִתְּךָ מֵעִירְךָ יְרוּשָׁלַּיִם, הֵר קִדְשֶׁךָ; כִּי בַחֲטָאֵינוּ וּבַעֲוֹנוֹת אֲבוֹתֵינוּ, יְרוּשָׁלַּיִם וְעַמֶּךָ לַחֲרָפָה לְכָל סְבִיבוֹתֵינוּ. וַעֲתָה שְׁמַע, אֱלֹהֵינוּ, אֵל תַּפְלַת עַבְדְּךָ וְאֵל תַּחֲנוּנָיו, וְהָאֵר פְּנֶיךָ עַל מִקְדָּשְׁךָ הַשָּׁמַיִם, לְמַעַן אֲדֹנֵי.

הִטָּה אֱלֹהֵי אֲזִנֶּךָ וּשְׁמַע; פָּקַח עֵינֶיךָ וּרְאֵה שְׁלֹמֹמוֹתֵינוּ, וְהַעִיר אֲשֶׁר נִקְרָא שְׁמֹךְ עָלֶיךָ; כִּי לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים. אֲדֹנֵי, שְׁמַעְנָה; אֲדֹנֵי, סִלְחָה; אֲדֹנֵי, הַקְשִׁיבָה וַעֲשֵׂה, אֵל תִּתְאַחֵר, לְמַעַנְךָ אֱלֹהֵי, כִּי שְׁמֹךְ נִקְרָא עַל עִירְךָ וְעַל עַמֶּךָ. אָבִינוּ, הָאֵב הַרְחֲמוּ, הֲרֹאֵנוּ אוֹת לְטוֹבָה וְקִבֵּץ נְפִוצוֹתֵינוּ מֵאֶרֶבַע כַּנְפוֹת הָאָרֶץ; וַיִּבְרֹוּ וַיַּדְעוּ כָּל הַגּוֹיִם כִּי אַתָּה יְיָ אֱלֹהֵינוּ. וַעֲתָה יְיָ, אָבִינוּ אַתָּה; אֲנַחְנוּ תַחֲמוֹר וְאַתָּה יוֹצֵרֵנוּ, וּמַעֲשֵׂה יָדְךָ בְּלָנוּ. הוֹשִׁיעֵנוּ לְמַעַן שְׁמֹךְ, צוּרֵנוּ, מִלְכֵנוּ וּגּוֹאֲלָנוּ. חוֹסֵה יְיָ עַל עַמֶּךָ, וְאֵל תִּתֵּן נִחְלָתְךָ לַחֲרָפָה לְמִשְׁלָבָם גּוֹיִם; לְמָה יֵאמְרוּ בְּעַמִּים אֵיזָה אֱלֹהֵיהֶם. יִדְעֵנוּ כִּי חֲטָאֵנוּ, וְאֵין מִי יַעֲמֹד בַּעֲדָנוּ; שְׁמֹךְ הַגָּדוֹל יַעֲמֹד-לָנוּ בַּעַת צָרָה. יִדְעֵנוּ כִּי אֵין בְּנוֹ מַעֲשִׂים; צְדָקָה עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֹךְ. בְּרַחֵם אָב עַל בָּנִים, בֶּן תִּרְחַם

thy name's sake. Remember, O Lord, thy mercy and thy kindness, for they are eternal. May the Lord answer us on the day of trouble; may the name of the God of Jacob protect us. O Lord, save us; may the King answer us when we call.¹

Our Father, our King, take pity on us and answer us, for we have no merits; deal charitably with us for thy name's sake. Our Lord God, hear our supplications; remember in our favor the covenant of our fathers, and save us for thy name's sake. And now, Lord our God, who hast brought thy people out of the land of Egypt with a mighty hand, and hast made for thyself a name unto this day, we have sinned, we have acted wickedly. O Lord, in accordance with all thy righteous deeds, pray let thy anger and thy fury turn from Jerusalem thy city, thy holy mountain; for through our sins, and through the iniquities of our fathers, Jerusalem and thy people are held in disgrace by all who surround us. And now, our God, listen to thy servant's prayer and supplications, and let thy favor shine upon thy desolate sanctuary for thy own sake, O Lord.²

Bend thy ear, my God, and hear; open thy eyes and see our ruins, and the city which is called by thy name. Indeed, it is not because of our own righteousness that we plead before thee, but because of thy great mercy. O Lord, hear; O Lord, forgive; O Lord, listen and take action, do not delay, for thy own sake, my God; for thy city and thy people are called by thy name.³ Our Father, merciful Father, show us a sign for happiness, and gather our dispersed from the four corners of the earth; let all the nations realize and know that thou art the Lord our God. And now, O Lord, thou art our Father; we are the clay, and thou art our potter; all of us are the work of thy hands.⁴ Save us for thy name's sake, our Stronghold, our King, our Redeemer. Spare thy people, O Lord, and let not thy heritage be an object of contempt, a byword among nations. Why should it be said among the peoples: "Where is their God?"⁵ We know that we have sinned, and there is none to stand up for us, so let thy great name protect us in time of trouble; we know that we have no merits, so deal with us charitably for thy name's sake. As a father has compassion on his children, so, O Lord, have compassion on us, and save us for thy

¹ *Psalms* 40:12; 106:47; 130:3-4; 103:10; *Jeremiah* 14:7; *Psalms* 25:6; 20:2, 10. ² *Daniel* 9:15-17. ³ *Daniel* 9:18-19. ⁴ *Isaiah* 64:7. ⁵ *Joel* 2:17.

יְיָ עָלֵינוּ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֹךְ. חֲמוּל עַל עַמְּךָ, רַחֵם עַל
נַחֲלֶתְךָ, חוֹסֶה נָא כָּרֵב רַחֲמֶיךָ, חֲנֻנוּ וְעֲנֻנוּ, כִּי לֹא יְיָ הַצְדָּקָה,
עֲשֵׂה נִפְלְאוֹת בְּכָל עֵת.

הַבִּטְּנָא, רַחֵם-נָא עַל עַמְּךָ מִהֲרָה לְמַעַן שְׁמֹךְ. בְּרַחֲמֶיךָ
הָרַבִּים, יְיָ אֱלֹהֵינוּ, חוֹסֵ וְרַחֵם וְהוֹשִׁיעָה צֶאֱן מִרְעִיתְךָ, וְאֵל
יִמְשַׁל-בָּנוּ קֶצֶף, כִּי לֹא עֵינֵינוּ תְלוּיוֹת; הוֹשִׁיעֵנוּ לְמַעַן שְׁמֹךְ.
רַחֵם עָלֵינוּ לְמַעַן בְּרִיתְךָ; הַבִּיטָה וְעֲנֵנוּ בְּעֵת צָרָה, כִּי לֹא יְיָ
הִישִׁיעָה, בְּךָ תוֹחַלְתָּנוּ, אֱלֹהֵי סְלִיחוֹת. אָנָּה, סִלַּח נָא, אֵל טוֹב
וְסִלַּח, כִּי אֵל מְלֹךְ חֲנוּן וְרַחוּם אַתָּה.

אָנָּה, מְלֹךְ חֲנוּן וְרַחוּם, זְכוֹר וְהַבֵּט לְבְרִית בֵּין הַבְּתָרִים,
וְתִרְאֶה לְפָנֶיךָ עֲקֵדַת יָחִיד לְמַעַן יִשְׂרָאֵל. אָבִינוּ מִלְכֵנוּ, חֲנֻנוּ
וְעֲנֵנוּ, כִּי שְׁמֹךְ הַגָּדוֹל נִקְרָא עָלֵינוּ; עֲשֵׂה נִפְלְאוֹת בְּכָל עֵת,
עֲשֵׂה עִמָּנוּ בַּחֲסִדֶּיךָ; חֲנוּן וְרַחוּם, הַבִּיטָה וְעֲנֵנוּ בְּעֵת צָרָה, כִּי
לֹא יְיָ הִישִׁיעָה. אָבִינוּ מִלְכֵנוּ, מַחֲסֵנוּ, אֵל תַּעֲשׂ עִמָּנוּ כְּרֵעַ
מַעֲלָלֵינוּ. זְכוֹר רַחֲמֶיךָ יְיָ, וְחֲסִדֶּיךָ, וּכְרֵב טוֹבֶיךָ הוֹשִׁיעֵנוּ,
וְחַמְלָנָא עָלֵינוּ, כִּי אֵין לָנוּ אֱלֹהֵי אַחֵר מִבְּלַעֲדֶיךָ. צוּרֵנוּ, אֵל
תַּעֲזָבֵנוּ; יְיָ אֱלֹהֵינוּ, אֵל תִּרְחַק מִמָּנוּ; כִּי נִפְשָׁנוּ קֶצֶרָה מִחֶרֶב
וּמִשָּׁבִי, וּמִדָּבָר וּמִמִּנְפָּה, וּמִכָּל צָרָה וְיָגוֹן. הַצִּילֵנוּ, כִּי לֹא
קוּיֵנוּ, וְאֵל תִּכְלִימָנוּ, יְיָ אֱלֹהֵינוּ; וְהֵאָר פָּנֶיךָ בָּנוּ, וְזָכַר-לָנוּ אֶת
בְּרִית אֲבוֹתֵינוּ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֹךְ. רֵאֵה בְּצָרוֹתֵינוּ, וְשִׁמְעֵ
קוֹל תַּפְלָתָנוּ, כִּי אַתָּה שׁוֹמֵעַ תַּפְלַת כָּל פֶּה.

אֵל רַחוּם וְחֲנוּן, רַחֵם עָלֵינוּ וְעַל כָּל מַעֲשִׂיךָ, כִּי אֵין כָּמוֹךָ,
יְיָ אֱלֹהֵינוּ. אָנָּה, שָׂא נָא פְשָׁעֵינוּ, אָבִינוּ מִלְכֵנוּ, צוּרֵנוּ וְגֹאֲלֵנוּ,
אֵל חַי וְקַיִם, הַחֲסִין בְּכָח, חָסִיד וְטוֹב עַל כָּל מַעֲשִׂיךָ, כִּי
אַתָּה הוּא יְיָ אֱלֹהֵינוּ. אֵל אֶרֶץ אֲפִים וּמֵלֵא רַחֲמִים, עֲשֵׂה עִמָּנוּ

name's sake. Have compassion on thy people; have mercy on thy heritage; spare us in thy great mercy; take pity on us and answer us, for righteousness is thine, O Lord, who doest wonders at all times.

O look down and speedily have mercy on thy people for the sake of thy name; in thy great compassion, Lord our God, mercifully spare and save thy own flock; let no wrath prevail against us, for our eyes are lifted to thee; save us for thy name's sake. Have mercy on us for the sake of thy covenant; look down and answer us in time of distress, for salvation is thine, O Lord; our hope rests with thee, God of forgiveness. O forgive, beneficent and forgiving God, for thou art a gracious and merciful God and King.

O gracious and merciful King, remember thy covenant with Abraham; let the attempted sacrifice of his only son appear before thee for Israel's sake. Our Father, our King, be gracious to us and answer us, for we bear thy great name; thou who doest wonders at all times, deal with us according to thy kindness. Thou who art gracious and merciful, look down and answer us in time of distress, for salvation is thine, O Lord. Our Father, our King, our Refuge, deal not with us according to our evil deeds; remember, O Lord, thy mercy and thy kindness; save us, in thy great goodness, and have compassion on us, for we have no other God besides thee. Our Rock, forsake us not; Lord our God, be not far from us; for we are exhausted from war and captivity, pestilence and plague, and from every trouble and sorrow. Rescue us, for thou art our hope; put us not to shame, Lord our God; let thy favor shine upon us; remember the covenant of our fathers, and save us for thy name's sake. Look at our troubles, and hear the voice of our prayer, for thou hearest the prayer of every mouth.

Merciful and gracious God, have compassion on us and on all that thou hast made, for there is none like thee, Lord our God. O forgive our transgressions, our Father, our King, our Rock and Redeemer, thou everlasting and almighty God, who art kind and good to all that thou hast made; truly, thou art the Lord our God. O God, who art slow to anger and full of compassion, deal with us

כָּרַב רַחֲמִיךָ, וְהוֹשִׁיעֵנו לְמַעַן שְׁמוֹךְ. שְׁמַע מִלִּבְנוּ תַּפְלָתְנוּ, וּמִיַּד אוֹיְבֵינוּ הַצִּילֵנוּ; שְׁמַע מִלִּבְנוּ תַּפְלָתְנוּ, וּמִכָּל צָרָה וּנְגוֹן הַצִּילֵנוּ. אָבִינוּ מִלִּבְנוּ אֶתָּה, וְשְׁמוֹךְ עָלֵינוּ נִקְרָא, אֵל תַּנִּיחֵנוּ. אֵל תַּעֲזֹבֵנוּ אָבִינוּ, וְאֵל תַּטְשֵׁנוּ בּוֹרְאֵנוּ, וְאֵל תִּשְׁכַּחֵנוּ יוֹצְרֵנוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.

אֵין כְּמוֹךְ חַנוּן וְרַחוּם, יְיָ אֱלֹהֵינוּ; אֵין כְּמוֹךְ אֵל אֶרֶץ אֲפִים וְרַב חֶסֶד וְאַמֶּת. הוֹשִׁיעֵנו בְּרַחֲמֶיךָ הַרְבִּים; מִרְעַשׁ וּמִרְגֵּז הַצִּילֵנוּ. זְכוּר לַעֲבֹדֶיךָ, לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב; אֵל תַּפֵּן אֵל קָשָׁנוּ וְאֵל רַשְׁעָנוּ וְאֵל חַטָּאתֵנוּ. שׁוּב מִחֲרוֹן אַפֶּיךָ, וְהַנְחֵם עַל הָרָעָה לַעֲמֹךְ, וְהִסֵּר מִמֶּנּוּ מִכַּת הַמָּוֶת, כִּי רַחוּם אַתָּה; כִּי כֹן דִּרְבָּךְ, עֲשֵׂה חֶסֶד חַנּוּם בְּכָל דּוֹר וָדוֹר. חוֹסֶה יְיָ עַל עַמּוֹךְ, וְהַצִּילֵנוּ מִזַּעֲמוֹךְ; וְהִסֵּר מִמֶּנּוּ מִכַּת הַמִּגְפָּה וּנְזִרָה קָשָׁה, כִּי אַתָּה שׁוֹמֵר יִשְׂרָאֵל. לֹךְ אֲדֹנִי הַצְדָּקָה, וְלֵנוּ בִּשְׁתׁ הַפְּנִים. מַה נִּתְאוּנָה, מַה נֶּאֱמַר, מַה נִּדְבָּר, וּמַה נִּצְטַדֵּק. נַחֲפָשֶׁה דְּרָכֵינוּ וְנַחֲקֶרֶה וְנִשְׁוִיבָה אֵלֶיךָ, כִּי יְמִינְךָ פְּשׁוּטָה לְקַבֵּל שָׂבִים. אָנָּה, יְיָ, הוֹשִׁיעָה נָּא; אָנָּה, יְיָ, הַצְלִיחָה נָּא. אָנָּה, יְיָ, עֲנֵנוּ בְּיוֹם קִרְאֵנוּ. לֹךְ יְיָ חַבִּינִי, לֹךְ יְיָ קוִינִי, לֹךְ יְיָ נִחַל, אֵל תַּחֲשֵׁה וְתַעֲנֵנוּ, כִּי נֶאֱמַר גּוֹיִם אֲבָדָה תִּקְוָתָם. כָּל בִּגְדֶךָ וְכָל קוֹמָה לֹךְ לְבַד תִּשְׁתַּחֲוֶה.

הַפּוֹתַח יָד בְּתִשְׁוִיבָה לְקַבֵּל פּוֹשְׁעִים וְחַטָּאִים, נִבְהַלָה בַּפִּשְׁנוּ מִרַב עֲצוּבוֹנֵנוּ, אֵל תִּשְׁכַּחֵנוּ נִצַּח; קוֹמָה וְהוֹשִׁיעֵנו, כִּי חֲסִינִי בָּךְ. אָבִינוּ מִלִּבְנוּ, אִם אֵין בָּנוּ צָדָקָה וּמַעֲשִׂים טוֹבִים, זְכַר־לָנוּ אֶת בְּרִית אֲבוֹתֵינוּ וְעִדּוּתֵנוּ בְּכָל יוֹם יְיָ אֶחָד. הַבִּיטָה בְּעֲנֵנֵנוּ, כִּי רַבּוּ מִכְּאוּבֵינוּ וְצָרוֹת לְבָבֵנוּ. חוֹסֶה יְיָ עָלֵינוּ בְּאֶרֶץ שָׁבִינֵנוּ, וְאֵל תִּשְׁפּוֹד חֲרוֹנְךָ עָלֵינוּ, כִּי אֲנַחֲנוּ עַמּוֹךְ בְּנֵי בְרִיתֶךָ.

in thy great mercy, and save us for the sake of thy name. Hear our prayer, O our King, and deliver us from the hand of our enemies; hear our prayer, O our King, and save us from all trouble and sorrow. Thou art our Father, our King, and we bear thy name, desert us not. Forsake us not, our Father; abandon us not, our Creator; forget us not, our Maker; for thou art a gracious and merciful God and King.

There is none gracious and merciful like thee, Lord our God; there is none like thee, a God slow to anger and rich in kindness and truth. Save us in thy great mercy; deliver us from storm and rage. Remember thy servants Abraham, Isaac and Jacob; consider not our stubbornness, our wickedness and sinfulness. Turn from thy fierce anger, and change thy mind about doing evil to thy people. Remove from us the scourge of death, for thou art merciful, for such is thy way—showing undeserved kindness in every generation. Spare thy people, O Lord, and deliver us from thy wrath; remove from us the scourge of plague and cruel persecution, for thou art the guardian of Israel. Righteousness is thine, O Lord, and confusion is ours. How can we complain? What can we say? What can we urge? How can we justify ourselves? Let us search and examine our ways and return to thee, for thy right hand is stretched out to receive those who repent.

O Lord, save us; O Lord, make us prosper; O Lord, answer us when we call. For thee, O Lord, we wait; for thee, O Lord, we hope; in thee, O Lord, we trust; afflict us not by thy silence, for the nations say: "Their hope is lost." To thee alone everyone shall bend the knee and bow down.

O thou who openest thy hand to receive [repentant] transgressors and sinners—our soul is crushed by our great sorrow—forget us not forever; arise and save us, for we trust in thee. Our Father, our King, though we be without righteousness and good deeds, remember in our favor the covenant of our fathers and our daily testimony: "The Lord is One." Look at our plight, for our pangs and miseries of heart are numerous. Have pity on us, O Lord, in the land of our captivity; pour not out thy anger on us, for we are thy people, thy people of the covenant. O God, look!

אל, הִבִּיטָה, דָּל בְּבוּרָנוּ בְּנוֹיִם; וְשָׁקְצֵנוּ בְּטִמְאֹת הַנֶּהֱדָה. עַד
מָתִי עֲזוּדָה בְּשָׁבִי, וְתַפְאֲרֹתֶךָ בְּיַד צָר. עֲזָרְךָ גְּבוּרָתֶךָ וְקִנְיָנֶךָ
עַל אוֹיְבֶיךָ; הֵם יִבְשׁוּ וַיִּחַתּוּ מִגְּבוּרָתְךָ, וְאֵל יִמְעָטוּ לְפָנֶיךָ
תִּלְאוֹתֵינוּ. מִהֵרָ יִקְדְּמוּנוּ רַחֲמֶיךָ בְּיוֹם צָרָתֵנוּ; וְאִם לֹא
לְמַעַנְנוּ, לְמַעַנְךָ פֶּעַל, וְאֵל תַּשְׁחִית זָכָר שְׁאֲרִיתֵנוּ. Reader וְחֹן
אִם הַמִּינְחָדִים שְׁמֶךָ פְּעָמִים בְּכָל יוֹם תָּמִיד בְּאַהֲבָה, וְאוֹמְרִים:
שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

וַיֹּאמֶר דָּוִד אֵל גָּד: צָר לִי מְאֹד; נִפְלָה נָא בְיָד יְיָ, כִּי רַבִּים
רַחֲמָיו, וּבְיַד אָדָם אֵל אֶפְלָה.
רַחוּם וְחַנוּן, חָטָאתִי לְפָנֶיךָ; יְיָ מָלֵא רַחֲמִים, רַחֵם עָלַי
וּקְבַל תַּחֲנוּנִי.

תהלים

יְיָ, אֵל בְּאַפְּךָ תִּזְכִּיחֵנִי, וְאֵל בְּחַמְלָתְךָ תִּסְרֵנִי. חֲנּוּנִי, יְיָ, כִּי
אִמְלֹל אֹנִי; רָפָאנִי, יְיָ, כִּי גִבַּהְלוּ עֲצָמַי. וְנַפְשִׁי גִבַּהְלָה מְאֹד;
וְאַתָּה יְיָ, עַד מָתִי. שׁוּבָה, יְיָ, חֲלָצָה נַפְשִׁי; הוֹשִׁיעֵנִי לְמַעַן
חֲסִדֶּךָ. כִּי אֵין בַּמָּוֶת זִכְרֶךָ; בְּשֹׁאוֹל מִי יוֹדֶה לָּךְ. יִגְעֲתִי
בְּאַנְחָתִי, אֲשַׁחָה בְּכָל לַיְלָה מִטָּתִי; בְּדַמְעָתִי עֲרָשִׁי אֲמַסָּה.
עֲשֻׁשָׁה מִכַּעַס עֵינַי; עֲתָקָה בְּכָל צוּרְרִי. סוּרוּ מִמֶּנִּי, כָּל פְּעָלֵי
אֹוֶן, כִּי שָׁמַע יְיָ קוֹל בְּכִי. שְׁמַע יְיָ תַחֲנוּנָתִי; יְיָ תַפְלִתִּי יִקַּח.
יִבְשׁוּ וַיִּבְהָלוּ מְאֹד כָּל אוֹיְבֵי; וְשָׁבוּ יִבְשׁוּ רִגְעַ.

יְיָ אֱלֹהֵי יִשְׂרָאֵל, שׁוּב מִחֲרוֹן אַפְּךָ, וְהִנָּחֵם עַל הָרַעָה לַעֲמֹדָה.
הִבֵּט מִשְׁמַיִם וּרְאֵה, כִּי הִיָּינוּ לַעַג וְנִקְלָם בְּנוֹיִם, נַחֲשָׁבִנוּ
כְּצֹאֵז לַטֶּבֶחַ יוֹבֵל, לַהֲרוֹג וּלְאַבֵּד וּלְמַכּוֹת וּלְחַרְפָּה.

Our glory has waned among the nations; they utterly detest us. How long shall thy glory remain in captivity, and thy splendor in the hand of the foe? Arouse thy might and thy zeal against thy enemies, that they may be put to shame and crushed despite their power; let not our sufferings seem trivial to thee. May thy compassion hasten to our aid in the day of our trouble; if not for our sake, act for thy own sake, and destroy not our mere remnant. Be gracious to a people, who fervently proclaim thy Oneness twice a day, saying: "Hear, O Israel, the Lord is our God, the Lord is One."¹

And David said to Gad: "I am deeply distressed; let us fall into the hand of the Lord, for his mercy is great, but let me not fall into the hand of man."²

Merciful and gracious God, I have sinned before thee; O Lord, who art full of compassion, have mercy on me and accept my supplications.

Psalm 6

O Lord, punish me not in thy anger; chastise me not in thy wrath. Have pity on me, O Lord, for I languish away; heal me, O Lord, for my health is shaken. My soul is severely troubled; and thou, O Lord, how long? O Lord, deliver my life once again; save me because of thy grace. For in death there is no thought of thee; in the grave who gives thanks to thee? I am worn out with my groaning; every night I flood my bed with tears; I cause my couch to melt with my weeping. My eye is dimmed from grief; it grows old because of all my foes. Depart from me, all you evil-doers, for the Lord has heard the sound of my weeping. The Lord has heard my supplication; the Lord receives my prayer. All my foes shall be utterly ashamed and terrified; they shall turn back; they shall be suddenly ashamed.

Lord God of Israel, turn from thy fierce anger, and change thy mind about doing evil to thy people.

Look down from heaven and see how we have become an object of contempt and derision among the nations; we are counted as sheep led to the slaughter, to be slain and destroyed, or to be beaten and disgraced.

Deuteronomy 6:4. ² II Samuel 24:14.

ובְּכֹל זֹאת שָׁמֹךְ לֹא שָׁכַחְנוּ; נָא אֵל תִּשְׁכַּחֲנוּ. יי אֱלֹהֵי
יִשְׂרָאֵל, שׁוּב מִחֲרוֹן אַפֶּךָ, וְהִנַּחֲם עַל הָרָעָה לַעֲמֹךְ.
זָרִים אוֹמְרִים אֵין תּוֹחֶלֶת וְתִקְוָה; חֵן אִם לְשִׁמְךָ מִקְּוִית.
טְהוֹר, יִשׁוּעַתָּנוּ קִרְבָּה; יִגְעֵנוּ וְלֹא הוֹנַח לָנוּ. רַחֲמֶיךָ יִכְבְּשׁוּ
אֶת בַּעֲסָךְ מֵעַלֵּינוּ.

אָנָּה, שׁוּב מִחֲרוֹנְךָ, וְרַחֵם סִגְלָה אֲשֶׁר בָּחַרְתָּ. יי אֱלֹהֵי
יִשְׂרָאֵל, שׁוּב מִחֲרוֹן אַפֶּךָ, וְהִנַּחֲם עַל הָרָעָה לַעֲמֹךְ.
חִוְסָה יי עַלֵּינוּ בְּרַחֲמֶיךָ, וְאֵל תַּתְּנֵנוּ בְּיַד אֲבֹרִים; לָקֹחַ
יֵאמְרוּ הַגּוֹיִם אֵיזָה נָא אֱלֹהֵיהֶם. לְמַעַנְךָ עֲשֵׂה עִמָּנוּ חֶסֶד, וְאֵל
תֵּאֱחָד.

אָנָּה, שׁוּב מִחֲרוֹנְךָ, וְרַחֵם סִגְלָה אֲשֶׁר בָּחַרְתָּ. יי אֱלֹהֵי
יִשְׂרָאֵל, שׁוּב מִחֲרוֹן אַפֶּךָ, וְהִנַּחֲם עַל הָרָעָה לַעֲמֹךְ.
קוֹלָנוּ תִשְׁמַע וְתַחֵן, וְאֵל תִּשְׁשָׁנוּ בְּיַד אוֹיְבֵינוּ לְמַחֲוֹת אֶת
שְׁמִנּוּ. זְכוֹר אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם: כְּבֹכְבֵי הַשָּׁמַיִם אֲרָבָה
אֶת זֶרַעְכֶם; וְעַתָּה נִשְׁאַרְנוּ מְעַט מִהֶרְבֶּה.

ובְּכֹל זֹאת שָׁמֹךְ לֹא שָׁכַחְנוּ, נָא אֵל תִּשְׁכַּחֲנוּ. יי אֱלֹהֵי
יִשְׂרָאֵל, שׁוּב מִחֲרוֹן אַפֶּךָ, וְהִנַּחֲם עַל הָרָעָה לַעֲמֹךְ.
עֲזָרְנוּ, אֱלֹהֵי יִשְׁעֵנוּ, עַל דְּבַר כְּבוֹד שְׁמֶךָ, וְהַצִּילָנוּ וּכְפַר
עַל חַטֹּאתֵינוּ לְמַעַן שְׁמֶךָ.

יי אֱלֹהֵי יִשְׂרָאֵל, שׁוּב מִחֲרוֹן אַפֶּךָ, וְהִנַּחֲם עַל הָרָעָה לַעֲמֹךְ.
שׁוֹמֵר יִשְׂרָאֵל, שְׁמוֹר שְׁאֲרִית יִשְׂרָאֵל, וְאֵל יֵאבֵד יִשְׂרָאֵל,
הָאוֹמְרִים שְׁמֵעַ יִשְׂרָאֵל.

שׁוֹמֵר גּוֹי אֶחָד, שְׁמוֹר שְׁאֲרִית עִם אֶחָד, וְאֵל יֵאבֵד גּוֹי
אֶחָד, הַמִּנְחָדִים שְׁמֶךָ, יי אֱלֹהֵינוּ, יי אֶחָד.

Yet, despite all this, we have not forgotten thy name; O forget us not. Lord God of Israel, turn from thy fierce anger, and change thy mind about doing evil to thy people.

Strangers say to us: "There is no hope for you." Be gracious to a people that yearns for thy name. Pure One, hasten our salvation; we are worn out, and no rest is granted us. May thy mercy hold back thy anger from us.

O turn from thy wrath, and have pity on the people thou hast chosen. Lord God of Israel, turn from thy fierce anger, and change thy mind about doing evil to thy people.

Spare us, O Lord, in thy mercy, and deliver us not into the hands of the cruel oppressors. Why should the nations say: "Where is their God?" For thy own sake, deal kindly with us, and delay not.

O turn from thy wrath and have pity on the people thou hast chosen. Lord God of Israel, turn from thy fierce anger, and change thy mind about doing evil to thy people.

Hear our voice and have pity; leave us not in the power of our enemies to blot out our name. Remember that thou hast sworn to our fathers: "I will make your descendants as numerous as the stars in the sky"; and now, we are left but a few out of many.

Yet, despite all this, we have not forgotten thy name; O forget us not. Lord God of Israel, turn from thy fierce anger, and change thy mind about doing evil to thy people.

Help us, our saving God, for the sake of thy glorious name; rescue us, and pardon our sins for thy name's sake.

Lord God of Israel, turn from thy fierce anger, and change thy mind about doing evil to thy people.

Guardian of Israel, preserve the remnant of Israel; let not Israel perish, who say: "Hear, O Israel."

Guardian of a unique people, preserve the remnant of a unique people; let not a unique people perish, who proclaim thy Oneness, saying: "The Lord is our God, the Lord is One."

שומר גוי קדוש, שמור שארית עם קדוש, ואל יאבד גוי קדוש, המשלשים בשלש קדשות לקדוש.

מתרצה ברחמים ומתפנים בתחנונים, התרצה והתפנים לדור עני, כי אין עוזר. אבינו מלכנו, חננו ועננו, כי אין בנו מעשים; עשה עמנו צדקה וחסד והושיענו.

ואנחנו לא נדע מה נעשה, כי עליך עינינו. זכר רחמיה יי, וחסדיה, כי מעולם הקמה. יהי חסדך יי עלינו, כאשר יחלנו לך. אל תזכר לנו עונות ראשנים; מהר יקדמוני רחמיה, כי דלנו מאד. חננו יי חננו, כי רב שבענו בוי. ברגז רחם תזכור. כי הוא ידע יצרנו, זכור כי עפר אנחנו. Reader עזרנו, אלהי ישענו, על דבר כבוד שמך, והצילנו וכפר על חטאתינו למען שמך.

Reader:

יתגדל ויתקדש שמה רבא בעלמא די ברא ברעותה; וימליך מלכותה בחיבון וביומיוכון, ובחיי דכל בית ישראל, בעגלא ובזמן קריב, ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמא.

יתברך וישתבח, ויתפאר ויתרומם, ויתנשא ויתחדר, ויתעלה ויתחלל שמה דקדשא, בריך הוא, לעלא (לעלא) מן כל ברכתא ושירתא, תשבחתא ונחמתא, ואמירן בעלמא, ואמרו אמן.

The following paragraph is said on Mondays and Thursdays, except on *Rosh Hodesh*, *Erev Pesah*, *Tish'ah b'Av*, *Erev Yom Kippur*, *Hanukkah*, the 14th and 15th of *Adar* and *Adar Sheni*.

אל ארך אפים ורב חסד ואמת, אל באפך תוכיחנו. חוסה יי על עמך, והושיענו מכל רע. חטאנו לך, אדון; סלח נא לרב רחמיה, אל.

Guardian of a holy people, preserve the remnant of a holy people; let not a holy people perish, who repeat the threefold sanctification to the Holy One.

O thou who art reconciled by prayers and conciliated by supplications, be thou reconciled and conciliated to an afflicted generation, for there is none to help.

Our Father, our King, be gracious to us and answer us, for we have no merits; deal charitably and kindly with us and save us.

We know not what to do, but our eyes are upon thee. Remember thy mercy and thy kindness, O Lord, for they are eternal. May thy kindness rest on us, O Lord, as our hope rests on thee. O mind not our former iniquities; may thy compassion hasten to our aid, for we are brought very low. Take pity on us, O Lord, take pity on us, for we are exceedingly sated with contempt. When in wrath, remember to be merciful. He knows what we are made of, remembering that we are but dust. Help us, our saving God, for the sake of thy glorious name; rescue us and pardon our sins for thy name's sake.¹

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

The following paragraph is said on Mondays and Thursdays, except on Rosh Hodesh, Erev Pesah, Tish'ah b'Av, Erev Yom Kippur, Hanukkah, the 14th and 15th of Adar and Adar Sheni.

O God who art slow to anger and abounding in kindness and truth, hide not thy face from us. Have pity on thy people, O Lord, and save us from all evil. We have sinned against thee, O Lord; forgive us, O God, in thy great mercy.

¹ *II Chronicles* 20:12; *Psalms* 25:6; 33:22; 79:8; 123:3; *Habakkuk* 3:2; *Psalms* 103:14.

קריאת התורה

The Torah is read on Mondays and Thursdays, *Rosh Hodesh*, *Hol ha-Mo'ed*, *Hanukkah*, *Purim*, and on fast days.

The ark is opened.

Reader and Congregation:

וַיְהִי בִּנְסֹעַ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה: קוּמָה יִי, וּפָצוּ אִיבֵיךָ, וַיִּנָּסוּ
מִשְׁנֵאֵיךָ מִפְּנֵיךָ. כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יִי מִירוּשָׁלַיִם.
בְּרוּךְ שֶׁנֶּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

זוהר, ויקהל

בְּרִידָה שְׁמָה דְּמָרָא עַלְמָא, בְּרִידָה בְּתִרְדָּה וְאַתְרָדָּה. יְהֵא
רְעוּתָדָּה עִם עַמְּךָ יִשְׂרָאֵל לְעֵלָם, וּפְרָקֵן יְמִינָךְ אַחֲזִי לְעַמְּךָ
בְּבֵית מִקְדָּשְׁךָ: וְלֹאֲמַטְוִיָּא לָנָא מְטוֹב נְהוֹרָדָּה, וְלִקְבֵּל צְלוֹתָנָא
בְּרַחֲמִין. יְהֵא רַעְיָא קְדָמְךָ, דְּתוֹרִידָּה לָן חֵיין בְּטִיבוּתָא.
וְלֵיהוּא אָנָּא פְּקִידָא בְּגוֹ צִדִּיקָיָא, לְמַרְחֵם עָלֵי וּלְמַנְטֵר יְתִי
וְיֵת כָּל דִּי לִי וְדִי לְעַמְּךָ יִשְׂרָאֵל. אַנְתָּה הוּא זֶן לְכָלֵּא וּמִפְרִינֵם
לְכָלֵּא; אַנְתָּה הוּא שְׁלִיט עַל כָּלֵּא; אַנְתָּה הוּא דְּשְׁלִיט עַל מְלַכְיָא,
וּמְלַכוּתָא דִּילָךְ הִיא. אָנָּא עֲבָדָא דְּקָדְשָׁא בְּרִידָּה הוּא, דְּסִגְדָנָא
קִמָּה וּמִקְמָא דִּיקָר אֲוִרִיתָה בְּכָל עֵדֶן וְעֵדֶן. לֹא עַל אֲנִשׁ
רַחֲצָנָא, וְלֹא עַל בֶּר אֱלֹהִין סְמִכְנָא, אֱלֹא בְּאַלְהָא דְּשִׁמְיָא,
דְּהוּא אֱלֹהָא קְשׁוּט, וְאַוִּרִיתָה קְשׁוּט, וּנְבִיאֻתָה קְשׁוּט, וּמִסְנָא
לְמַעַבְדֵּי טַבְּרִין וּקְשׁוּט. בֵּיה אָנָּא רַחֲמִין, וְלִשְׁמֵיהּ קְדִישָׁא יְקִירָא
אָנָּא אָמֵר תְּשַׁבְּחוּ. יְהֵא רַעְיָא קְדָמְךָ, דְּתַפְתַּח לְבָאֵי

קריאת התורה on Mondays and Thursdays was instituted by Ezra, according to tradition, in order not to let three days go by without the instruction of the Torah. Originally, the persons called to the Torah read the passages apportioned to them. This custom was abandoned in order not to embarrass those who lacked proper training.

ברך שמה is taken from the *Zohar*, the fundamental book of *Kabbalah*,

READING OF THE TORAH

The Torah is read on Mondays and Thursdays, Rosh Hodesh, Hol ha-Mo'ed, Hanukkah, Purim, and on fast days.

The ark is opened.

Reader and Congregation:

And it came to pass, whenever the ark started, Moses would say: "Arise, O Lord, and let thy enemies be scattered; let those who hate thee flee before thee."¹ Truly, out of Zion shall come forth Torah, and the word of the Lord out of Jerusalem.²

Blessed be he who in his holiness gave the Torah to his people Israel.

Zohar, Wayyakhel

Blessed be the name of the Lord of the universe! Blessed be thy crown and thy dominion. May thy good will ever abide with thy people Israel. Reveal thy saving power to thy people in thy sanctuary; bestow on us the good gift of thy light, and accept our prayer in mercy. May it be thy will to prolong our life in happiness.

Let me also be counted among the righteous, so that thou mayest have compassion on me and shelter me and mine and all that belong to thy people Israel. Thou art he who nourishes and sustains all; thou art he who rules over all; thou art he who rules over kings, for dominion is thine. I am the servant of the Holy One, blessed be he, before whom and before whose glorious Torah I bow at all times. Not in man do I put my trust, nor do I rely on any angel, but only in the God of heaven who is the God of truth, whose Torah is truth and whose Prophets are truth, and who performs many deeds of goodness and truth. In him I put my trust, and to his holy and glorious name I utter praises. May it be thy will to

which was first made known in the thirteenth century and ascribed to Rabbi Simeon ben Yohai of the second century. The *Zohar* introduces this inspiring and uplifting prayer as follows: "When the Torah is taken out to be read before the congregation, the heavenly gates of mercy are opened and the divine love is aroused; therefore one should recite: **ברוך הוא** . . ." The term **בר אלהים** ("angel") is found in Daniel 3:25.

¹ Numbers 10:35-36. ² Isaiah 2:3.

בְּאוֹרֵיחָא, Reader וְתַשְׁלֵם מִשְׁאֲלֵינוּ דְּלִבָּאֵי וְלִבָּא דְּכָל עַמּוּד
יִשְׂרָאֵל לְטָב וּלְחַיִּין וּלְשָׁלָם.

The Reader takes the Torah and says:

נִגְדְּלוּ לִי אֲתִי, וְנִרְמְמָה שְׁמוֹ יְיָהּ.

Congregation:

לָךְ יְיָ חֲגֹדְלָה וְחִנּוּבָרָה, וְהַתְּפַאֲרֶת וְהַנְּצִיחַ וְהַחֹד, כִּי כָל
בְּשָׂמִים וּבְאַרְצֵי. לָךְ, יְיָ, הַמְּמַלְכָּה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ.
רוֹמְמוֹ יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לְהַדָּם רַגְלֵיו, קְדוֹשׁ הוּא. רוֹמְמוֹ
יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לְהַר קְדִישׁוֹ, כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.
אֵב הַרְחָמִים, הוּא יִרְחַם עִם עַמּוּסִים, וְיִזְכּוֹר בְּרִית
אֵיתָנִים, וְיַצִּיל נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הָרָעוֹת, וְיַנְעִיר בְּיָצָר הָרָע
מִן הַנְּשׂוּאִים, וְיַחֵן אוֹתָנוּ לְפָלִיטָה עוֹלָמִים, וְיַמְלֵא מִשְׁאֲלוֹתֵינוּ
בְּמִדָּה טוֹבָה, יְשׁוּעָה וְרַחֲמִים.

The Torah is placed on the desk. The Reader unrolls it and says:

וְתַנְגְּלָה וְתִרְאָה מַלְכוּתוֹ עָלֵינוּ בְּזִמְן קָרוֹב, וְיַחֵן פְּלִיטָתָנוּ
וּפְלִיטָת עַמּוֹ בֵּית יִשְׂרָאֵל לְחַן וּלְחֶסֶד, לְרַחֲמִים וּלְרַצוֹן,
וְנֹאמַר אָמֵן. הַכֹּל הָבוּ גִדְּלֵי לְאֱלֹהֵינוּ, וְתִנוּ כְּבוֹד לַתּוֹרָה. כֹּהֵן,
קָרָב; יַעֲמֹד (פְּלוֹנִי בֶן פְּלוֹנִי) הַכֹּהֵן. בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ
יִשְׂרָאֵל בְּקִדְשָׁתוֹ. תּוֹרַת יְיָ תְּמִידָה, מְשִׁיבַת נֶפֶשׁ; עֲדוּת יְיָ
נֶאֱמָנָה, מַחְכִּימַת פֶּתִי. פְּקוּדֵי יְיָ יִשְׂרָאֵל, מְשַׁמְּחֵי לֵב; מַצּוֹת יְיָ
בָרָה, מְאִירַת עֵינַיִם. יְיָ עֲזֹר לְעַמּוֹ יִתָּן; יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.
הָאֵל תָּמִים וְדָרְבָן; אִמְרַת יְיָ צְרוּפָה, מְגוֹן הוּא לְכָל הַחוֹסִים בּוֹ.

Congregation and Reader:

וְאַתֶּם הַדְּבָקִים בִּי אֱלֹהֵיכֶם, חַיִּים בְּלִבָּכֶם הַיּוֹם.

open my heart to thy Torah, and to fulfill the wishes of my heart and of the heart of all thy people Israel for happiness, life and peace.

The Reader takes the Torah and says:

Exalt the Lord with me, and let us extol his name together.¹

Congregation:

Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty; for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all.² Exalt the Lord our God, and worship at his footstool; holy is he. Exalt the Lord our God, and worship at his holy mountain, for holy is the Lord our God.³

May the merciful Father have compassion on the people who have been upheld by him, and remember the covenant with the patriarchs; may he deliver us from evil times, and check the evil impulse in those who have been tended by him; may he graciously grant us everlasting deliverance, and in his goodness fulfill our petitions for salvation and mercy.

The Torah is placed on the desk. The Reader unrolls it and says:

May his kingdom soon be revealed and made visible to us; may he be gracious to our remnant, the remnant of his people, the house of Israel, granting them grace and kindness, mercy and favor; and let us say, Amen. Let us all ascribe greatness to our God, and give honor to the Torah. Let the *Kohen* come forward [*the Reader names the first person called to the Torah*]. Blessed be he who in his holiness gave the Torah to his people Israel. The Lord's Torah is perfect, refreshing the soul; the Lord's testimony is trustworthy, teaching the simple man wisdom. The Lord's precepts are right, gladdening the heart; the Lord's commandment is clear, enlightening the eyes. The Lord will give strength to his people; the Lord will bless his people with peace. The way of God is perfect; the word of the Lord is pure; he is a shield to all who trust in him.⁴

Congregation and Reader:

And you who cling to the Lord your God are all alive today.⁵

¹ *Psalm* 34:4. ² *I Chronicles* 29:11. ³ *Psalm* 99:5, 9. ⁴ *Psalms* 19:8-9; 29:11; 18:31. ⁵ *Deuteronomy* 4:4.

The person called to the Torah recites:

בָּרְכוּ אֶת יי הַמְּבָרֵךְ.

Congregation responds:

בָּרוּךְ יי הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

He repeats the response and continues:

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל
הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בָּרוּךְ אַתָּה, יי, נוֹתֵן הַתּוֹרָה.

The Torah is read. Then he recites:

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרָה
אֶמֶת וַחַי עוֹלָם נִשְׁע בְּתוֹכָנוּ. בָּרוּךְ אַתָּה, יי, נוֹתֵן הַתּוֹרָה.

בְּרַכַּת הַגּוֹמֵל

One who has come safely through a dangerous experience recites:

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, הַגּוֹמֵל לְחַיִּים
טוֹבוֹת, שְׁנִמְלֵנִי כָּל טוֹב.

Congregation responds:

מִי שְׁנִמְלֵךְ כָּל טוֹב, הוּא יְגַמְלֵךְ כָּל טוֹב סֵלָה.

When the reading of the Torah is concluded, the Reader recites:

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֹה רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעֲוִיתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵנְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יְתְבָרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֹה דְקִדְשָׁא, בְּרִידָה הוּא, לְעֵלָא (לְעֵלָא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִחְמַתָּא, וְדִאֲמִירָן בְּעֵלְמָא,
וְאִמְרוּ אָמֵן.

The person called to the Torah recites:

Bless the Lord who is blessed.

Congregation responds:

Blessed be the Lord who is blessed forever and ever.

He repeats the response and continues:

Blessed art thou, Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

The Torah is read. Then he recites:

Blessed art thou, Lord our God, King of the universe, who hast given us the Torah of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, Giver of the Torah.

THANKSGIVING

One who has come safely through a dangerous experience recites:

Blessed art thou, Lord our God, King of the universe, who bestowest favors on the undeserving, and hast shown me every kindness.

Congregation responds:

May he who has shown you every kindness ever deal kindly with you.

When the reading of the Torah is concluded, the Reader recites:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

where it is said that four classes of men should offer thanks: 1) those who have made a voyage by sea, 2) or a journey through the desert, 3) or have recovered from a severe illness, 4) or have been released from prison.

When the Torah is raised, the Congregation recites:

זֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל, עַל פִּי יי
בִּיד מֹשֶׁה.

עַץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתַמְכִּיהָ מֵאֲשֶׁר. דְּרָכֶיהָ
דְּרָבֵי נָעֵם, וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם. אַרְבֵּי יָמִים בְּיָמֶיהָ;
בְּשִׂמְאֹלָהּ עָשָׂר וְכָבוֹד. יי חֲפִיץ לְמַעַן צְדָקָה, וְגִדִּיל תּוֹרָה
וְנֹאדִיר.

On Mondays and Thursdays (if *Tahanun* has been said), before returning the Torah to the ark, the Reader recites:

יְהִי רָצוֹן מִלִּפְנֵי אֲבִינוּ שְׁבַשְׁמִיִּם לְכוּנֵן אֶת בֵּית חַיֵּינוּ,
וּלְהַשִּׁיב אֶת שְׂכִינָתוֹ בְּתוֹכֵנוּ בְּמַהֲרָה בְּיָמֵינוּ, וְנֹאמַר אָמֵן.
יְהִי רָצוֹן מִלִּפְנֵי אֲבִינוּ שְׁבַשְׁמִיִּם לְרַחֵם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל, וְלִמְנוּעַ מִשְׁחִית וּמִגִּפָּה מֵעָלֵינוּ וּמֵעַל כָּל עַמּוֹ בֵּית
יִשְׂרָאֵל, וְנֹאמַר אָמֵן.

יְהִי רָצוֹן מִלִּפְנֵי אֲבִינוּ שְׁבַשְׁמִיִּם לְקַיֵּם-בָּנוּ חֻבֵּי
יִשְׂרָאֵל, הֵם וְנִשְׁיָהֶם וּבְנֵיהֶם וּבָנוֹתֵיהֶם, וְתַלְמִידֵיהֶם וְתַלְמִידוֹתֵיהֶם
תַּלְמִידֵיהֶם, בְּכָל מְקוֹמוֹת מוֹשְׁבֹתֵיהֶם, וְנֹאמַר אָמֵן.
יְהִי רָצוֹן מִלִּפְנֵי אֲבִינוּ שְׁבַשְׁמִיִּם שְׁנֹשְׁמַע וְנִתְבַּשֵּׁר בְּשׁוֹרוֹת
טוֹבוֹת, יְשׁוּעוֹת וְנִחְמוֹת; וְיִקְבֹּץ נִדְחֵינוּ מֵאֲרָבַע בְּנִפּוֹת הָאָרֶץ.
וְנֹאמַר אָמֵן.

אֲחִינוּ כָּל בֵּית יִשְׂרָאֵל, הַנִּתְוִנִּים בְּצָרָה וּבְשִׁבְיָה, הָעוֹמְדִים
בֵּין בָּיִם וּבֵין בִּיבְשָׁה, הַמְּקוֹם יְרַחֵם עֲלֵיהֶם וְיוֹצִיאֵם מִצָּרָה
לְרוּחָהּ, וּמִמַּפְלָה לְאוֹרָהּ, וּמִשְׁעָבוֹד לְנֶאֱלָה, הַשְׁתָּא בַּעֲגָלָא
וּבְזִמְן קָרִיב, וְנֹאמַר אָמֵן.

The Reader takes the Torah and says:

יְהַלְלוּ אֶת שֵׁם יי, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ—

When the Torah is raised, the Congregation recites:

This is the Torah which Moses placed before the children of Israel. It is in accordance with the Lord's command through Moses.¹

It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are pleasant ways, and all its paths are peace. Long life is in its right hand, and in its left hand are riches and honor. The Lord was pleased, because of his righteousness, to render the Torah great and glorious.²

On Mondays and Thursdays (if Tahanun has been said), before returning the Torah to the ark, the Reader recites:

May it be the will of our Father who is in heaven to establish our Temple, and to restore his divine presence in our midst, speedily in our days; and let us say, Amen.

May it be the will of our Father who is in heaven to have mercy on us and on our remnant, and to ward off destruction and pestilence from us and from all his people, the house of Israel; and let us say, Amen.

May it be the will of our Father who is in heaven to preserve everywhere among us the wise men of Israel and their wives, their sons and daughters, their disciples and the disciples of their disciples; and let us say, Amen.

May it be the will of our Father who is in heaven that we receive good tidings of deliverance and comfort; may he gather our dispersed from the four corners of the earth; and let us say, Amen.

As for our brethren, the whole house of Israel, who are handed over to distress and captivity, on sea or on land, may God have mercy on them and grant them relief, bringing them from darkness to light, from servitude to liberty, speedily and very soon; and let us say, Amen.

The Reader takes the Torah and says:

Let them praise the name of the Lord, for his name alone is exalted—

¹ Deuteronomy 4:44; Numbers 9:23. ² Proverbs 3:18, 17, 16; Isaiah 42:21.

Congregation:

הודו על ארץ ושמים. ויָרֵם קָרְנוֹ לְעֹמֹ, תִּהְלֶה לְכָל
חֲסִידָיו, לִבְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ; הִלְלוּהָ.

תהלים כד

לְדָוִד מִזְמוֹר. לִי הָאָרֶץ וּמְלוֹאָהּ, תִּבֵּל וַיֵּשְׁבִי בָּהּ. כִּי הוּא
עַל יָמִים יֹסְדָהּ, וְעַל נְהָרוֹת יִבְנוּנָהּ. מִי יַעֲלֶה בַּחֵר יְיָ, וּמִי
יָקוּם בַּמָּקוֹם קָדְשׁוֹ. נָקִי כַפַּיִם וּבֵר לֵבָב, אֲשֶׁר לֹא נָשָׂא לְשׁוֹא
נַפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה. יֵשָׂא בִּרְכָה מֵאֵת יְיָ, וַיְצַדֵּק מֵאֵלֹהֵי
יִשְׁעוֹ. זֶה דֹּר וְדָרְשׁוּ, מִבְּקָשֵׁי פִנְיָה יַעֲקֹב, סִלָּה. שְׂאוּ שְׁעָרִים
רְאשֵׁיכֶם, וְהַנְּשָׂאוּ פֶתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי זֶה מֶלֶךְ
הַכְּבוֹד, יְיָ עֲזֹז וְגִבּוֹר, יְיָ גִבּוֹר מִלַּחְמָה. שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם,
וּשְׂאוּ פֶתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי הוּא זֶה מֶלֶךְ
הַכְּבוֹד, יְיָ צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סִלָּה.

While the Torah is being placed in the ark:

וּבִנְחָה יֹאמַר: שׁוּבָה, יְיָ, רַבּוֹת אֱלֹפֵי יִשְׂרָאֵל. קוֹמָה יְיָ
לְמִנּוּחָתָהּ, אֶתָּה וְאַרְוֹן עֲזָה. כִּתְּנֶיהָ יִלְבָּשׁוּ צִדִּיק, וְחֲסִידֶיהָ
יִרְנְנוּ. בְּעִבּוֹר דָּוִד עֲבָדָהּ, אֵל תָּשֵׁב פָּנֵי מְשִׁיחָהּ. כִּי לָקַח טוֹב
נָתַתִּי לָכֶם, תּוֹרַתִּי אֵל תַּעֲזֹבוּ. עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ,
וְתִמְכֶּיהָ מֵאֲשֶׁר. דְּרָכֶיהָ דְּרָכֵי נֹעַם, וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם.
הִשְׁבִּינוּ יְיָ אֱלֹהֵי, וְנִשְׁוִבָה; חֲדָשׁ יָמֵינוּ בְּקָרָם.

The ark is closed The morning service continues.

אֲשֶׁרִי יוֹשְׁבֵי בֵיתָהּ; עוֹד יִתְלַלֶּיךָ סִלָּה.
אֲשֶׁרִי הָעָם שֶׁכְּבָה לֹ; אֲשֶׁרִי הָעָם שִׁי אֱלֹהָיו.

תהלים קמה

תהלה לדוד

אֲרוֹמְמָהּ, אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד.

Congregation:

His majesty is above earth and heaven. He has raised the honor of his people, the glory of his faithful followers, the children of Israel, the people near to him. Praise the Lord!¹

Psalm 24

A psalm of David. The earth and its entire contents belong to the Lord, the world and its inhabitants. For it is he who has founded it upon the seas, and established it on the floods. Who may ascend the Lord's mountain? Who may stand within his holy place? He who has clean hands and a pure heart; he who strives not after vanity and swears not deceitfully. He will receive a blessing from the Lord, and justice from his saving God. Such is the generation of those who are in quest of him, who seek the presence of the God of Jacob. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord strong and mighty, the Lord strong in battle. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord of hosts, he is the glorious King.

While the Torah is being placed in the ark:

When the ark rested, Moses would say: "Return, O Lord, to the myriads of Israel's families." Arise, O Lord, for thy resting place, thou and thy glorious ark. May thy priests be clothed with righteousness; may thy faithful followers shout for joy. For the sake of thy servant David, reject not thy anointed. I give you good instruction; forsake not my Torah. It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are ways of pleasantness, and all its paths are peace. Turn us to thee, O Lord, and let us return; renew our days as of old.²

The ark is closed. The morning service continues.

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.³

Psalm 145

A hymn of praise by David

I extol thee, my God the King,

And bless thy name forever and ever.

¹ Psalm 148:13-14. ² Numbers 10:36; Psalm 132:8-10; Proverbs 4:2; 3:18, 17; Lamentations 5:21. ³ Psalms 84:5; 144:15.

בְּכָל יוֹם אֲבָרְכְּךָ, וְאֶהְלֶלְךָ שְׁמֹךָ לְעוֹלָם וָעֶד.
גְּדוֹל יי וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֶקֶר.
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וְגִבּוֹרֹתֶיךָ יִגְדֹּדוּ.
הַדָּר כְּבוֹד הוֹדָה, וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וַעֲזֹז נִזְרָאוֹתֶיךָ יֹאמְרוּ, וְגִדֻלָּתְךָ אֲסַפְּרָנָה.
זָכַר רַב טוֹבְךָ יִבְיָעוּ, וְצִדְקָתְךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יי, אֶרְךָ אַפִּים וְגִדֻלַּחֲסֶד.
טוֹב יי לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
יִזְדְּרֶה יי כָּל מַעֲשֶׂיךָ, וְיַחֲסִידֶיךָ יִבְרְכוּכָה.
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וְגִבּוֹרָתְךָ יִדְבְּרוּ.
לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבּוֹרֹתָיו, וְכְבוֹד הַדָּר מַלְכוּתוֹ.
מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים, וּמִמְשִׁלְתְּךָ בְּכָל דּוֹר וָדוֹר.
סוֹמֵךְ יי לְכָל הַנִּפְלִים, וְזוֹקֵף לְכָל הַכְּפוּפִים.
עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.
פּוֹתֵחַ אֶת יַדְךָ, וּמַשְׁבִּיעַ לְכָל חַי רְצוֹן.
צַדִּיק יי בְּכָל דִּרְכָּיו, וְיַחֲסִיד בְּכָל מַעֲשָׂיו.
קָרוֹב יי לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת.
רְצוֹן יִרְאִיו יַעֲשֶׂה, וְאֵת שְׁוַעְתָּם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יי אֶת כָּל אֲהָבָיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד.
תַּהֲלֵת יי יִדְבַּר-רִפִּי; וַיִּבְרָךְ כָּל בֶּשָׂר שֶׁשָּׂם קִדְשׁוֹ לְעוֹלָם וָעֶד.
וְאֲנִיחֵנוּ נִבְרָךְ יְיָ מֵעַתָּה וְעַד עוֹלָם; הִלְלוּיָהּ. Reader

Every day I bless thee,
And praise thy name forever and ever.
Great is the Lord and most worthy of praise;
His greatness is unsearchable.
One generation to another praises thy works;
They recount thy mighty acts.
On the splendor of thy glorious majesty
And on thy wondrous deeds I meditate.
They speak of thy awe-inspiring might,
And I tell of thy greatness.
They spread the fame of thy great goodness,
And sing of thy righteousness.
Gracious and merciful is the Lord,
Slow to anger and of great kindness.
The Lord is good to all,
And his mercy is over all his works.
All thy works praise thee, O Lord,
And thy faithful followers bless thee.
They speak of thy glorious kingdom,
And talk of thy might,
To let men know thy mighty deeds,
And the glorious splendor of thy kingdom.
Thy kingdom is a kingdom of all ages,
And thy dominion is for all generations.
The Lord upholds all who fall,
And raises all who are bowed down.
The eyes of all look hopefully to thee,
And thou givest them their food in due season.
Thou openest thy hand,
And satisfiest every living thing with favor.
The Lord is righteous in all his ways,
And gracious in all his deeds.
The Lord is near to all who call upon him,
To all who call upon him sincerely.
He fulfills the desire of those who revere him;
He hears their cry and saves them.
The Lord preserves all who love him,
But all the wicked he destroys.
My mouth speaks the praise of the Lord;
Let all creatures bless his holy name forever and ever.
¹We will bless the Lord henceforth and forever.
Praise the Lord!

¹ *Psalm 115:18.*

The following psalm is omitted on *Rosh Hodesh, Hanukkah, Hol ha-Mo'ed*, the 14th and 15th of *Adar* and *Adar Sheni*, the 9th of *Av*, *Erev Pesah* and *Erev Yom Kippur*.

תהלים כ

לְמַנְצָה, מִזְמוֹר לְדָוִד. יַעֲנֶה יי בְּיוֹם צָרָה; יִשְׁבְּבֶהָ שֵׁם אֱלֹהֵי
יַעֲקֹב. יִשְׁלַח עֲזָרָה מִקֹּדֶשׁ, וּמִצִּיּוֹן יִסְעֶדָהּ. יִזְכֹּר כָּל מִנְחָתֶיהָ,
וְעוֹלָתָהּ יִדְשְׁנָה סֶלָה. וַתֹּזֶלֶה כָּל־בִּבְיָהּ, וְכָל עֲצָתָהּ יִמְלֵא.
נִרְנְנָה בִּישׁוּעָתָהּ, וּבִשֵּׁם אֱלֹהֵינוּ נִדְּגַל; יִמְלֵא יי כָּל מִשְׁאֲלוֹתֶיהָ.
עָתָה יִדְעָתִי, כִּי הוֹשִׁיעַ יי מִשִּׁיחוֹ, יַעֲנֶהוּ מִשְׁמִי קִדְשׁוֹ,
בְּגִבּוֹרוֹת יִשַׁע יְמִינוֹ. אֱלֹהֶ בָּרַכְבּ וְאֱלֹהֶ בְּסוּסִים, וְאַנְחָנוּ בְּשֵׁם
יי אֱלֹהֵינוּ נִזְכִּיר. הִמָּה בָּרְעוּ וְנִפְּלוּ, וְאַנְחָנוּ קִמְנוּ וְנִתְעוֹדַד.
Reader יי, הוֹשִׁיעֵה; הַמְלִיךְ יַעֲנֵנוּ בְּיוֹם קָרָאנוּ.

וּבֹא לְצִיּוֹן נוֹאֵל, וְלִשְׁבִי כָשֶׁע בִּנְעֻקָּב, נָאִם יי. וְאֲנִי, זֹאת
בְּרִיתִי אִתְּכֶם, אָמַר יי: רוּחִי אֲשֶׁר עָלֶיךָ, וּדְבָרִי אֲשֶׁר שָׁמָּה
בְּפִיךָ לֹא יִמוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַעַךָ, וּמִפִּי זֶרַע זֶרַעַךָ, אָמַר יי,
מֵעַתָּה וְעַד עוֹלָם. וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהוֹלוֹת יִשְׂרָאֵל. וְקָרָא
זֶה אֵל זֶה וְאָמַר: קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יי צְבָאוֹת, מְלֵא כָּל
הָאָרֶץ כְּבוֹדוֹ. וּמִקְבְּלֵי דָן מִן דָּן וְאֶמְרִין: קְדִישׁ בְּשִׁמִּי מְרוֹמָא
עֲלֵאָה, בֵּית שְׂבִינְתָהּ; קְדִישׁ עַל אֲרֻעָא, עוֹבֵד גְּבוּרְתָהּ; קְדִישׁ
לְעֵלָם וּלְעֵלְמֵי עֲלַמְיָא יי צְבָאוֹת; מְלֵא כָּל אֲרֻעָא זִיו יִקְרָה.
וְהַשְׁאֲנִי רוּחַ, וְאַשְׁמַע אֲחֵרֵי קוֹל רַעַשׁ גְּדוֹל: בְּרוּךְ כְּבוֹד יי
מִמְקוֹמוֹ. וְנִטְלַתְנִי רוּחָא, וְשִׁמְעַת בְּתִרֵי קָל זִיע סִינָא דִּי
מִשְׁבַּחִין וְאֶמְרִין: בְּרִיךְ יְקָרָא דִּי מֵאֲתֵר בֵּית שְׂבִינְתָהּ. יי

וּבֹא לְצִיּוֹן, which consists of biblical passages accompanied by the paraphrase of the Targum, was designed to enable every Jew to have a daily share in the study of the Torah (Rashi, Sotah 49a). On Sabbaths and festivals, when the Torah and the Prophets are read at great length, the recitation of this collection of Scriptural passages is postponed till the afternoon service.

The following psalm is omitted on Rosh Hodesh, Hanukkah, Hol ha-Mo'ed, the 14th and 15th of Adar and Adar Sheni, the 9th of Av, Erev Pesah and Erev Yom Kippur.

Psalm 20

For the Choirmaster; a psalm of David. May the Lord answer you in the day of trouble; may the name of Jacob's God protect you. May he send you help from the sanctuary, and give you support from Zion. May he remember all of your offerings, and be pleased with all your sacrifices. May he grant you your heart's desire, and fulfill all your plans. We will exult over your victory, and raise our banners in the name of God; may he fulfill all your requests. Now I know that the Lord has saved his anointed, answering him from his holy heavens with the mighty acts of his saving power. Some trust in chariots, and some in horses, but we call upon the name of the Lord our God. They bend and fall; we rise and stand upright. O Lord, save us; may the King answer us when we call.

A redeemer shall come to Zion and to those in Jacob who turn from transgression, says the Lord. As for me, this is my covenant with them, says the Lord: My spirit it is which shall be upon you; and my words which I have put in your mouth shall not depart from your mouth, nor from the mouth of your children, nor from the mouth of your children's children, says the Lord, henceforth and forever.¹

Thou, holy God, art enthroned amidst the praises of Israel.² They keep calling to one another: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory."³ **They receive it from one another, and say: "Holy in the highest heavens, his divine abode; holy upon earth, his work of might; holy forever and to all eternity is the Lord of hosts; the whole earth is full of his radiant glory."* Then a wind lifted me up, and I heard behind me a mighty sound: "Blessed be the glory of the Lord from his abode."⁴ *Then a wind lifted me up and I heard behind me a great moving sound of those who uttered praises, saying: "Blessed be the glory of the Lord from the*

* The words in italics are the Targum paraphrase of the preceding verse.

- *Isaiah* 59:20-21. ² *Psalm* 22:4. ³ *Isaiah* 6:3. ⁴ *Ezekiel* 3:12.

יִמְלֹךְ לְעֹלָם וָעֶד. יי מַלְכוּתָהּ (קָאם) לְעֹלָם וּלְעָלְמֵי עָלְמַיָּא.
 יי אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ, שְׁמִרָהּ זֹאת לְעוֹלָם,
 לִיָּצֵר מַחְשָׁבוֹת לִבָּב עַמָּךְ, וְהִכֵּן לְבָבְךָ אֱלֹהֵי. וְהוּא רַחוּם,
 יִכַּפֵּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהָשִׁיב אָפּוֹ, וְלֹא יַעִיר כָּל
 חַמְתּוֹ. כִּי אַתָּה, אֱדוֹנִי, טוֹב וְסֶלַח וְרַב חֶסֶד לְכָל קְרֹאֶיךָ.
 צְדָקָתְךָ צֶדֶק לְעוֹלָם, וְתוֹרַתְךָ אֱמֶת. תִּתֵּן אֱמֶת לִיעֲקֹב, חֶסֶד
 לְאַבְרָהָם, אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְתָּינוּ מִיְּמֵי קֶדֶם. בְּרוּךְ יי, יוֹם יוֹם
 יַעֲמֹס-לָנוּ; הָאֵל יִשְׁעֶתְנוּ, סֶלָה. יי צְבָאוֹת עַמָּנוּ, מִשְׁנֵב לָנוּ
 אֱלֹהֵי יַעֲקֹב, סֶלָה. יי צְבָאוֹת, אֲשֶׁרִי אָדָם בָּטַח בְּךָ. יי,
 הוֹשִׁיעָה; הִמְלֹךְ יַעֲנֵנוּ בְּיוֹם קְרֹאֵנוּ. בְּרוּךְ הוּא אֱלֹהֵינוּ שְׁבָרָאֵנוּ
 לְכַבֹּדוֹ, וְהַבְדִּילָנוּ מִן הַתּוֹעִים, וְנָתַן לָנוּ תוֹרַת אֱמֶת, וְחַיִּי
 עוֹלָם נָטַע בְּתוֹכֵנוּ; הוּא יִפְתַּח לָבָנוּ בְּתוֹרָתוֹ, וְיִשֶּׁם בְּלִבָּנוּ
 אֲהָבָתוֹ וְיִרְאָתוֹ, לַעֲשׂוֹת רְצוֹנוֹ וּלְעֲבֹדוֹ בְּלִבָּב שָׁלֵם, לְמַעַן
 לֹא נִינַע לְרִיק, וְלֹא נִלְד לְבִהָלָה. יְהִי רְצוֹן מִלְּפָנֶיךָ, יי
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׁנִשְׁמֹר חֻקֶּיךָ בְּעוֹלָם הַזֶּה, וְנִזְכֶּה
 וְנַחֲיָה וְנִרְאָה, וְנִירָשׁ טוֹבָה וּבִרְכָּה, לְשָׁנֵי יָמוֹת הַמָּשִׁים וּלְחַיֵּי
 הָעוֹלָם הַבָּא. לְמַעַן וְיִמְרָךְ כְּבוֹד וְלֹא יָדָם; יי אֱלֹהֵי, לְעוֹלָם
 אֻדָּךְ. בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בִּי, וְהָיָה יי מְבִטְחוֹ. בְּטַחוֹ
 בִּי עַד־יָעַד, כִּי בִּיהָ יי צוּר עוֹלָמִים. Reader וְיִבְטְחוּ בְךָ יוֹדְעֵי
 שְׁמֶךָ, כִּי לֹא עֲזַבְתָּ דֹרְשֶׁיךָ, יי. יי חַפֵּץ לְמַעַן צְדָקוֹ, גִּדִּיל
 תּוֹרָה וְיִאֲדִיר.

Musaf for Rosh Hodesh, page 575; for Hol ha-Mo'ed, page 609.

Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֶהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ;
 וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעָנְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

place of his divine abode.” The Lord shall reign forever and ever.¹ *The Lord’s kingship is established forever and to all eternity.*

Lord God of Abraham, Isaac and Israel our fathers, keep the mind and purpose of thy people ever in this spirit, and direct their heart to thyself.² He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. For thou, O Lord, art good and forgiving, and exceedingly kind to all who call upon thee. Thy righteousness is eternal, and thy Torah is truth.³ Thou wilt show grace to Jacob, love to Abraham, as thou hast sworn to our fathers from days of old.⁴ Blessed be the Lord who day by day bears our burden; God is ever our salvation. The Lord of hosts is with us; the God of Jacob is our stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call.⁵

Blessed be our God who has created us for his glory, and has separated us from those who go astray; who has given us the Torah of truth and planted eternal life in our midst. May he open our heart to his Torah; may he set in our heart love and reverence for him to do his will and serve him with a perfect heart, so that we shall not labor in vain, nor rear children for disaster. May it be thy will, Lord our God and God of our fathers, that we keep thy laws in this world, and thus be worthy to live to see and share the happiness and blessing in the Messianic days and in the life of the world to come. So that my soul may sing praise to thee, and not be silent; Lord my God, I will thank thee forever.⁶ Blessed is the man who trusts in the Lord; the Lord will be his protection. Trust in the Lord forever and ever, for the Lord God is an everlasting stronghold. Those who know thy name put their trust in thee, for thou hast not forsaken those who seek thee, O Lord.⁷

The Lord was pleased, because of his righteousness, to render the Torah great and glorious.⁸

Musaf for Rosh Hodesh, page 576; for Hol ha-Mo’ed, page 610.

Reader:

Glorified and sanctified be God’s great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

¹ Exodus 15:18. ² I Chronicles 29:18. ³ Psalms 78:38; 86:5; 119:142. ⁴ Micah 7:20. ⁵ Psalms 68:20; 46:8; 84:13; 20:10. ⁶ Psalm 30:13. ⁷ Jeremiah 17:7; Isaiah 26:4; Psalm 9:11. ⁸ Isaiah 42:21.

יְהֵא שְׁמָה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.
 יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
 וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמָה דְקֻדְשָׁא, בְּרִיד הוּא, לְעָלָא (לְעָלָא)
 מִן כָּל בְּרַכְתָּא וּשְׁרַתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאִמְרוּן בְּעָלְמָא,
 וְאִמְרוּ אָמֵן.

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל קִדְּם אֲבוּהוֹן
 דִּי בְשִׁמְיָא, וְאִמְרוּ אָמֵן.
 יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
 וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
 יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עָלֵינוּ לְשַׁבְּחַ לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,
 שְׁלֵא עֲשֵׂנוּ בְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ בְּמִשְׁפָּחוֹת הָאֲדָמָה;
 שְׁלֵא שָׁם חָלְקֵנוּ בְּהֵם, וְגִרְלָנוּ בְּכָל הַמּוֹנֵם. וְאִנְחֵנוּ בּוֹרְעִים
 וּמִשְׁתַּחֲוִּים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְדּוֹשׁ בְּרוּךְ
 הוּא, שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם
 מְפֻעֵל, וּשְׂכִינֵת עִזּוֹ בְּנִבְחֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד;
 אֱמֶת מַלְכֵנוּ, אָפֶס זוּלָתוֹ, בְּכַתוּב בְּתוֹרָתוֹ: וַיִּדְעָתָּ תִּיּוֹם
 וְהִשְׁבַּתְּ אֵל לְבַבְךָ, כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מְפֻעֵל וְעַל
 הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ, יְיָ אֱלֹהֵינוּ, לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזָךְ,
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ, וְהַאֲלִילִים כָּרוֹת יִכְרְתוּן; לְתַקֵּן
 עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ, לְהַפְנוֹת

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole house of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

ALENU

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."¹

We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon

Hashanah, *Alelu* has been used as the closing prayer of the daily services since the thirteenth century. It is reported that it was the death-song of Jewish martyrs in the Middle Ages. *Alelu* has been the occasion of repeated attacks on account of the passage: "They bow to vanity and emptiness and pray to a god that cannot save" (שהם משתחוים להבל וריק ומתפללים אל אל לא קשיע). Through fear of the official censors, the passage in question has been excluded from the prayer.

¹ *Deuteronomy* 4:39.

אליה כל רשעי ארץ. בקירו וידעו כל יושבי תבל, כי לה
תברע כל ברה, תשבע כל לשון. לפניה, יי אלהינו, יברעו
ויפלו, ולכבוד שמו יקר יתנו, ויקבלו כלם את על מלכותה,
ותמלוד עליהם מהרה לעולם ועד; כי המלכות שלך היא,
ולעולמי עד תמלוד בכבוד, בכתוב בתורתך: יי ימלוד
לעלם ועד. Reader ונאמר: יהיה יי למלוד על כל הארץ;
ביום שהוא יהיה יי אחד ושמו אחד.

MOURNERS' KADDISH

יתגדל ויתקדש שמה רבא בעלמא די ברא ברעותה;
וימליך מלכותה בחייכון וביומיכון, ובחיי דכל בית ישראל,
בעללא ובזמן קריב, ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמאי.
יתברך וישתבח, ויתפאר ויתרומם, ויתנשא ויתהדר,
ויתעלה ויתהלל שמה דקדשא, בריך הוא, לעלא (לעלא)
מן כל ברכתא ושירתא, תשבחתא ונחמתי, דאמירו בעלמא,
ואמרו אמן.

יהא שלמא רבא מן שמיא, וחיים, עלינו ועל כל ישראל,
ואמרו אמן.

עשה שלום במרומיו, הוא יעשה שלום עלינו ועל כל
ישראל, ואמרו אמן.

אל תירא מפחד פתאם, ומשאת רשעים כי תבא. עצו
עצה וחסד, דברו דבר ולא יקום, כי עמנו אל. ועד זקנה
אני הוא, ועד שיבה אני אסבל; אני עשיתי ואני אשא, ואני
אסבל ואמלט.

thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Torah: "The Lord shall be King forever and ever."¹ And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."²

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Be not afraid of sudden terror, nor of the storm that strikes the wicked. Form your plot—it shall fail; lay your plan—it shall not prevail! For God is with us. Even to your old age I will be the same; when you are gray-headed, still I will sustain you; I have made you, and I will bear you; I will sustain you and save you.³

¹ *Exodus* 15:18. ² *Zechariah* 14:9. ³ *Proverbs* 3:25; *Isaiah* 8:10; 46:4.

שיר של יום

The following six psalms are recited on the respective days of the week.

On Sundays:

היום יום ראשון בשבת, שבו היו הלויים אומרים
בבית המקדש:

תהלים כד

לְדוֹד מִזְמוֹר. לִי הָאָרֶץ וּמְלוֹאָהּ, תִּבֵּל וַיֵּשְׁבִי בָּהּ. כִּי הוּא
עַל יָמִים יִסְדָּהּ, וְעַל נְהָרוֹת יְכַוְנֶנָּה. מִי יַעֲלֶה בַּחַר יְיָ, וּמִי
יָקוּם בְּמָקוֹם קָדְשׁוֹ. נָקִי כַפַּיִם וּבֵר לֵבָב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא
נַפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה. יֵשָׂא בִרְכָּה מֵאֵת יְיָ, וַיַּדְּקָה מֵאֱלֹהֵי
יִשְׁעוֹ. זֶה דוֹר דִּרְשָׁיו, מִבְּקָשִׁי פָּנִידָה יַעֲקֹב, סִלָּה. שְׂאוּ שְׁעָרִים
רְאשֵׁיכֶם, וְהַנִּשְׁאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי זֶה
מֶלֶךְ הַכְּבוֹד, יְיָ עֲזִוז וְגִבּוֹר, יְיָ גִבּוֹר מִלְחָמָה. שְׂאוּ שְׁעָרִים
רְאשֵׁיכֶם, וּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. Reader מִי
הוּא זֶה מֶלֶךְ הַכְּבוֹד, יְיָ צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סִלָּה.

Mourners' Kaddish.

On Mondays:

היום יום שני בשבת, שבו היו הלויים אומרים
בבית המקדש:

תהלים מח

שִׁיר מִזְמוֹר לְבְנֵי קֶרַח. גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד, בָּעִיר אֱלֹהֵינוּ,
הַר קָדְשׁוֹ. יִפָּה נוֹף, מְשׁוֹשׁ כָּל הָאָרֶץ הַר צִיּוֹן, יִרְכָּתִי צָפוֹן,
קֶרֶת מֶלֶךְ רָב. אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע לְמִשְׁגָּב. כִּי הִנֵּה

שיר של יום, the Psalm of the Day, was chanted by the Levites each day during the Temple service (Mishnah Tamid 7:4). According to the Talmud, the daily psalms were intended to recall the incidents of the six days of creation (Rosh Hashanah 31a).

PSALM OF THE DAY

The following six psalms are recited on the respective days of the week.

On Sundays:

This is the first day of the week, on which the Levites in the Temple used to recite:

Psalm 24

A psalm of David. The earth and its entire contents belong to the Lord, the world and its inhabitants. For it is he who has founded it upon the seas, and established it on the floods. Who may ascend the Lord's mountain? Who may stand within his holy place? He who has clean hands and a pure heart; he who strives not after vanity and swears not deceitfully. He will receive a blessing from the Lord, and justice from his saving God. Such is the generation of those who are in quest of him, who seek the presence of the God of Jacob. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord strong and mighty, the Lord strong in battle. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord of hosts, he is the glorious King.

Mourners' Kaddish.

On Mondays:

This is the second day of the week, on which the Levites in the Temple used to recite:

Psalm 48

A song, a psalm of the Korahites. Great is the Lord, and highly to be praised, in the city of our God, his holy mountain. Beautiful in elevation, the joy of the whole earth, on the northern slope, is Mount Zion, the city of the great King. God in her palaces has made himself known as a stronghold. For lo, the kings assembled

מוזמר a poem sung to the accompaniment of musical instruments in the Temple service.

שאו שערים ראשיכם The ancient gates of Zion are poetically commanded to raise their heads, in token of reverence to God whose entrance is an act of condescension. Different parts of this psalm were sung by different choirs of singers at the time when David brought the ark to Mount Zion.

בני קרח descendants of Korah, a division of Levites who sang in the Temple.

המלכים נועדו, עברו יחדו. הקמה ראו, בן תמחו, נבהלו
 נחפזו. רעדה אחזתם שם, חיל ביולדה. ברוח קדים תשבר
 אניות תרשיש. באשר שמענו, בן ראינו בעיר יי צבאות, בעיר
 אלהינו; אלהים יבוננה עד עולם, סלה. דמינו אלהים
 חסדה, בקרב היכלה. בשמך אלהים, בן תהלתה על קצוי
 ארץ; צדק מלאה ימינה. ישמח הר ציון, תגלנה בנות יהודה,
 למען משפטיה. סבו ציון והקיפיה, ספרו מגדליה. שיתו
 לבכם לחילה, פסגו ארמנותיה, למען תספרו לדור אחרון.
 כי זה אלהים אלהינו עולם ועד; הוא ינהגנו על מות.

Reader

Mourners' Kaddish.

On Tuesdays:

היום יום שלישי בשבת, שבו היו הלויים אומרים
 בבית המקדש:

תהלים פב

מזמור לאסף. אלהים נצב בעדת אל, בקרב אלהים
 ישפט. עד מתי תשפטו עול, ופני רשעים תשא סלה. שפטו
 דל ויתום, עני ורש הצדיקו. פלטו דל ואביון, מיד רשעים
 הצילו. לא ידעו ולא יבינו, בחשכה יתהלכו; ימוטו כל
 מוסדי ארץ. אני אמרתי אלהים אתם, ובני עליון בלכם.
 אכן באדם תמותון, וכאחד השרים תפלו. קומה
 אלהים, שפטה הארץ; כי אתה תנחל בכל הגוים.

Reader

Mourners' Kaddish.

they saw the impregnable might of Zion and were terrified.

the great seagoing vessels that made the long voyage to Tarshish, a seacoast city in Spain (or Carthage).

that is, history has repeated itself. We have now experienced events similar to those which occurred in the past. This psalm celebrates the escape of Jerusalem from a threatened invasion by the armies of various confederate kings.

themselves, they invaded together. They saw [her defense] and were amazed; they were terrified, they fled in haste. Panic seized them, anguish as of a woman in travail. With the east wind thou breakest the ships of Tarshish. As we have heard, so have we seen now in the city of the Lord of hosts, in the city of our God; may God establish it forever. We meditate on thy kindness, O God, within thy temple. Like thy name, O God, thy fame shall extend to the ends of the earth; thy right hand is full of justice. Let Mount Zion be glad, let the towns of Judah rejoice, because of thy judgments. Walk about Zion, go round her, count her towers, mark well her ramparts, go through her palaces, that you may tell a later generation that such is God, our God, forever and ever. He will guide us eternally.

Mourners' Kaddish.

On Tuesdays:

This is the third day of the week, on which the Levites in the Temple used to recite:

Psalm 82

A psalm of Asaph. God stands in the divine assembly; in the midst of the judges he gives judgment. "How long will you judge unjustly, and show partiality toward the wicked? Do justice to the poor and fatherless; deal righteously with the afflicted and destitute. Rescue the poor and needy; save them from the hand of the wicked." But they neither know nor understand; they walk about in darkness; all the foundations of the earth are shaken. I thought you were angels, that you were all sons of the Most High. Yet you shall die as men do, and fall like any prince. Arise, O God, rule the earth, for thou hast dominion over all the nations.

Mourners' Kaddish.

... **סוכו ציון** that is, after the miraculous deliverance of Zion, its inhabitants can now freely walk around and contemplate the safety of the walls and towers and palaces so lately menaced with destruction.

... **נצב בעד אל** God takes his stand in the assembly summoned by him, and denounces the wickedness and partiality of judges. He reminds them of their duties, and declares that because they are ignorant and corrupt human society is undermined.

... **אני אמרתי** I appointed you as judges and thus invested you with authority of administering divine justice; however, your high title will not exempt you from punishment. You shall die like common men, and fall like any other prince.

קומה The psalmist pleads that God should act as judge over all peoples, since the human judges have failed so miserably.

On Wednesdays:

היום יום רביעי בשבת, שבו היו הלויים אומרים
בבית המקדש:

תהלים צד; צה, א-ג

אל נקמות, יי, אל נקמות, הופיע. הנשא, שפט הארץ,
השב גמול על גאים. עד מתי רשעים, יי, עד מתי רשעים
יעלו. וביעו ידברו עתק, ויתאמרו כל פעלי און. עמד יי
ידבאו, ונחלתה יענו. אלמנה וגר יחרגו, ויתומים ירצחו.
ויאמרו לא יראה יה, ולא יבין אלהי יעקב. בינו בערים
בעם, ובסילים מתי תשכילו. הנטע און הלא ישמע, אם
יצר עין הלא גיט. היסר גוים הלא יוכית, המלמד אדם
דעת. יי יודע מחשבות אדם, כי המה הבל. אשרי הנבר
אשר תסרנו יה, ומתורתה תלמדנו. להשקיט לו מימי רע,
עד יברה לרשע שחת. כי לא ישש יי עמו, ונחלתו לא יעזב.
כי עד צדק ישוב משפט, ואחריו כל ישרי לב. מי יקום לי
עם מרעים, מי יתיצב לי עם פעלי און. לולי יי עזרתה לי,
במעט, שכנה דומה נפשי. אם אמרתי מטה רגלי, חסדך יי
יסעדני. ברב שרעפי בקרבי, תנחומיך ישעשעו נפשי.
היחברך בסא הוות, יצר עמל עלי חק. יגודו על נפש צדיק,
ודם גקי ירשעו. ויהי יי לי למשגב, ואלהי לצור מחסי. וישב
עליהם את אונם, וברעתם יצמיתם; יצמיתם יי אלהינו.
לכו נרננה ליי, נריעה לצור ישענו. נקדמה פניו בתודה,

אל נקמות is repeated for emphasis. The psalmist appeals to God to punish the arrogant who contemptuously declare that God is indifferent to the sufferings of his people. He then turns to argue with those who foolishly agree with their oppressors and think that God will not defend them. He who gave others the power to hear and see can surely himself hear and see. God knows

On Wednesdays:

This is the fourth day of the week, on which the Levites in the Temple used to recite:

Psalms 94; 95:1-3

God of retribution, Lord God of retribution, appear! Arise, thou judge of the earth, render to the arrogant what they deserve. How long shall the wicked, O Lord, how long shall the wicked exult? They bluster, they speak arrogantly; all the evildoers act boastfully. They crush thy people, O Lord, and afflict thy heritage. The widow and the stranger they slay, and the fatherless they murder. And they think the Lord does not see, the God of Jacob does not observe. Consider, you most stupid of the people; you fools, when will you understand? He who sets the ear, does he not hear? He who forms the eye, does he not see? He who punishes nations, shall he not punish you? He who teaches man knowledge? The Lord knows the inner thoughts of men; indeed, they are futile. Happy is the man whom thou dost instruct, O Lord, and teachest him out of thy Torah, granting him relief in days of adversity, till a pit is dug for the wicked. Indeed, the Lord will not abandon his people, nor forsake his heritage. For judgment shall again conform with justice, and all the upright in heart will follow it. Who rises up for me against the ungodly? Who stands up for me against the wrongdoers? If the Lord had not been my help, I would have soon dwelt in the silent grave. When I think my foot is slipping, thy goodness, O Lord, holds me up. When my cares are many within me, thy comforts cheer me. Can one in the seat of wickedness have fellowship with thee—one who frames evil by law? They band themselves against the life of the righteous, and condemn innocent blood. But the Lord is my stronghold; my God is the rock of my safety. He will requite them for their crime, and destroy them for their wickedness; the Lord our God will destroy them.

Come, let us sing to the Lord; let us acclaim our saving Stronghold. Let us approach him with thanksgiving; let us acclaim him

the evil thoughts of the wicked, and eventually the righteous will be vindicated when the day of retribution comes. It is unthinkable that God would abandon his people to the ravages of lawless judges and tyrannical rulers.

בזמרות נקריע לו. Reader כי אל גדול יי, ומלך גדול על כל
אלהים. Mourners' Kaddish.

On Thursdays:

היום יום חמישי בשבת, שבו היו הלויים אומרים
בבית המקדש:

תהלים פא

למנצח על הגתית לאסף. הרנינו לאלהים עוננו, הריעו
לאלי יעקב. שאו זמרה ותנו תף, כנור נעים עם נבל. תקעו
בחדש שופר, בכסה ליום חגנו. כי חק לישראל הוא, משפט
לאלי יעקב. עדות ביהוסף שמו, בצאתו על ארץ מצרים;
שפת לא ידעתי אשמע. הסירותי מסבל שכמו, בפיו מדוד
תעברנה. בצרה קראת ואחלצה, אענה בסתר רעם; אבחנה
על מי מריבה, סלה. שמע עמי, ואעידה בך, ישראל אם
תשמע לי. לא יהיה בך אל זר, ולא תשתחוה לאל נכר. אנכי
יי אלהיך, המעלה מארץ מצרים; הרחב פיך ואמלאהו.
ולא שמע עמי לקולי, וישראל לא אבה לי. ואשליחו
בשרירות לבם, ילכו במועצותיהם. לו עמי שמע לי, ישראל
בדרכי יחלכו. במעט אויביהם אכניע, ועל צריהם אשוב
ידי. משנאי יי יכחשו לו, ויהי עתם לעולם. Reader ויאבילהו
מחלב חטה, ומצור דבש אשביעה.

Mourners' Kaddish.

למנצח occurs in the titles of fifty-five psalms, and refers to the use of the psalm in the Temple services. The word means the conductor of the Temple choir, who trained the choir and led the music.

על הגתית occurs in the titles of three psalms. According to the Targum, *Gittith* was a harp used by the Philistines of Gath. Since the Hebrew word *gath* means "a winepress," *Gittith* may mean a melody sung at vintage festivals.

בחדש is rendered by the Targum and the Talmud: *Rosh Hodesh Tishri*, that is *Rosh Hashanah*. Metal trumpets, and not a *shofar*, were used on all other occasions of *Rosh Hodesh*.

with songs of praise. For the Lord is a great God, a King supreme above all powers.

Mourners' Kaddish.

On Thursdays:

This is the fifth day of the week, on which the Levites in the Temple used to recite:

Psalm 81

For the Choirmaster, upon the *Gittith*; a psalm of Asaph.

Sing aloud to God our strength; shout for joy to the God of Jacob. Raise the chorus, sound the drum, the sweet harp and the lute. Blow the trumpet on the new moon, at the full moon for our feast day. This is a statute for Israel, an ordinance of the God of Jacob. He made it a law in Joseph, when he went forth against the land of Egypt. I heard an unfamiliar speech: "I have removed the burden from your shoulder; your hands are relieved from the heavy basket. In trouble you called, and I saved you; I answered you from the thunder cloud; I tested you at the waters of Meribah. Hear, my people, while I warn you; O Israel, if you would only listen to me! You shall have no strange god; you shall worship no foreign god. I am the Lord your God, who brought you up from the land of Egypt; open your mouth, and I will fill it. But my people did not listen to my voice; Israel would have none of me. So I left them to their own stubbornness, that they might follow their own devices. If only my people would listen to me, if Israel would only walk in my ways! I would soon subdue their foes, and turn my hand against their oppressors. Those who hate the Lord would cringe before them, and their time would be forever. I would feed them with the finest of wheat, and with honey from the rock would I satisfy them.

Mourners' Kaddish.

בכסה ליום חנוּ that is, the *Sukkoth* festival which begins on the fifteenth of *Tishri* when the moon is full.

יְהוֹשֻׁעַ is a synonym for Israel, so called from the favored son of Israel. In Psalm 77:16, Jacob and Joseph are named as the fathers of the entire people of Israel.

... שָׁפַח לֹא יִדְעָתִי The psalmist represents Israel as quoting the following words of God, heard for the first time after the exodus from Egypt.

מִי מְרִיבָה refers to Exodus 17:7; Numbers 20:13.

... הִרְחֵב פִּיךָ God will abundantly supply your needs as long as you are faithful to him.

... מִשְׁנְאֵי ה' God's enemies are the enemies of his people, and he would compel them to pay homage to Israel. Israel's national existence and prosperity would know no end.

On Fridays:

היום יום נשני בשבת, שבו היו הלויים אומרים בבית המקדש:

תהלים צג

יְיָ מִלֵּךְ, גִּאוֹת לְבֶשׁ; לְבֶשׁ יְיָ, עֵז הַתְּאֵזֶר; אֶף תִּבּוֹן תִּבְל, בַּל תִּמּוֹט. נִבּוֹן בְּסֶאֱד מֵאֵז, מַעֲוֹלִם אָתָּה. נִשְׂאוּ נְהִרוֹת, יְיָ, נִשְׂאוּ נְהִרוֹת קוֹלָם, יִשְׂאוּ נְהִרוֹת דְּכָתָם. מַקְלוֹת מִיָּם רַבִּים, אֲדִירִים מִשְׁבְּרֵי יָם, אֲדִיר בְּמָרוֹם יְיָ. Reader עֲדִיתִךְ נֶאֱמָנוּ מֵאֵד; לְבִיתֶךָ נֶאֱדָה קִדְשׁ, יְיָ, לְאֶרֶץ יָמִים.

Mourners' Kaddish.

The following is recited daily from *Rosh Hodesh Elul* until *Simhath Torah*.

תהלים כז

לְדוֹד. יְיָ אֲוִרִי וַיִּשְׁעִי, מִמִּי אִירָא; יְיָ מַעֲזוֹ חַיִּי, מִמִּי אֶפְחָד. בְּקֶרֶב עָלִי מְרַעִים לֶאֱכֹל אֶת בְּשָׂרִי, צָרִי וְאִיְבִי לִי, הִקְמָה בְּשָׁלוֹ וַנִּפְּלוּ. אִם תַּחֲנֶה עָלִי מַחֲנֶה, לֹא יִירָא לְבִי; אִם תִּקּוֹם עָלִי מִלְחָמָה, בְּזֹאת אֲנִי בּוֹטָח. אַחַת שְׁאֵלְתִּי מֵאֵת יְיָ, אוֹתָהּ אֲבַקֵּשׁ: שְׁבִתִּי בְּבֵית יְיָ כָּל יְמֵי חַיִּי, לַחֲזוֹת בְּנֹעַם יְיָ, וּלְבַקֵּר בְּחֵיכָלוֹ. כִּי יִצְפְּנֵנִי בְּסֻכֵּה בְּיוֹם רָעָה, יִסְתַּרְנִי בְּסֶתֶר אֲהָלוֹ; בְּצוֹר יְרוֹמָמְנִי. וְעַתָּה יְרוֹם רֹאשִׁי עַל אִיְבֵי סְבִיבוֹתִי, וְאֶזְבְּחָהּ בְּאֲהָלוֹ וּבְחֵי תְרוּעָה; אֲשִׁירָה וְאֶזְמָרָה לִּי. שְׁמַע יְיָ קוֹלִי אֶקְרָא, וַחֲנִנִי וַעֲנֵנִי. לֵךְ אִמֵּר לְבִי, בִּקְשׁוּ פָנַי; אֶת פָּנֶיךָ יְיָ

The psalmist speaks of God's attributes as a glorious garment wrapped about him. God's rule reestablishes the moral order of the world. Rashi and others interpret this psalm in connection with the Messianic era.

God's control of the violent forces of nature is used here to represent his power over the mighty enemies of his people.

God's moral laws are firmly established and unchangeable. Zion, his house, shall no longer be desecrated by heathen invaders.

The first part of this psalm expresses fearless confidence in the face of hostile armies, while the second part is a prayer of one in deep distress and beset by false accusers.

On Fridays:

This is the sixth day of the week, on which the Levites in the Temple used to recite: *Psalm 93*

Psalm 93

The Lord is King; he is robed in majesty; the Lord is robed, he has girded himself with strength; thus the world is set firm and cannot be shaken. Thy throne stands firm from of old, thou art from all eternity. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their mighty waves. But above the sound of many waters, mighty breakers of the sea, the Lord on high stands supreme. Thy testimonies are very sure; holiness befits thy house, O Lord, for all time.

Mourners' Kaddish.

The following is recited daily from Rosh Hodesh Elul until Simhath Torah.

Psalm 27

A psalm of David. The Lord is my light and aid; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When evildoers press against me to eat up my flesh—my enemies and my foes—it is they who stumble and fall. Even though an army were arrayed against me, my heart would not fear; though war should arise against me, still would I be confident. One thing I ask from the Lord, one thing I desire—that I may dwell in the house of the Lord all the days of my life, to behold the pleasantness of the Lord, and to meditate in his sanctuary. Surely, he will hide me within his own tabernacle in the day of distress; he will conceal me in the shelter of his tent; he will set me safe upon a rock. Thus my head shall be high above all my foes around me; I will offer sacrifices within his tabernacle to the sound of trumpets; I will sing and chant praises to the Lord. Hear, O Lord, my voice when I call; be gracious to me and answer me. In thy behalf my heart has said: “Seek you my presence”;

לֹא אֶכְלֶה אֶת בְּשָׂרִי to eat my flesh, like wild beasts of prey.

... שְׁכַנִּי בְּבֵית ה' that is, living securely under God's protection and enjoying his hospitality.

... לך אומר לבי The psalmist, in his heart, quotes God's command to the effect that all must seek access to his presence.

אֲבִיקָשׁ. אֵל תִּסְתֵּר פְּנֵיךָ מִמֶּנִּי, אֵל תֵּט בְּאֶף עֲבֹדָה, עֲזָרְתִּי
 הָיִיתִי; אֵל תִּשְׁשָׁנִי וְאֵל תַּעֲזֹבֵנִי, אֱלֹהֵי יִשְׁעִי. כִּי אָבִי וְאִמִּי
 עֲזָבוּנִי, וַיֵּי נֹאסְפֵנִי. הוֹרֵנִי יְיָ דְרָכְךָ, וּנְחֵנִי בְּאַרְחַ מִישׁוֹר, לְמַעַן
 שִׁרְרִי. אֵל תַּתְּנֵנִי בְּנֶפֶשׁ צָרִי; כִּי קָמוּ בִי עֲדֵי שָׁקָר וַיִּפַּח חָמָס.
 לֹוֹלֵא הָאֱמֻנָתִי לְרֹאוֹת בְּטוֹב יְיָ בְּאַרְצָ חַיִּים. Reader קְנוֹה אֵל
 יְיָ, חֲזַק וַיֵּאֱמָץ לְבָבְךָ, וְקְנוֹה אֵל יְיָ.

Mourners' Kaddish.

The following is recited in the house of a mourner during the week of mourning.

הַהִלִּים מַט

לְמַנְצָח, לְבָנִי קָרַח מְזֻמּוֹר. שְׁמָעוּ זֹאת, כָּל הָעַמִּים; הֶאֱזִינוּ,
 כָּל יוֹשְׁבֵי חֶלֶד. גַּם בְּנֵי אָדָם, גַּם בְּנֵי אִישׁ, יַחַד עָשִׂיר וְאֶבְיוֹן.
 פִּי יִדְבֵּר חֲכָמוֹת, וְהַגִּיתָ לְבִי תְבוּנוֹת. אֲטָה לְמִשְׁלַל אֲזִנִּי, אֶפְתַּח
 בְּכַנּוֹר חִידָתִי. לָמָּה אֵירָא בְיָמֵי רָע, עֲזוּ עַקְבֵי יְסוּבֵנִי.
 הַבְּטָחִים עַל חֵילָם, וּבְרַב עֲשָׂרָם יִתְהַלְלוּ. אַחַל לֹא פָדָה יִפְדָּה
 אִישׁ, לֹא יִתֵּן לְאֱלֹהִים כְּפָרוֹ. וַיִּקֶּר פְּדִיוֹן נַפְשָׁם, וַתְּדַל
 לְעוֹלָם. וַיַּחֲיוּ עוֹד לְנֶצַח, לֹא יִרְאֶה הַשְׁחָתָה. כִּי יִרְאֶה חֲכָמִים
 יָמוּתוּ, יַחַד כְּסִיל וְכַעַר יֶאֱבְדּוּ, וְעֲזָבוּ לְאַחֲרֵים חֵילָם. הֶרְבֵּם
 בְּתִימּוֹ לְעוֹלָם, מִשְׁכַּנּוֹתָם לְדֹר וָדֹר; קָרְאוּ בְּשִׁמוֹתָם עָלֵי
 אֲדָמוֹת. וְאָדָם בִּיקָר כָּל יֶלֶן; נִמְשַׁל בְּבִהְמוֹת נְדָמוֹ. זֶה דְּרָכָם
 כְּסִל לָמוֹ, וְאַחֲרֵיהֶם בְּפִיהֶם יִרְצוּ, סָלָה. בְּצֹאֵן לְשֹׂאוֹל שְׁתּוֹ,
 מוֹת יִרְעֵם; וַיִּרְדּוּ בָם יִשְׂרָיִם לְבָקָר, וְצוֹרֵם לְבָלוֹת שְׂאוֹל

Though I am orphaned, friendless and deserted, God will be father to me and protect me. ...

The remainder of the sentence is left to the imagination: "What would my condition be, if I had not believed!"

The psalmist addresses all the inhabitants of the world and summons them to hear his parable which concerns all humanity.

moral philosophy. The rich man cannot deliver his friends or him-

thy presence, O Lord, I do seek. Hide not thy face from me; turn not thy servant away in anger; thou hast been my help; do not abandon me, forsake me not, O God my Savior. Though my father and mother have forsaken me, the Lord will take care of me. Teach me thy way, O Lord, and guide me in a straight path, in spite of my enemies. Deliver me not to the will of my adversaries; for false witnesses have risen up against me, such as breathe forth violence. I do believe I shall yet see the goodness of the Lord in the land of the living. Hope in the Lord; be strong, and let your heart be brave; yes, hope in the Lord.

Mourners' Kaddish.

The following is recited in the house of a mourner during the week of mourning.

Psalm 49

For the Choirmaster; a psalm of the Korahites. Hear this, all you peoples; listen, all you inhabitants of the world, both low and high, rich and poor alike. My mouth speaks wisdom, and my heart's meditation is deep insight. I incline my ear to a parable; I unfold my profound problem to the accompaniment of a harp.

Why should I be afraid in days of evil, when the iniquity of my foes surrounds me, those who trust in their wealth, and boast of their great riches? No man can redeem his brother [from death], nor give to God a ransom for him—for too costly is the ransom of one's soul and can never be—that he should go on living forever, that he should not see the grave. Surely, one must see that wise men die, that the stupid and senseless perish alike, and leave their wealth to others. Their inward consolation is that their houses shall continue forever, and their homes throughout all generations; they name estates after themselves. But man abides not in his splendor; he is like the beasts that perish. Such is the fate of those who trust in themselves, and the end of those who are pleased with their own mouthing. Like sheep they are destined to die; death shall shepherd them; the upright shall triumph over them in the morning; their form is to decay in the nether-world,

self from death, and his prosperity need cause no dismay to those who are less fortunate.

... **קרבם** They delude themselves with the thought that their names will be perpetuated in the names of their estates.

... **מות ירעם** death will take control of them; and in the morning, when the dark night of suffering is over, the victims of lawlessness will be triumphant over their fallen oppressors.

מזבל לו. אף אלהים יפדה נפשי מיד שאול, כי יקחני סלה.
אל תירא כי יעשר איש, כי ירבה כבוד ביתו. כי לא במותו
יקח הכל, לא ירד אחריו כבודו. כי נפשו בחייו יברך; ויודה
כי תיטיב לך. תבא עד דור אבותיו, עד נצח לא יראו אור.
אדם ביקר ולא יבין, נמשל בבהמות נדמו.

Reader
Mourners' Kaddish.

עשרת הדיברות

שמות כ, א-יז

וידבר אלהים את כל הדיברים האלה, לאמר:
א. אנכי יהוה אלהיך, אשר הוצאתיך מארץ מצרים,
מבית עבדים.

ב. לא יהיה לך אלהים אחרים על פני. לא תעשה לך
פסל וכל תמונה אשר בשמים ומעל, ואשר בארץ מתחת,
ואשר במים מתחת לארץ. לא תשתחוו להם ולא תעבדם,
כי אנכי יהוה אלהיך אל קנא, פקד עון אבות על בנים, על
שלישים ועל רבעים, לשנאי. ועשה חסד לאלפים, לאהבי
ולשמרי מצותי.

ג. לא תשא את שם יהוה אלהיך לשוא, כי לא ינקה יהוה
את אשר ישא את שמו לשוא.

ד. זכור את יום השבת לקדשו. ששת ימים תעבד ועשית
כל מלאכתך. ויום השביעי שבת ליהוה אלהיך; לא תעשה
כל מלאכה, אתה ובנך ובתך, עבדך ואמתך, ובהמותך, וגרך

The psalmist is confident that God will deliver him from the premature death of the wicked and will receive him under his divine protection.

עשרת הדברות, the Ten Commandments, were recited in the Temple daily

its habitation. However, God will release me from the grasp of death, for he will receive me. So fear not when a man grows rich, when the splendor of his house increases; for he will take nothing with him when he dies; his wealth will not follow him below. Though while he lives he flatters himself [saying]: "Men acclaim you when you do well for yourself," he will join the generation of his fathers, who will never see the light. The man who lives in splendor and understands not is like the beasts that perish.

Mourners' Kaddish.

THE TEN COMMANDMENTS

Exodus 20:1-17

God spoke all these words, saying:

1. I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.

2. You shall have no other gods beside me. You shall not make for yourself any idols in the shape of anything that is in heaven above, or that is on the earth below, or that is in the water under the earth. You shall not bow down to them nor worship them; for I, the Lord your God, am a jealous God, punishing children for the sins of their fathers, down to the third or fourth generation of those who hate me, but showing kindness to the thousandth generation of those who love me and keep my commandments.

3. You shall not utter the name of the Lord your God in vain; for the Lord will not hold guiltless anyone who utters his name in vain.

4. Remember the Sabbath day to keep it holy. Six days you shall labor and do all your work; but on the seventh day, which is a day of rest in honor of the Lord your God, you shall not do any work, neither you, nor your son, nor your daughter, nor your male or female servant, nor your cattle, nor the stranger who is

before the *Shema*. On account of the heretics, however, who asserted that only the Ten Commandments were divinely given, this custom was abolished outside Palestine (Berakhoth 12a).

... לשואי The penalty of man's sins will be shared by his immediate descendants only if they too hate the ways of God; but the benefits of a man's good deeds will extend indefinitely.

אֲשֶׁר בִּשְׁעָרָיו. כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת הַשָּׁמַיִם וְאֶת
הָאָרֶץ, אֶת הַיָּם, וְאֶת כָּל אֲשֶׁר בָּם, וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי; עַל
כֵּן בֵּרַךְ יְהוָה אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ.

ה. כִּבְדֵּךְ אֶת אָבִיךָ וְאֶת אִמְךָ, לְמַעַן יֵאָרְכוֹן יָמֶיךָ עַל
הָאָדָמָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ.

ו. לֹא תִרְצָח.

ז. לֹא תִנְאָף.

ח. לֹא תִגְנוֹב.

ט. לֹא תַעֲנֶה בְּרַעְיֶךָ עַד שָׁקֶר.

י. לֹא תַחֲמֹד בֵּית רַעְיֶךָ; לֹא תַחֲמֹד אִשְׁתִּי רַעְיֶךָ, וְעַבְדְּךָ
וְאִמָּתְךָ וְשׁוֹרְךָ וְחֲמֹרְךָ, וְכָל אֲשֶׁר לְרַעְיֶךָ.

שְׁלֹשָׁה עָשָׂר עֲקָרִים

א. אֲנִי מֵאֲמִין בְּאַמוּנַת שְׁלָמָה שֶׁהַבּוֹרָא, יְתִבְרַךְ שְׁמוֹ, הוּא
בוֹרֵא וּמְנַהֵיג לְכָל הַבְּרוּאִים, וְהוּא לְבָדּוֹ עָשָׂה וְעוֹשֶׂה וַיַּעֲשֶׂה
לְכָל הַמַּעֲשִׂים.

ב. אֲנִי מֵאֲמִין בְּאַמוּנַת שְׁלָמָה שֶׁהַבּוֹרָא, יְתִבְרַךְ שְׁמוֹ, הוּא
יְחִיד, וְאֵין יְחִידוֹת בְּמֹהוּוֹ בְּשׁוּם פָּנִים, וְהוּא לְבָדּוֹ אֱלֹהֵינוּ,
הֵיחָד, הַיָּחִיד.

ג. אֲנִי מֵאֲמִין בְּאַמוּנַת שְׁלָמָה שֶׁהַבּוֹרָא, יְתִבְרַךְ שְׁמוֹ, אֵינוֹ
גּוֹף, וְלֹא יִשְׁתַּנּוּהוּ מִזִּשְׁנוֹת הַגּוֹף, וְאֵין לוֹ שׁוּם דְּמִיוֹן כָּלָל.

ד. אֲנִי מֵאֲמִין בְּאַמוּנַת שְׁלָמָה שֶׁהַבּוֹרָא, יְתִבְרַךְ שְׁמוֹ, הוּא
רִאשׁוֹן וְהוּא אַחֲרוֹן.

within your gates; for in six days the Lord made the heavens, the earth, the sea, and all that they contain, and rested on the seventh day; therefore the Lord blessed the Sabbath day and hallowed it.

5. Honor your father and your mother, that you may live long in the land which the Lord your God is giving you.

6. You shall not murder.

7. You shall not commit adultery.

8. You shall not steal.

9. You shall not testify falsely against your neighbor.

10. You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his servant, male or female, nor his ox, nor his ass, nor anything that belongs to your neighbor.

THIRTEEN PRINCIPLES OF FAITH

1. I firmly believe that the Creator, blessed be his name, is the Creator and Ruler of all created beings, and that he alone has made, does make, and ever will make all things.

2. I firmly believe that the Creator, blessed be his name, is One; that there is no oneness in any form like his; and that he alone was, is, and ever will be our God.

3. I firmly believe that the Creator, blessed be his name, is not corporeal; that no bodily accidents apply to him; and that there exists nothing whatever that resembles him.

4. I firmly believe that the Creator, blessed be his name, was the first and will be the last.

אני מאמין, like the poem *Yigdal*, is based on the Thirteen Principles in which Moses Maimonides (1135–1204) sums up his Jewish philosophy, namely: 1) There is a Creator. 2) He is One. 3) He is incorporeal. 4) He is eternal. 5) He alone must be worshiped. 6) The prophets are true. 7) Moses was the greatest of all prophets. 8) The entire Torah was divinely given to Moses. 9) The Torah is immutable. 10) God knows all the acts and thoughts of man. 11) He rewards and punishes. 12) Messiah will come. 13) There will be resurrection.

ה. אָנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה שֶׁהַבּוֹרָא, יִתְבָּרֵךְ שְׁמוֹ, לֹא לְבִדּוֹ רָאוּי לְהִתְפַּלֵּל, וְאִין רָאוּי לְהִתְפַּלֵּל לְזוּלָתוֹ.

ו. אָנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה שֶׁכָּל דְּבָרֵי נְבִיאִים אֱמֶת.

ז. אָנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה שֶׁנִּבְּרָאת מִשֶּׁה רַבְּנוּ, עָלָיו הַשְּׁלוֹם, הִיָּתָה אֱמֶתִית, וְשֶׁהוּא הָיָה אָב לְנְבִיאִים, לְקוֹדְמִים לְפָנָיו וּלְבָאִים אַחֲרָיו.

ח. אָנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה שֶׁכָּל הַתּוֹרָה הַמְצוּיָה עִתָּה בְּיָדֵינוּ, הִיא הַנִּתְּנָה לְמֹשֶׁה רַבְּנוּ, עָלָיו הַשְּׁלוֹם.

ט. אָנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה שֶׁזֹּאת הַתּוֹרָה לֹא תִהְיֶה מִחֲלָפֶת, וְלֹא תִהְיֶה תּוֹרָה אַחֶרֶת מֵאֵת הַבּוֹרָא, יִתְבָּרֵךְ שְׁמוֹ.

י. אָנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה שֶׁהַבּוֹרָא, יִתְבָּרֵךְ שְׁמוֹ, יוֹדֵעַ כָּל מַעֲשֵׂה בְנֵי אָדָם וְכָל מַחֲשַׁבוֹתָם, שֶׁנֶּאֱמַר: הִיָּצַר יָחִיד לָבָם, הַמְבִין אֵל כָּל מַעֲשֵׂיהֶם.

יא. אָנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה שֶׁהַבּוֹרָא, יִתְבָּרֵךְ שְׁמוֹ, גּוֹמֵל טוֹב לְשׂוֹמְרֵי מִצְוֹתָיו, וּמַעֲנִישׁ לְעֹבְרֵי מִצְוֹתָיו.

יב. אָנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה בְּבִיאַת הַמָּשִׁיחַ; וְאֵף עַל פִּי שִׁיתְמַהֲמֶמָּה, עִם כָּל זֶה אַחֲכָה לֹא בְּכָל יוֹם שִׁיבָא.

יג. אָנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה שֶׁתִּהְיֶה תַּחֲתֵית הַמַּתִּים בְּעֵת שִׁיעוּלָה רַצּוֹן מֵאֵת הַבּוֹרָא, יִתְבָּרֵךְ שְׁמוֹ וְיִתְעַלָּה זְכוּרֹ לְעַד וּלְנֶצַח נְצָחִים.

לִישׁוּעָתָךְ קִוִּיתִי, יי. קִוִּיתִי, יי. לִישׁוּעָתָךְ. יי, לִישׁוּעָתָךְ קִוִּיתִי.

לְפָרְקָנֶךָ סִבְרִית, יי. סִבְרִית, יי, לְפָרְקָנֶךָ. יי, לְפָרְקָנֶךָ סִבְרִית.

5. I firmly believe that the Creator, blessed be his name, is the only one to whom it is proper to address our prayers, and that we must not pray to anyone else.

6. I firmly believe that all the words of the Prophets are true.

7. I firmly believe that the prophecy of Moses our teacher, may he rest in peace, was true; and that he was the chief of the prophets, both of those who preceded and of those that followed him.

8. I firmly believe that the whole Torah which we now possess is the same which was given to Moses our teacher, may he rest in peace.

9. I firmly believe that this Torah will not be changed, and that there will be no other Torah given by the Creator, blessed be his name.

10. I firmly believe that the Creator, blessed be his name, knows all the actions and thoughts of human beings, as it is said: "It is he who fashions the hearts of them all, he who notes all their deeds."¹

11. I firmly believe that the Creator, blessed be his name, rewards those who keep his commands, and punishes those who transgress his commands.

12. I firmly believe in the coming of Messiah; and although he may tarry, I daily wait for his coming.

13. I firmly believe that there will be a revival of the dead at a time which will please the Creator, blessed and exalted be his name forever and ever.

For thy salvation I hope, O Lord.² I hope, O Lord, for thy salvation. O Lord, for thy salvation I hope.

לפרקנן סברית is the Targum paraphrase of the preceding verse.

¹ Psalm 33:15. ² Genesis 49:18.

תַּפִּילַת מִנְחָה

אֲשֶׁר יוֹשְׁבֵי בֵיתְךָ; עוֹד יִהְיֶה לְךָ סֶלָה.
אֲשֶׁר הָעַם שָׁכְבָה לוֹ; אֲשֶׁר הָעַם שָׁיֵי אֱלֹהֵיו.

תהלים קכח

תַּהֲלֶה לְדָוִד

אֲרוֹמָמָה, אֱלֹהֵי הַמִּלָּה, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכָל יוֹם אֲבָרְכֶךָ, וְאַהֲלֶלָה שְׁמֶךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְיָ וּמִהֲלָל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר.
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וְגִבּוֹרֹתֶיךָ יִגְדֹּדוּ.
הַדָּר כְּבוֹד הוֹדֶךָ וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעֲזֹז נִזְרָאוֹתֶיךָ יֵאמְרוּ, וְגִדֹלְתְּךָ אֲסַפְּרֶנָּה.
זָכַר רַב טוֹבְךָ יִבְיָעוּ, וְצִדְקָתְךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְיָ, אֶרְךָ אַפָּיִם וּגְדֹל־חֶסֶד.
טוֹב יְיָ לִפְלֹ, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
יִזְדֶּה יְיָ כָּל מַעֲשָׂיךָ, וְחִסְדֶּיךָ יִבְרָכֶיכָה.
כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ, וְגִבּוֹרֹתֶיךָ יִדְבְּרוּ.
לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבּוֹרֹתֶיךָ, וְכְבוֹד הַדָּר מַלְכוּתְךָ.
מַלְכוּתְךָ מַלְכוּת כָּל עַלְמִים, וּמִמְשַׁלְתְּךָ בְּכָל דּוֹר וָדָר.

מנחה occurs in the Bible frequently in the sense of "gift" and "meal-offering." It is only in talmudic literature that *Minhah* denotes afternoon service. *Minhah* is one of the three daily services mentioned in Daniel 6:11 ("and three times a day he kneeled upon his knees, praying and giving thanks before his God"). According to tradition, the patriarchs Abraham, Isaac and Jacob were the authors of the three daily services. Both *Shaharith* and *Minhah* correspond to the daily sacrifice (*Tamid*) which was offered in the Temple in the morning and in the afternoon. Since the recital of the *Shema* is obligatory only "when you lie down and when you rise up," it is not included in the

AFTERNOON SERVICE

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.'

Psalm 145

A hymn of praise by David.

I extol thee, my God the King,
And bless thy name forever and ever.
Every day I bless thee,
And praise thy name forever and ever.
Great is the Lord and most worthy of praise;
His greatness is unsearchable.
One generation to another praises thy works;
They recount thy mighty acts.
On the splendor of thy glorious majesty
And on thy wondrous deeds I meditate.
They speak of thy awe-inspiring might,
And I tell of thy greatness.
They spread the fame of thy great goodness,
And sing of thy righteousness.
Gracious and merciful is the Lord,
Slow to anger and of great kindness.
The Lord is good to all,
And his mercy is over all his works.
All thy works praise thee, O Lord,
And thy faithful followers bless thee.
They speak of thy glorious kingdom,
And talk of thy might,
To let men know thy mighty deeds,
And the glorious splendor of thy kingdom.
Thy kingdom is a kingdom of all ages,
And thy dominion is for all generations.

afternoon service. *Minḥah* may be recited at any time from noon (12:30) to sunset. The *Minḥah* service was postponed in the nineteenth century to very near sunset for the sake of convenience, so that *Minḥah* might be followed by *Ma'ariv* after a short interval.

On *אשרי*, see pages 57-59.

¹ *Psalms* 84:5; 144:15.

סוּמַךְ יי לְכָל הַנִּפְלִים, וְזוֹקֵף לְכָל הַכְּפוּפִים.
 עֵינֵי כָל אֱלֹהֵי יִשְׂרָאֵל, וְאַתָּה נֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.
 פּוֹתֵחַ אֶת יַדְּךָ, וּמַשְׁבִּיעַ לְכָל חַי רִצּוֹן.
 צְדִיק יי בְּכָל דְּרָכָיו, וְחָסִיד בְּכָל מַעֲשָׂיו.
 קְרוֹב יי לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.
 רִצּוֹן יִרְאֵיו יַעֲשֶׂה, וְאֵת שְׁוַעְתָּם יִשְׁמַע וְיוֹשִׁיעֵם.
 שׁוֹמֵר יי אֶת כָּל אֲהָבָיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד.
 תַּהֲלֵת יי יְדִבֶּר־פִּי; וַיִּבְרַךְ כָּל בֶּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.
 וְאַנְחָנוּ נִבְרַךְ יְהִי מַעֲתָה וְעַד עוֹלָם; הִלְלוּיָהּ. Reader

Reader:

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֹה רַבָּא בְּעֶלְמָא דִּי בְּרָא כִרְעוּתָהּ;
 וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעֶלְמָא וּבְזִמְן קָרִיב, וְאַמְרוּ אָמֵן.
 יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא.
 יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
 וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֹה דְקַדְשָׁא, בְּרִיד הוּא, לְעָלְמָא (לְעָלְמָא)
 מִן כָּל בִּרְכָתָא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאַמְרוּן בְּעֶלְמָא,
 וְאַמְרוּ אָמֵן.

The *Shemoneh Esreh* is recited in silent devotion while standing, facing east. The Reader repeats the *Shemoneh Esreh* aloud when a *minyan* holds service.

בִּי שֵׁם יי אֶקְרָא, הָבוּ נִדָּל לְאַלְהֵינוּ.
 אֲדָנִי, שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.
 בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבֹרָהֵם,

On fast days (except *Tish'ah b'Av*) the Torah is taken out before the *Shemoneh Esreh* is recited, and Exodus 32:11-14 and 34:1-10 is read (if ten people fasting are present). The Torah reading is followed by the *Haftarah* taken from Isaiah 55:6-56:8.

The Lord upholds all who fall,
 And raises all who are bowed down.
 The eyes of all look hopefully to thee,
 And thou givest them their food in due season.
 Thou openest thy hand,
 And satisfiest every living thing with favor.
 The Lord is righteous in all his ways,
 And gracious in all his deeds.
 The Lord is near to all who call upon him,
 To all who call upon him sincerely.
 He fulfills the desire of those who revere him;
 He hears their cry and saves them.
 The Lord preserves all who love him,
 But all the wicked he destroys.
 My mouth speaks the praise of the Lord;
 Let all creatures bless his holy name forever and ever.
¹We will bless the Lord henceforth and forever.
 Praise the Lord!

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

SHEMONEH ESREH

*The Shemoneh Esreh is recited in silent devotion while standing, facing east.
 The Reader repeats the Shemoneh Esreh aloud when a minyan holds service.*

When I proclaim the name of the Lord, give glory to our God!²
 O Lord, open thou my lips, that my mouth may declare thy praise.³

Blessed art thou, Lord our God and God of our fathers, God

כי שם precedes the *Amidahs* of *Musaf* and *Minhah* only. In *Shaharith* and *Ma'ariv* this verse is omitted, because there it would interrupt the connection between the benediction *ואל ישראל* and the *Amidah*.

¹ Psalm 115:18. ² Deuteronomy 32:3. ³ Psalm 51:17.

אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

וְזָכְרָנוּ לְחַיִּים, מְלֶכֶךְ חַפֵּץ בַּחַיִּים,
וּבְתִבְּנוּ בְּסִפֵּר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.
מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה, יי, מֶגֶן אֲבֹרָתָם.
אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנָי; מַחְיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between *Sukkoth* and *Pesah* add:

(מְנַשֵּׁב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.)
מִכֻּלְכֹּל חַיִּים בְּחֶסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ לַיִּשְׂרָאֵל
עַפְרָיִם. מִי כְמוֹךָ, בָּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָךְ, מְלֶכֶךְ מַמְלֶכֶת
וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(מִי כְמוֹךָ, אֵב הַרְחָמִים,
זוֹכֵר יִצְוָרֵיו לְחַיִּים בְּרַחֲמִים.)
וְנִאֲמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יי, מַחְיֶה הַמֵּתִים.
When the Reader repeats the *Shemoneh Esreh*, the following *Kedushah* is said.
נִקְדָּשׁ אֵת שְׁמוֹךָ בְּעוֹלָם בְּשֵׁם שְׁמֹנֶה עָשָׂר אוֹתוֹ בְּשֵׁם מְרוֹם,
בְּכַתוּב עַל יַד נְבִיאֶיךָ: וְקָרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יי צְבָאוֹת; מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.
Reader לְעַמְּתָם בְּרוּךְ יֵאמְרוּ—
בְּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ.
Reader וּבְדִבְרֵי קְדוּשָׁה כְּתוּב לֵאמֹר:
יְמַלֵּךְ יי לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר; הִלְלוּהָ.

of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Between Rosh Hashanah and Yom Kippur add:

(Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.)

O King, Supporter, Savior and Shield. Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Between Sukkoth and Pesah add:

(Thou caustest the wind to blow and the rain to fall.)

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Between Rosh Hashanah and Yom Kippur add:

(Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.)

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

KEDUSHAH

When the Reader repeats the Shemoneh Esreh, the following Kedushah is said.

We sanctify thy name in this world even as they sanctify it in the highest heavens, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory."¹

Those opposite them say: Blessed—

Blessed be the glory of the Lord from his abode.²

And in thy holy Scriptures it is written:

The Lord shall reign forever,
Your God, O Zion, for all generations.
Praise the Lord!³

¹ Isaiah 6:3. ² Ezekiel 3:12. ³ Psalm 146:10.

Reader לדור ודור נגיד גדלה, ולנצח נצחים קדשתה נקדיש, ושבחה אלהינו מפנינו לא ימוש לעולם ועד, בי אל מלך גדול וקדוש אתה. * ברוך אתה, יי, האל הקדוש.

* Between Rosh Hashanah and Yom Kippur substitute:

(ברוך אתה, יי, המלך הקדוש).

אתה קדוש ושמך קדוש, וקדושים בכל יום יהללוך סלה. * ברוך אתה, יי, האל הקדוש.

* Between Rosh Hashanah and Yom Kippur substitute:

(ברוך אתה, יי, המלך הקדוש).

אתה חונן לאדם דעת, ומלמד לאנוש בינה. חננו מאתך דעה, בינה והשכל. ברוך אתה, יי, חונן הדעת. השיבנו אבינו לתורתך, וקרבנו מלכנו לעבודתך; והחזירנו בתשובה שלמה לפניך. ברוך אתה, יי, הרוצה בתשובה.

סלח לנו אבינו כי חטאנו, מחל לנו מלכנו כי פשענו, כי מוחל וסולח אתה. ברוך אתה, יי, חנון המרבה לסלח. ראה נא בענינו וריבה ריבנו, ונאלנו מהרה דמען שמך, כי גואל חזק אתה. ברוך אתה, יי, גואל ישראל.

On fast days the Reader adds here:

(ענו, יי, ענו ביום צום מענינו, כי בצרה גדולה אנחנו. אל תפן אל רשענו, ואל תסתר פניך ממנו, ואל תתעלם מתחנונו. היה נא קרוב לשועתנו, יהי נא חסדך לנחמנו; טרם נקרא אליך ענו, בדבר שנאמר: והיה טרם יקרא, ואני אענה; עוד הם מדברים, ואני אשמע. כי אתה, יי, העונה בעת צרה, פודה ומציל בכל עת צרה וצוקה. ברוך אתה, יי, העונה בעת צרה.)

רפאנו יי ונרפא, הושיענו ונושעה, כי תהלתנו אתה; והעלה רפואה שלמה לכל מכותינו, כי אל מלך רופא

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. * Blessed art thou, O Lord, holy God.

** Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, holy King.)

Thou art holy and thy name is holy, and holy beings praise thee daily. * Blessed art thou, O Lord, holy God.

** Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, holy King.)

Thou favorest man with knowledge, and teachest mortals understanding. O grant us knowledge, understanding and insight. Blessed art thou, O Lord, gracious Giver of knowledge.

Restore us, our Father, to thy Torah; draw us near, our King, to thy service; cause us to return to thee in perfect repentance. Blessed art thou, O Lord, who art pleased with repentance.

Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed; for thou dost pardon and forgive. Blessed art thou, O Lord, who art gracious and ever forgiving.

Look upon our affliction and champion our cause; redeem us speedily for thy name's sake, for thou art a mighty Redeemer. Blessed art thou, O Lord, Redeemer of Israel.

On fast days the Reader adds here:

(Answer us, O Lord, answer us on the day of our fast, for we are in great distress. Regard not our wickedness; conceal not thy presence from us, and hide not thyself from our supplication. Be near to our cry, and let thy kindness comfort us; even before we call to thee answer us, as it is said: "Before they call, I will answer; while they are yet speaking, I will hear."¹ For thou, O Lord, art he who answers in time of trouble, who redeems and delivers in all times of woe and stress. Blessed art thou, O Lord, who answerest in time of distress.)

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Grant a perfect healing to all our wounds; for thou art a faithful and merciful God, King and

¹ *Isaiah* 65:24.

נֶאֱמַן וְרַחֲמָן אֶתָּה. בְּרוּךְ אַתָּה, יי, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.
 בְּרֹךְ עָלֵינוּ, יי אֱלֹהֵינוּ, אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִיּוֹ
 תְּבוֹאָתָהּ לְטוֹבָה,

From December 4th till Pesah say:

From Pesah till December 4th say:

וְתֵן טַל וּמָטָר לְבִרְכָּה וְתֵן בְּרִכָּה
 עַל פְּנֵי הָאָדָמָה, וְשַׁבְּעֵנוּ מִטּוֹבָךָ, וּבְרֹךְ שְׁנָתֵנוּ בְּשָׁנִים הַטּוֹבוֹת.
 בְּרוּךְ אַתָּה, יי, מְבָרֵךְ הַשָּׁנִים.

תִּקַּע בְּשׁוּפָר גָּדוֹל לְחִירוֹתֵנוּ, וְשֵׂא נֶס לְקַבֵּץ גְּלוּיֹתֵינוּ,
 וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע בְּנִפּוֹת הָאָרֶץ. בְּרוּךְ אַתָּה, יי, מְקַבֵּץ
 נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

הַשִּׁיבָה שׁוֹפְטֵינוּ בְּבִרְאשׁוֹנָה, וְיִוָּעֲצֵינוּ בְּבִתְחִלָּה; וְהַסֵּר
 מִמֶּנּוּ יָגוֹן וְאַנְחָה; וּמִלֹּד עָלֵינוּ, אֶתָּה יי לְבִדָּד, בְּחֶסֶד
 וּבְרַחֲמִים, וְצִדִּיקֵנוּ בַּמִּשְׁפָּט. * בְּרוּךְ אַתָּה, יי, מְלֹךְ אוֹהֵב
 צְדָקָה וּמִשְׁפָּט.

* Between Rosh Hashanah and Yom Kippur substitute:

(בְּרוּךְ אַתָּה, יי, מְלֹךְ הַמִּשְׁפָּט.)

וּלְמַלְשִׁינִים אַל תְּהִי תִקְוָה, וְכָל הַרְשָׁעָה כְּרֹנֶעַ חֹאבֵר,
 וְכָל אִיבִידָה מִהֲרָה יִכָּרֵת; וְהַזִּידִים מִהֲרָה תַעֲקֹר וְתִשָּׁבֵר
 וְתִמָּגֵר וְתִכְנִיעַ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה, יי, שׁוֹבֵר אִיבִים
 וּמְכַנִּיעַ זֵדִים.

עַל הַצְדִּיקִים וְעַל הַחֲסִידִים, וְעַל זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל
 וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצָּדֵק וְעָלֵינוּ, יְיָהּמוּ נָא
 רַחֲמֶיךָ, יי אֱלֹהֵינוּ; וְתֵן שָׂכָר טוֹב לְכָל הַבוֹטְחִים בְּשִׁמְךָ
 בְּאַמֶּת, וְשִׁים חֲלָקֵנוּ עִמָּהֶם, וְלַעוֹלָם לֹא יִבּוֹשׁ, כִּי בָךְ בָּטְחֵנוּ.
 בְּרוּךְ אַתָּה, יי, מַשְׁעֵן וּמְבַטֵּחַ לַצְדִּיקִים.

Healer. Blessed art thou, O Lord, who healest the sick among thy people Israel.

Bless for us, Lord our God, this year and all kinds of its produce for the best.

From Pesah till Dec. 4th say:

From Dec. 4th till Pesah say:

Bestow a blessing Bestow dew and rain for a blessing upon the face of the earth. Satisfy us with thy goodness, and bless our year like the other good years. Blessed art thou, O Lord, who blessest the years.

Sound the great Shofar for our freedom; lift up the banner to bring our exiles together, and assemble us from the four corners of the earth. Blessed art thou, O Lord, who gatherest the dispersed of thy people Israel.

Restore our judges as at first, and our counselors as at the beginning; remove from us sorrow and sighing; reign thou alone over us, O Lord, in kindness and mercy, and clear us in judgment.

* Blessed art thou, O Lord, King who lovest righteousness and justice.

** Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, King of Justice.)

May the slanderers have no hope; may all wickedness perish instantly; may all thy enemies be soon cut down. Do thou speedily uproot and crush the arrogant; cast them down and humble them speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

May thy compassion, Lord our God, be aroused over the righteous and over the godly; over the leaders of thy people, the house of Israel, and over the remnant of their sages; over the true proselytes and over us. Grant a good reward to all who truly trust in thy name, and place our lot among them; may we never come to shame, for in thee we trust. Blessed art thou, O Lord, who art the stay and trust of the righteous.

וְלִירוּשָׁלַיִם עִירָךְ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכַּח בְּתוֹכָהּ בְּאֶשׁ
דְּבָרְתִּי; וּבִנְיָה אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ בְּנֵן עוֹלָם; וְכִסֵּא דָוִד
מִהֲרָה לְתוֹכָהּ תָּכִין. * בְּרוּךְ אַתָּה, יְיָ, בּוֹנֵה יְרוּשָׁלַיִם.

* On Tish'ah b'Av say:

(נַחֵם, יְיָ אֱלֹהֵינוּ, אֶת אֲבֵלֵי צִיּוֹן וְאֶת אֲבֵלֵי יְרוּשָׁלַיִם, וְאֶת
הָעִיר הָאֲבֵלָה וְהַחֲרָבָה, וְהַבְּזוּיָה וְהַשׁוּמָמָה: הָאֲבֵלָה מִבְּלִי
בְּנִיָּה, וְהַחֲרָבָה מִמַּעֲוֹנוֹתֶיהָ, וְהַבְּזוּיָה מִכְּבוֹדָהּ, וְהַשׁוּמָמָה
מֵאֵין יוֹשֵׁב. וְהִיא יוֹשֶׁבֶת וְרֹאשָׁה חֲפוּיָה, כְּאִשָּׁה עֲקָרָה שְׁלֹא
יֵלְדָה; וַיְבַלְעוּהָ לַגִּינוֹנוֹת, וַיִּירָשׁוּהָ עוֹבְדֵי פְסִילִים, וַיִּטְּלוּ אֶת
עַמּוּד יִשְׂרָאֵל לַחֲרָב, וַיַּחֲרֻגוּ בְּזֶדֶן חֲסִידֵי עֲלִיּוֹן. עַל כֵּן צִיּוֹן
בְּמֶרֶת תִּבְכֶּה, וִירוּשָׁלַיִם תִּתֵּן קוֹלָהּ. לְבִי לְבִי עַל חֲלִילֵיהֶם,
מַעֲי מַעֲי עַל חֲלִילֵיהֶם. כִּי אַתָּה, יְיָ, בָּאֵשׁ הִצַּתָּהּ, וּבָאֵשׁ אַתָּה
עָתִיד לִבְנוֹתָהּ, כְּאָמֹר: וְאֲנִי אֶהְיֶה לָּהּ, נָאִם יְיָ, חֹמַת אֵשׁ
סָבִיב, וּלְכָבוֹד אֶהְיֶה בְּתוֹכָהּ. בְּרוּךְ אַתָּה, יְיָ, מְנַחֵם צִיּוֹן
וּבּוֹנֵה יְרוּשָׁלַיִם.)

אֶת צָמַח דָּוִד עַבְדְּךָ מִהֲרָה תַצְמִיחַ, וְקִרְנוֹ תָרוּם
בִּישׁוּעָתְךָ, כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם. בְּרוּךְ אַתָּה, יְיָ,
מַצְמִיחַ קֶרֶן יְשׁוּעָה.

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ; חוּס וְרַחֵם עָלֵינוּ, וּקְבַל בְּרַחֲמִים
וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ תְּפִלּוֹת וְתַחֲנוּנִים אַתָּה;
וּמִלִּפְנֵיהֶם מִלְּכֵנוּ רִיקָם אֵל תִּשְׁיַבֵּנוּ, * כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת
עַמּוּד יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ, שׁוֹמֵעַ תְּפִלָּה.

* On fast days, the Congregation recites here:

(עֲנֵנוּ, יְיָ, עֲנֵנוּ בַיּוֹם צוֹם תַּעֲנִיתֵנוּ, כִּי בַצָּרָה גְדוֹלָה אֲנִיחֵנוּ.
אֵל תִּפֶּן אֵל רִשְׁעֵנוּ, וְאֵל תִּסְתֵּר פְּנֵיהֶם מִמֶּנּוּ, וְאֵל תִּתְּעַלֵּם

Return in mercy to thy city Jerusalem and dwell in it, as thou hast promised; rebuild it soon, in our days, as an everlasting structure, and speedily establish in it the throne of David. * Blessed art thou, O Lord, Builder of Jerusalem.

** On Tish'ah b'Av say:*

(Comfort, Lord our God, the mourners of Zion, the mourners of Jerusalem, and the city that is in mourning, laid waste, despised and desolate. She is in mourning because she is without her children; she is laid waste as to her homes; she is despised in the downfall of her glory; she is desolate through the loss of her inhabitants. She sits with her head covered like a barren, childless woman. Legions devoured her; idolators took possession of her; they put thy people Israel to the sword, and killed wantonly the faithful followers of the Most High. Because of that, Zion weeps bitterly; Jerusalem raises her voice. How my heart grieves for the slain! How my heart yearns for the slain! Thou, O Lord, didst consume her with fire, and with fire thou wilt in future rebuild her, as it is said: "I will be to her, says the Lord, a wall of fire round about; and for glory—I will be in the midst of her."¹ Blessed art thou, O Lord, Comforter of Zion and Builder of Jerusalem.)

Speedily cause the offspring of thy servant David to flourish, and let his glory be exalted by thy help, for we hope for thy deliverance all day. Blessed art thou, O Lord, who causest salvation to flourish.

Hear our voice, Lord our God; spare us and have pity on us; accept our prayer in mercy and favor, for thou art God who hearest prayers and supplications; from thy presence, our King, dismiss us not empty-handed, *for thou hearest in mercy the prayer of thy people Israel. Blessed art thou, O Lord, who hearest prayer.

** On fast days, the Congregation recites here:*

(Answer us, O Lord, answer us on the day of our fast, for we are in great distress. Regard not our wickedness; conceal not thy

¹ *Zechariah 2:9.*

מִתְחַנְּתָנוּ. הִיָּה נָא קְרוֹב לְשׁוֹעֲתֵנוּ, יְהי נָא חֲסִדְךָ לְנַחֲמָנוּ; טָרַם
נִקְרָא אֱלֹהֶיךָ עֲנֵנוּ, בְּדָבָר שְׁנֵאמַר: וְהָיָה טָרַם יִקְרָאוּ, וְאֲנִי
אֶעֱנֶה; עוֹד הֵם מְדַבְּרִים, וְאֲנִי אֲשַׁמְעֵם. כִּי אַתָּה, יְיָ, הָעוֹנֶה
בַּעֲת צָרָה, פּוֹדֶה וּמַצִּיל בְּכָל עֵת צָרָה וְצוּקָה. כִּי אַתָּה
שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ, שׁוֹמֵעַ
(תְּפִלָּה).

רְצֵה, יְיָ אֱלֹהֵינוּ, בַּעֲמֶךָ יִשְׂרָאֵל וּבַתְּפִלָּתָם; וְהָשִׁב אֶת
הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאֲשִׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה
תִּקְבַּל בְּרָצוֹן, וְתֵהי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

On Rosh Hodesh and Hol ha-Mo'ed add:

(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיָּבֹא, וַיַּגִּיעַ וַיִּרְאֶה, וַיִּרְצֶה
וַיִּשְׁמַע, וַיִּפְקֹד וַיִּזְכֹּר זִכְרוֹנֵנוּ וּפְקֻדּוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ,
וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה,
וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה וּלְטוֹבָה, לְחַן
וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

Sukkoth

Pesah

Rosh Hodesh

חַג הַסֻּכּוֹת

חַג הַמַּצּוֹת

רֹאשׁ הַחֹדֶשׁ

הַזֶּה. זָכְרָנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים; וּבְדָבָר יְשׁוּעָה וּרַחֲמִים חוּס וְחַנּוּן, וּרַחֵם
עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֶיךָ עֲיִינוּ, כִּי אֵל מְלֹךְ חַנוּן וּרַחוּם
(אַתָּה).

וְתַחֲזִינָה עֲיִנֵּנוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ,
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

presence from us, and hide not thyself from our supplication. Be near to our cry, and let thy kindness comfort us; even before we call to thee answer us, as it is said: "Before they call, I will answer; while they are yet speaking, I will hear."¹ For thou, O Lord, art he who answers in time of trouble, who redeems and delivers in all times of woe and stress. For thou hearest in mercy the prayer of thy people Israel. Blessed art thou, O Lord, who hearest prayer.)

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

On Rosh Hodesh and Hol ha-Mo'ed add:

(Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of

<i>Rosh Hodesh</i>	<i>Pesah</i>	<i>Sukkoth</i>
the New Moon.	the Feast of Un- leavened Bread.	the Feast of Tabernacles.

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.)

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

¹ *Isaiah* 65:24.

When the Reader repeats the *Shemoneh Esreh*, the Congregation responds here by saying:

(מוֹדִים אֲנַחְנוּ לָךְ, שְׁמַתָּה
הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ. אֱלֹהֵי כָל בָּשָׂר,
יוֹצֵרנוּ, יוֹצֵר בְּרָאשִׁית,
בְּרָבוֹת וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקְדוֹשׁ עַל שֶׁהַחַיִּיתָנוּ
וְקִיַּמְתָּנוּ. בֶּן תַּחֲנוּנוֹ וְתַקִּימָנוּ,
וְתַאֲסוּף גְּלוּתֵינוּ לְחַצְרוֹת
קִדְשֶׁךָ לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת
רְצוֹנֶךָ, וְלַעֲבֹדְךָ בְּלֵב
שָׁלֵם, עַל שֶׁאַנְחָנוּ מוֹדִים לָךְ.
בְּרוּךְ אַל תַּחֲדָאוֹת.)

מוֹדִים אֲנַחְנוּ לָךְ, שְׁמַתָּה הוּא
יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מָגֵן
וְשֹׁעֲנוֹ אַתָּה הוּא. לְדוֹר וָדוֹר
נוֹדָה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל
חַיִּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נִשְׁמוֹתֵינוּ הַמְּסוּדוֹת לָךְ, וְעַל
נְסִיךְ שְׂבָבֶךָ יוֹם עַמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָבֶךָ
עַתָּה, עָרֵב וּבָקָר וְצִהָרִים.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ,
מֵעוֹלָם קִיַּינוּ לָךְ.

On *Hanukkah* add:

(עַל הַנְּסִים וְעַל הַפְּרָקָן, וְעַל הַנְּבוֹרוֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמְּלַחֲמוֹת, שְׁעֲשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה—
בַּיָּמִי מִתְּתִיחֵנוּ בֶּן יוֹחָנָן כֹּהֵן גָּדוֹל, חֲשֵׁמוֹנִי וּבְנָיו, בְּשַׁעֲמֻדָּה
מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל לְהַשְׁבִּיחֵם תּוֹרַתְךָ,
וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנֶךָ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עֲמִידַת לֵהֵם
בַּעֲת צָרָתָם, רַבָּתָאֵת רִיבָם, דָּנַתָּ אֶת דִּינָם, נִקְמַתָּ אֶת נִקְמַתָּם;
מִסִּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מְעַטִּים, וּמֵאִים בְּיַד
טְהוּרִים, וּרְשָׁעִים בְּיַד צַדִּיקִים, וְזוּרִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ.
וְלָךְ עֲשִׂיתָ שֵׁם גָּדוֹל וְקְדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֻךְ יִשְׂרָאֵל עֲשִׂיתָ
תְּשׁוּעָה גְדוֹלָה וּפְרָקָן בְּהִיוֹם הַזֶּה. וְאַחֵר בֶּן בָּאֵי בָנֶיךָ לְדַבֵּר
בִּיתְךָ, וּפָנּוּ אֶת הַיְכָלְךָ, וְטָהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ גִירוֹת

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

When the Reader repeats the Shemoneh Esreh, the Congregation responds here by saying:

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yoḥanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy

בַּחֲצֹרֹת קִדְשֶׁךָ, וְקִבְּעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלָיו לְהוֹדוֹת וּלְהַלֵּל
לְשִׁמְךָ הַגָּדוֹל.)

On Purim add:

(עַד הַנִּסִּים וְעַל הַפְּרָקָן, וְעַל חֲבִירוֹת וְעַל הַחֲשׂוֹעוֹת, וְעַל
הַמְּלַחֲמוֹת, שְׁעָשִׂיתָ לְאַבּוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנָן הַזֶּה—
בַּיָּמִי מְרִדְּכִי וְאַסְתֵּר בְּשׁוֹשֵׁן הַבִּירָה, בְּשַׁעֲמֹד עֲלֵיהֶם הָמָן
הָרָשָׁע. בִּקֵּשׁ לְהַשְׁמִיד לְהַרְוֹג וּלְאַבֵּד אֶת כָּל הַיְּהוּדִים, מִנָּעַר
וְעַד זָקֵן, טָף וְנָשִׁים, בְּיוֹם אֶחָד, בְּשִׁלּוּשָׁה עָשָׂר לְחֹדֶשׁ שְׁנִים
עָשָׂר, הוּא חֹדֶשׁ אֲדָר, וּשְׁלָלָם לָבוֹז. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
הַפְּרַת אֶת עֲצָתוֹ, וְקִלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ, וַהֲשִׁבוֹתָ גְּמוּלוֹ
בְּרֹאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֵת בָּנָיו עַל הָעֵץ.)
וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְּרוֹמֵם שְׁמֶךָ, מִלְּכֵנוּ, תִּמְיֵד לְעוֹלָם

וְעַד

Between Rosh Hashanah and Yom Kippur add:

(וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.)

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל,
יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה. בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׁמֶךָ, וְלֹךְ נֶאֱחָה
לְהוֹדוֹת.

On fast days, the Reader recites here the priestly blessing (page 93) and
instead of the following paragraph, שִׁים שְׁלוֹם is said (page 95).

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא
מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל
בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמָךָ. * בָּרוּךְ אַתָּה, יְיָ, הַמְּבָרֵךְ אֶת
עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם.

* Between Rosh Hashanah and Yom Kippur say:

(בְּסִפּוּר חַיִּים, בְּרַכָּה וְשָׁלוֹם וּפְרֻנָּסָה טוֹבָה, נִזְכֵּר וְנִכְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.
בָּרוּךְ אַתָּה, יְיָ, עוֹשֶׂה הַשָּׁלוֹם.)

sanctuary, kindled lights in thy holy courts, and designated these eight days of Ḥanukkah for giving thanks and praise to thy great name.)

On Purim add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of Mordecai and Esther, in Shushan the capital [of Persia], when the wicked Haman rose up against them and sought to destroy, slay and wipe out all the Jews, young and old, infants and women, in one day, on the thirteenth of the twelfth month Adar, and to plunder their wealth. Thou in thy great mercy didst frustrate his counsel and upset his plan; thou didst cause his mischief to recoil on his own head, so that he and his sons were hanged upon the gallows.)

For all these acts, may thy name, our King, be blessed and exalted forever and ever.

Between Rosh Hashanah and Yom Kippur add:

(Inscribe all thy people of the covenant for a happy life.)

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

On fast days, the Reader recites here the priestly blessing (page 94) and instead of the following paragraph, "O grant peace..." is said (page 96).

O grant abundant peace to Israel thy people forever, for thou art the King and Lord of all peace. May it please thee to bless thy people Israel with peace at all times and at all hours. *Blessed art thou, O Lord, who blessest thy people Israel with peace.

** Between Rosh Hashanah and Yom Kippur say:*

(May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, for a happy life and for peace. Blessed art thou, O Lord, Author of peace.)

After the *Shemoneh Esreh* add the following meditation:

אלהי, נצור לשוני מרע, ושפתי מדבר מרמה; ולמקללי
נפשי תדום, ונפשי בעפר לכל תהיה. פתח לבי בתורתך,
ובמצותיך תרדוף נפשי; וכל החושבים עלי רעה, מהרה
הפר עצתם ומלקל מחשבתם. עשה למען שמך, עשה למען
ימינה, עשה למען קדשך, עשה למען תורתך. למען יחלצו
ירידיך, הושיעה ימינה וענני. יהיו לרצון אמרי פי ויחנין לבי
לפניה, יי, צורי וגואלי. עשה שלום במרומו, הוא יעשה
שלום עלינו ועל כל ישראל, ואמרו אמן.

יהי רצון מלפניה, יי אלהינו ואלהי אבותינו, שיכנה בית
המקדש במהרה בימינו, ותן חלקנו בתורתך. ושם נעבדך
ביראה, בימי עולם ובשנים קדמוניות. וערבה ליי מנחת
יהודה וירושלים, בימי עולם ובשנים קדמוניות.

Between *Rosh Hashanah* and *Yom Kippur* and on fast days:

אבינו מלכנו, חטאנו לפניך.
אבינו מלכנו, אין לנו מלך אלא אתה.
אבינו מלכנו, עשה עמנו למען שמך.

On fast days:

אבינו מלכנו,
ברך עלינו שנה טובה.

From *Rosh Hashanah* to *Yom Kippur*:

אבינו מלכנו,
חדש עלינו שנה טובה.

אבינו מלכנו, בטל מעלינו כל גזרות קשות.

אבינו מלכנו, בטל מחשבות שונאיו.

אבינו מלכנו, הפר עצת אויבינו.

After the Shemoneh Esreh add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me, and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.¹ May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.²

Between Rosh Hashanah and Yom Kippur and on fast days:

Our Father, our King, we have sinned before thee.

Our Father, our King, we have no King except thee.

Our Father, our King, deal with us kindly for the sake of thy name.

From Rosh Hashanah to Yom Kippur:

Our Father, our King,
renew for us a good year.

On fast days:

Our Father, our King,
bestow on us a good year.

Our Father, our King, abolish all evil decrees against us.

Our Father, our King, annul the plans of our enemies.

Our Father, our King, frustrate the counsel of our foes.

¹ *Psalms* 60:7; 19:15. ² *Malachi* 3:4.

אָבינו מִלְכֵנוּ, בִּלְהַ כָּל צָר וּמַשְׁטִין מֵעָלֵינוּ.
 אָבינו מִלְכֵנוּ, סָתוּם פִּיּוֹת מַשְׁטִינֵינוּ וּמַקְטִרְגֵּינוּ.
 אָבינו מִלְכֵנוּ, בִּלְהַ דָּבָר וְחֶרֶב וְרָעָב, וְשָׂבִי וּמַשְׁחִית וְעוֹן
 וְשָׂמֵד, מִבְּנֵי בְרִיתְךָ.

אָבינו מִלְכֵנוּ, מְנַע מִנִּפְחָה מִנִּחְלָתְךָ.
 אָבינו מִלְכֵנוּ, סָלַח וּמַחֵל לְכָל עֲוֹנוֹתֵינוּ.
 אָבינו מִלְכֵנוּ, מָחָה וְהַעֲבִיר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִפְּנֵי עֵינֶיךָ.
 אָבינו מִלְכֵנוּ, מְחוּק בְּרַחֲמֶיךָ הַרְבִּים כָּל שְׂטָרֵי חוּבוֹתֵינוּ.
 אָבינו מִלְכֵנוּ, הַחֲזִירֵנוּ בְּחִשּׁוּבָה שְׁלָמָה לְפָנֶיךָ.
 אָבינו מִלְכֵנוּ, שְׁלַח רְפוּאָה שְׁלָמָה לְחוּלֵי עַמְּךָ.
 אָבינו מִלְכֵנוּ, קָרַע רֹעַ גִּזֵּר דִּינֵנוּ.
 אָבינו מִלְכֵנוּ, זְכָרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.

On fast days:

From Rosh Hashanah to Yom Kippur:

אָבינו מִלְכֵנוּ, זְכָרְנוּ לְחַיִּים
 טוֹבִים.

אָבינו מִלְכֵנוּ, זְכָרְנוּ דְּגֻאֲלָה
 וִישׁוּעָה.

אָבינו מִלְכֵנוּ, זְכָרְנוּ לְפִרְנָסָה
 וּבִלְכָּלָה.

אָבינו מִלְכֵנוּ, זְכָרְנוּ לְזִכְיוֹת.

אָבינו מִלְכֵנוּ, זְכָרְנוּ לְסְלִיחָה
 וּמַחֲלָה.

אָבינו מִלְכֵנוּ, בְּחִתְּבֵנוּ בְּסִפָּר
 חַיִּים טוֹבִים.

אָבינו מִלְכֵנוּ, בְּחִתְּבֵנוּ בְּסִפָּר
 גֻּאֲלָה וִישׁוּעָה.

אָבינו מִלְכֵנוּ, בְּחִתְּבֵנוּ בְּסִפָּר
 פִּרְנָסָה וּבִלְכָּלָה.

אָבינו מִלְכֵנוּ, בְּחִתְּבֵנוּ בְּסִפָּר
 זִכְיוֹת.

אָבינו מִלְכֵנוּ, בְּחִתְּבֵנוּ בְּסִפָּר
 סְלִיחָה וּמַחֲלָה.

אָבינו מִלְכֵנוּ, הַצַּמַּח לָנוּ יְשׁוּעָה בְּקָרוֹב.
 אָבינו מִלְכֵנוּ, הָרֵם קָרְן יִשְׂרָאֵל עַמְּךָ.

Our Father, our King, rid us of every oppressor and adversary.
Our Father, our King, close the mouths of our adversaries and accusers.

Our Father, our King, remove pestilence, sword, famine, captivity, destruction, iniquity and persecution from thy people of the covenant.

Our Father, our King, keep the plague back from thy heritage.

Our Father, our King, forgive and pardon all our sins.

Our Father, our King, blot out and remove our transgressions and sins from thy sight.

Our Father, our King, cancel in thy abundant mercy all the records of our sins.

Our Father, our King, bring us back in perfect repentance to thee.

Our Father, our King, send a perfect healing to the sick among thy people.

Our Father, our King, tear up the evil sentence decreed against us.

Our Father, our King, remember us favorably.

Our Father, our King, *inscribe us in the book of happy life.

Our Father, our King, *inscribe us in the book of redemption and salvation.

Our Father, our King, *inscribe us in the book of maintenance and sustenance.

Our Father, our King, *inscribe us in the book of merit.

Our Father, our King, *inscribe us in the book of pardon and forgiveness.

Our Father, our King, cause our salvation soon to flourish.

Our Father, our King, raise the strength of Israel thy people.

**On fast days, instead of "inscribe us" the phrase "remember us" is used.*

אָבִינוּ מִלְכֵנוּ, הָרֵם קָרֵן מְשִׁיחָךָ.
 אָבִינוּ מִלְכֵנוּ, מִלֵּא יִדְּיֵנוּ מִבְּרִכּוֹתֶיךָ.
 אָבִינוּ מִלְכֵנוּ, מִלֵּא אֲסָמִינוּ שְׂבָע.
 אָבִינוּ מִלְכֵנוּ, שְׁמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ.
 אָבִינוּ מִלְכֵנוּ, קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.
 אָבִינוּ מִלְכֵנוּ, פֶּתַח שַׁעֲרֵי שָׁמַיִם לְתַפִּלָּתֵנוּ.
 אָבִינוּ מִלְכֵנוּ, יָא אֵל תֹּשִׁיבֵנוּ רִיקִם מִלְּפָנֶיךָ.
 אָבִינוּ מִלְכֵנוּ, זְכוֹר כִּי עָפָר אֲנֵחֵנוּ.
 אָבִינוּ מִלְכֵנוּ, תִּהְיֶה הַשְׁעָה הַזֹּאת לְשַׁעַת רַחֲמִים וְעַת רְצוֹן
 מִלְּפָנֶיךָ.

אָבִינוּ מִלְכֵנוּ, חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ.
 אָבִינוּ מִלְכֵנוּ, עֲשֵׂה לָמַעַן הַרוּגִים עַל שֵׁם קִדְּשֶׁךָ.
 אָבִינוּ מִלְכֵנוּ, עֲשֵׂה לָמַעַן טְבוּחִים עַל יְחִידֶךָ.
 אָבִינוּ מִלְכֵנוּ, עֲשֵׂה לָמַעַן בָּאֵי בָאֵשׁ וּבְכֹמֶם עַל קְדוּשַׁתְךָ.
 אָבִינוּ מִלְכֵנוּ, נִקּוּם נִקְמַת דָּם עַבְדֶּיךָ הַשְּׁפוּדִים.
 אָבִינוּ מִלְכֵנוּ, עֲשֵׂה לָמַעַן אִם לֹא לְמַעַנֵנוּ.
 אָבִינוּ מִלְכֵנוּ, עֲשֵׂה לָמַעַן וְהוֹשִׁיעֵנוּ.
 אָבִינוּ מִלְכֵנוּ, עֲשֵׂה לָמַעַן רַחֲמֶיךָ הַרְבִּים.
 אָבִינוּ מִלְכֵנוּ, עֲשֵׂה לָמַעַן שְׁמוֹךְ הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא שֶׁנִּקְרָא
 עָלֵינוּ.

אָבִינוּ מִלְכֵנוּ, חַנּוּנִי וְעֲנֵנִי, כִּי אֵין בְּנִי מַעֲשִׂים; עֲשֵׂה עִמָּנוּ צְדָקָה
 וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Our Father, our King, raise the strength of thy anointed one.

Our Father, our King, fill our hands with thy blessings.

Our Father, our King, fill our storehouses with plenty.

Our Father, our King, hear our voice, spare us and have mercy
on us.

Our Father, our King, receive our prayer with mercy and favor.

Our Father, our King, open the gates of heaven to our prayer.

Our Father, our King, dismiss us not empty-handed from thy
presence.

Our Father, our King, remember that we are but dust.

Our Father, our King, may this hour be an hour of mercy and a
time of grace with thee.

Our Father, our King, have compassion on us, on our children
and our infants.

Our Father, our King, act for the sake of those who were slain for
thy holy name.

Our Father, our King, act for the sake of those who were slaughter-
ed for proclaiming thy Oneness.

Our Father, our King, act for the sake of those who went through
fire and water for the sanctification of thy name.

Our Father, our King, avenge the spilt blood of thy servants.

Our Father, our King, do it for thy sake, if not for ours.

Our Father, our King, do it for thy sake and save us.

Our Father, our King, do it for the sake of thy abundant mercy.

Our Father, our King, do it for the sake of thy great, mighty and
revered name by which we are called.

Our Father, our King, be gracious to us and answer us, though we
have no merits; deal charitably and kindly with us and save us.

תחנון

Tahanun is recited on weekday afternoons, except on Fridays and the following occasions: *Erev Rosh Hodesh* and *Rosh Hodesh*, the entire month of *Nisan*, the day preceding *Lag b'Omer* and *Lag b'Omer*, the first eight days of *Sivan*, the 8th, 9th, 14th and 15th of *Av*, from *Erev Yom Kippur* until the second day after *Sukkoth*, from the 24th of *Kislev* until after *Hanukkah*, the 14th and 15th of *Shevat*, the 13th, 14th and 15th of *Adar* and *Adar Sheni*. *Tahanun* is also omitted in the house of a mourner during the week of mourning, and on the occasion of a *Brith Milah*.

וַיֹּאמֶר דָּוִד אֶל נָדָב: צַר לִי מְאֹד; נִפְלָה נָא בְיָד יי, בִּי רַבִּים
רַחֲמִיו, וּבִיד אָדָם אַל אֶפְלָה.

רַחוּם וְתַנּוּן, חֲטָאתִי לִפְנֵיךָ; יי מְלֵא רַחֲמִים, רַחֵם עָלַי
וּקְבַל תַּחֲנוּנִי.

תהלים ו

יי, אַל בְּאַפְּךָ תוֹכִיחֵנִי, וְאַל בְּחִמְתְּךָ תִּנְסָרְנִי. חֲנּוּנִי, יי, בִּי
אֲמַלֵּל אָנֹכִי; רַפְּאֵנִי, יי, בִּי נִבְחָלוּ עֲצָמַי. וְנַפְשִׁי נִבְחָלָה מְאֹד;
וְאַתָּה יי, עַד מָתַי. שׁוּבָה, יי, חֲלֹצָה נַפְשִׁי; הוֹשִׁיעֵנִי לְמַעַן
חֲסִדֶּךָ. בִּי אֵין בַּמָּוֶת זְכָרְךָ; בִּשְׁאוֹל מִי יוֹדֶה לָּךְ. יִגְעֲתִי
בְּאַנְחָתִי, אֲשַׁחֶה בְּכָל לַיְלָה מִטָּתִי; בְּדַמְעָתִי עֲרָשִׁי אֲמַסֶּה.
עֲשֵׂשָׁה מִכַּעַס עֵינַי; עֲתָקָה בְּכָל צוּרְרִי. סוּרוּ מִמֶּנִּי, כָּל פְּעֻלֵּי
אָוֶן, בִּי שָׁמַע יי קוֹל בְּכִי. שָׁמַע יי תַּחֲנוּנִי; יי תַּפְלְתִּי יִקָּח.
יִבְשׁוּ וַיִּבְחָלוּ מְאֹד כָּל אִיבִי; יִשָּׁבוּ וַיִּבְשׂוּ רַגְעַ.

שׁוּמֵר יִשְׂרָאֵל, שְׁמוֹר שְׁאֲרִית יִשְׂרָאֵל, וְאַל יֵאבֵד יִשְׂרָאֵל,
הַאוֹמְרִים שָׁמַע יִשְׂרָאֵל.

שׁוּמֵר גּוֹי אֶחָד, שְׁמוֹר שְׁאֲרִית עַם אֶחָד, וְאַל יֵאבֵד גּוֹי
אֶחָד, הַמְּנַחֲדִים שְׁמֶךָ, יי אֱלֹהֵינוּ, יי אֶחָד.

שׁוּמֵר גּוֹי קְדוֹשׁ, שְׁמוֹר שְׁאֲרִית עַם קְדוֹשׁ, וְאַל יֵאבֵד גּוֹי
קְדוֹשׁ, הַמְּשַׁלְּשִׁים בְּשָׁלֹשׁ קְדָשׁוֹת לְקְדוֹשׁ.

TAHANUN

Tahanun is recited on weekday afternoons, except on Fridays and the following occasions: Erev Rosh Hodesh and Rosh Hodesh, the entire month of Nisan, the day preceding Lag b'Omer and Lag b'Omer, the first eight days of Sivan, the 8th, 9th, 14th and 15th of Av, from Erev Yom Kippur until the second day after Sukkoth, from the 24th of Kislev until after Hanukkah, the 14th and 15th of Shevat, the 13th, 14th and 15th of Adar and Adar Sheni. Tahanun is also omitted in the house of a mourner during the week of mourning, and on the occasion of a Brith Milah.

And David said to Gad: "I am deeply distressed; let us fall into the hand of the Lord, for his mercy is great, but let me not fall into the hand of man."¹

Merciful and gracious God, I have sinned before thee; O Lord, who art full of compassion, have mercy on me and accept my supplications.

Psalm 6

O Lord, punish me not in thy anger; chastise me not in thy wrath. Have pity on me, O Lord, for I languish away; heal me, O Lord, for my health is shaken. My soul is severely troubled; and thou, O Lord, how long? O Lord, deliver my life once again; save me because of thy grace. For in death there is no thought of thee; in the grave who gives thanks to thee? I am worn out with my groaning; every night I flood my bed with tears; I cause my couch to melt with my weeping. My eye is dimmed from grief; it grows old because of all my foes. Depart from me, all you evildoers, for the Lord has heard the sound of my weeping. The Lord has heard my supplication; the Lord receives my prayer. All my foes shall be utterly ashamed and terrified; they shall turn back; they shall be suddenly ashamed.

Guardian of Israel, preserve the remnant of Israel; let not Israel perish, who say: "Hear, O Israel."

Guardian of a unique people, preserve the remnant of a unique people; let not a unique people perish, who proclaim thy Oneness, saying: "The Lord is our God, the Lord is One."

Guardian of a holy people, preserve the remnant of a holy people; let not a holy people perish, who repeat the threefold sanctification to the Holy One.

On נפילת אפים, the posture assumed during the recital of *Tahanun*, see page 103.

¹ II Samuel 24:14

מִתְרַצָּה בְּרַחֲמִים וּמִתְפַּיֵּס בְּתַחֲנוּנִים, הַתְרַצָּה וְהַתְפַּיֵּס
לְדוֹר עָנִי, כִּי אֵין עֹזֶר. אָכִינוּ מִלִּבֵּנוּ, חָנְנוּ וְעָנְנוּ, כִּי אֵין בָּנוּ
מַעֲשִׂים; עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

וְאַנְחָנוּ לֹא גִדַּע מִה נַעֲשֶׂה, כִּי עָלֶיךָ עֵינֵינוּ. זְכֹר רַחֲמֶיךָ יְיָ,
וְחֶסֶדְךָ, כִּי מַעֲוֹלָם הָקָה. יְהִי חֶסֶדְךָ יְיָ עֲלֵינוּ, כַּאֲשֶׁר יִחַלְנוּ
לָךְ. אֵל תִּזְכֹּר-לָנוּ עֲוֹנוֹת רַאשֵׁנוּ; מִהֵרָ יִקְדָּמוּנוּ רַחֲמֶיךָ, כִּי
דָלוּנוּ מְאֹד. חָנְנוּ יְיָ חָנְנוּ, כִּי רַב שָׁבַעְנוּ בְּיָדְךָ רַחֲמִים וְחֶסֶד.
כִּי הוּא יָדַע יִצְרָנוּ, זָכוֹר כִּי עָפָר אָנֹכְנוּ. Reader עֲזָרְנוּ, אֱלֹהֵי
יִשְׂרָאֵל, עַל דְּבַר כְּבוֹד שְׁמֹךָ, וְהַצִּילְנוּ וְכַפֵּר עַל חַטָּאתֵינוּ
לְמַעַן שְׁמֹךָ.

Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמוֹה רַבָּא בְּעָלְמָא דִּי בְּרָא כִרְעוּתָהּ;
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעָנְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמוֹה רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמוֹה דְקִדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא (לְעָלְמָא)
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנִחְמָתָא, וְדָאמִירָן בְּעָלְמָא,
וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אָבוּהוֹן
דִּי בְשִׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

O thou who art reconciled by prayers and conciliated by supplications, be thou reconciled and conciliated to an afflicted generation, for there is none to help.

Our Father, our King, be gracious to us and answer us, for we have no merits; deal charitably and kindly with us and save us.

We know not what to do, but our eyes are upon thee. Remember thy mercy and thy kindness, O Lord, for they are eternal. May thy kindness rest on us, O Lord, as our hope rests on thee. O mind not our former iniquities; may thy compassion hasten to our aid, for we are brought very low. Take pity on us, O Lord, take pity on us, for we are exceedingly sated with contempt. When in wrath, remember to be merciful. He knows what we are made of, remembering that we are but dust. Help us, our saving God, for the sake of thy glorious name; rescue us and pardon our sins for thy name's sake.¹

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole house of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

¹ *II Chronicles* 20:12; *Psalms* 25:6; 33:22; 79:8; 123:3; *Habakkuk* 3:2; *Psalms* 103:14; 79:9.

עָלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל, לְתַתּוֹת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,
שֶׁלֹא עָשָׂנוּ בְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ בְּמִשְׁפָּחוֹת הָאֲדָמָה;
שֶׁלֹא שָׁם חָלַקְנוּ בָּהֶם, וְגָרְלָנוּ בְּכָל הַמּוֹנֶם. וְנִנְחָנוּ בּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ
הוא, שֶׁהוא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ, וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם
מִמַּעַל, וְשׁוֹכֵנֶת עָזוֹ בְּנִבְהֵי מְרוֹמִים. הוא אֱלֹהֵינוּ, אֵין עוֹד;
אֱמֶת מַלְכֵנוּ, אֶפֶס זִוְלָתוֹ, בְּכָתוּב בְּתוֹרָתוֹ: וַיִּדְעָתָּ הַיּוֹם
וְהִשְׁבַּתָּ אֶל לְבָבְךָ, כִּי יְיָ הוא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל
הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ, יְיָ אֱלֹהֵינוּ, לְרֹאוֹת מִהֲרָה בְּתַפִּלָּתְךָ עֲזָךְ,
לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ, וְהַאֲלִילִים בָּרוֹת יִכְרַתוּן; לְתַקֵּן
עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ, לְהַפְנוֹת
אֱלֹהֶיךָ כָּל רָשָׁעֵי אֶרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תְּבֵל, כִּי לָךְ
תִּכְרַע כָּל בָּרָךְ, תִּשָּׁבַע כָּל לָשׁוֹן. לִפְנֶיךָ, יְיָ אֱלֹהֵינוּ, יִכְרְעוּ
וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ, וַיִּקְבְּלוּ כָּלֶם אֶת עַל מַלְכוּתְךָ,
וְתִמְלֹךְ עַלֵיהֶם מִהֲרָה לְעוֹלָם וָעֶד; כִּי הַמַּלְכוּת שֶׁלָּךְ היא,
וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד, בְּכָתוּב בְּתוֹרָתְךָ: יְיָ יִמְלֹךְ
לְעֹלָם וָעֶד. Reader וַנֹּאמֶר: וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאֶרֶץ;
בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשִׁמוֹ אֶחָד.

MOURNERS' KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא בְּרַעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֻלָּא וּבְזִמְן קָרִיב, וַאֲמַרוּ אֲמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֹלָם וְלְעָלְמֵי עָלְמַיָּא.

ALENU

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."¹

We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Torah: "The Lord shall be King forever and ever."² And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."³

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

¹ Deuteronomy 4:39. ² Exodus 15:18. ³ Zechariah 14:9.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֹה דְקִדְשָׁא, בְּרִיד הוּא, לְעֵלָא (לְעֵלָא)
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאִמְרִין בְּעֵלְמָא,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

אַל תִּירָא מִפְּחַד פְּתָאם, וּמִשְׁאֵת רְשָׁעִים כִּי תִבָּא. עֲצוּ
יַעֲזֶה וְתַפֵּר, דְּבִירו דְּבִר וְלֹא יָקוּם, כִּי עֲמָנוּ אֵל. וְעַד זְקָנָה אֲנִי
הוּא, וְעַד שִׁיבָה אֲנִי אֶסְבֵּל; אֲנִי עֲשִׂיתִי וְאֲנִי אֶשָּׂא, וְאֲנִי אֶסְבֵּל
וְאִמְלִט.

THE KADDISH

The essential part of the Kaddish consists of the congregational response: "May his great name be blessed forever and ever." Around this response, which is found almost verbatim in Daniel 2:20, the whole Kaddish developed. Originally, it was recited at the close of sermons delivered in Aramaic, the language spoken by the Jews for about a thousand years after the Babylonian captivity. Hence the Kaddish was composed in Aramaic, the language in which the religious discourses were held. At a later period the Kaddish was introduced into the liturgy to mark the conclusion of sections of the service or of the reading of the biblical and talmudic passages.

The Kaddish contains no reference to the dead. The earliest allusion to the Kaddish as a mourners' prayer is found in Mahzor Vitry, dated 1208, where it is said plainly: "The lad rises and recites Kaddish." One may safely assume that since the Kaddish has as its underlying thought the hope for the redemption and ultimate healing of suffering mankind, the power of redeeming the dead from the sufferings of *Gehinnom* came to be ascribed in the course of time to the recitation of this sublime doxology. Formerly the Kaddish was recited the whole year of mourning, so as to rescue the soul of one's parents from the torture of *Gehinnom* where the wicked are said to spend no less than twelve months. In order not to count one's own parents among the wicked, the period for reciting the Kaddish was later reduced to eleven months.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Be not afraid of sudden terror, nor of the storm that strikes the wicked. Form your plot—it shall fail; lay your plan—it shall not prevail! For God is with us. Even to your old age I will be the same; when you are gray-headed, still I will sustain you; I have made you, and I will bear you; I will sustain you and save you.¹

The observance of the anniversary of parents' death, the *Jahrzeit*, originated in Germany, as the term itself well indicates. Rabbi Isaac Luria, the celebrated Kabbalist of the sixteenth century, explains that "while the orphan's Kaddish within the eleven months helps the soul to pass from *Gehinnom* to *Gan-Eden*, the *Jahrzeit* Kaddish elevates the soul every year to a higher sphere in Paradise." The Kaddish has thus become a great pillar of Judaism. No matter how far a Jew may have drifted away from Jewish life, the Kaddish restores him to his people and to the Jewish way of living.

על כל דברי שירות ותשבחות דוד... ושירתא תשבחתא refers to the hymns of praise contained in the Psalms of David; compare the expression לעלא לעלא is said between *Rosh Hashanah* and *Yom Kippur*; otherwise only לעלא is said. In the Italian ritual לעלא is repeated throughout the year. לעלא לעלא is the Targum's rendering of מעלה מעלה (Deuteronomy 28:43).

נחמתא ("consolations"), occurring in the Kaddish as a synonym of praise, probably refers to prophetic works such as the Book of Isaiah, called Books of Consolation, which contain hymns of praise as well as Messianic prophecies.

עושה שלום, which repeats in Hebrew the thought expressed in the preceding Aramaic paragraph, seems to have been added from the meditation recited at the end of the *Shemoneh Esreh*. The same sentence is also added at the end of the grace recited after meals. The three steps backwards, which formed the respectful manner of retiring from a superior, were likewise transferred from the concluding sentence of the *Shemoneh Esreh*. On the other hand, the phrase "and say Amen", added at the end of the silent meditation after the *Shemoneh Esreh*, must have been borrowed from the Kaddish which is always recited in the hearing of no fewer than ten men.

¹ *Proverbs* 3:25; *Isaiah* 8:10; 46:4.

תַּפִּילַת עֶרְבִית

On Saturday night, *Ma'ariv* is preceded by Psalms 144 and 67 (page 535).

On weekdays, if *Ma'ariv* is not recited immediately after *Minḥah*,
the evening service begins on this page.

תהלים קלד

שִׁיר הַמַּעֲלוֹת. הִנֵּה בָּרְכוּ אֶת יְיָ כָּל עַבְדֵי יְיָ, הָעֹמְדִים
בְּבֵית יְיָ בַּלַּיְלוֹת. שְׂאוּ יְדֵכֶם קֹדֶשׁ, וּבָרְכוּ אֶת יְיָ. יְבָרְכֶךָ יְיָ
מִצִּיּוֹן, עֲשֵׂה שְׁמִים וְאָרֶץ.

יְיָ צְבָאוֹת עֲמָנוּ, מְשֻׁנֵּב-לָנוּ אֱלֹהֵי יַעֲקֹב, סֶלָה.

יְיָ צְבָאוֹת, אֲשֶׁר־יְאָדָם בְּמִתְּחֵלָה בְּדָבָר.

יְיָ, הוֹשִׁיעָה; הַמִּלֵּךְ יַעֲנֵנוּ בְּיוֹם קִרְאָנוּ.

Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעָלְמָא דִּי בְּרָא כִרְעוּתָהּ;
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעָלְמָא וּבְזִמְנ קָרִיב, וְאִמְרוּ אִמֵּן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵינָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֹה דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא (לְעָלְמָא)
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִתְמַתָּא, דְאִמְרוּן בְּעָלְמָא,
וְאִמְרוּ אִמֵּן.

תפלה ערבית, the evening service, does not correspond to any sacrifice in the Temple since the offering of sacrifices occurred only twice a day, morning and afternoon. Hence in talmudic times and in a greater part of the geonic period the *Shemoneh Esreh* was omitted from the *Ma'ariv* service. To replace the Eighteen Benedictions, eighteen scattered biblical verses, each mentioning the name of God, were introduced at the end of the *Ma'ariv* service. This passage, beginning with *ברוך ה' לעולם*, was arranged by "the heads of the

EVENING SERVICE

On Saturday night, Ma'ariv is preceded by Psalms 144 and 67 (page 536).

*On weekdays, if Ma'ariv is not recited immediately after Minḥah,
the evening service begins on this page.*

Psalm 134

A Pilgrim Song. Come, bless the Lord, all you servants of the Lord, who nightly stand in the house of the Lord. Lift your hands in holiness, and bless the Lord. May the Lord, who made heaven and earth, bless you from Zion.

The Lord of hosts is with us; the God of Jacob is our fortress.

Lord of hosts, happy is the man who trusts in thee.

Save us, O Lord; may the King answer us when we call.¹

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

Babylonian academies" (Maḥzor Vitry, page 78). It is followed by half-Kaddish probably because at one time it marked the end of the evening service, as may be seen from the *Siddur* of Amram Gaon (ninth century). Maimonides asserts that since the Jews everywhere consented to say the evening prayer regularly, it is equivalent to an obligation (Tefillah 1:6). The controversy in the Talmud as to whether the evening prayer is optional or obligatory refers to the *Shemoneh Esreh* and not to the *Shema*, which it is obligatory to recite morning and evening. Since the *Ma'ariv* prayer was considered by some talmudic rabbis to be optional, the *Shemoneh Esreh* is not repeated by the Reader and the *Kedushah* is not recited.

¹ *Psalms* 46:8; 84:13; 20:10.

The *Ma'ariv* service properly begins here.

וְהוּא רַחוּם, יְכַפֵּר עוֹן וְלֹא יִשְׁחִית; וְהִרְבֵּה לְהַשִּׁיב אָפּוֹ,
וְלֹא יַעִיר כָּל חַמּוֹתָיו. יְיָ, הוֹשִׁיעָה; הַמִּלֵּךְ יַעֲנֵנוּ בְּיוֹם קִרְאָנוּ.

Silent meditation:

Reader:

יְתַבַּרֵךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא שְׁמוֹ שֶׁל מֶלֶךְ מַלְכֵי הַמַּלְכִּים,
הַקָּדוֹשׁ בְּרוּךְ הוּא, שֶׁהוּא רֹאשׁוֹן וְהוּא
אַחֲרוֹן, וּמַבְלִעְדֵּי אֵין אֱלֹהִים. סְלוּ

בִּרְכוּ אֶת יְיָ הַמְבָרֵךְ.

Congregation and Reader:

בְּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד.

לְרַכֵּב בְּעֲרֻבוֹת, בְּיָה שְׁמוֹ, וְעָלוּ לְפָנָיו. וְשְׁמוֹ מְרוֹמֵם עַל כָּל בְּרָכָה וְתִהְיֶה. בְּרוּךְ
שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד. יְהִי שֵׁם יְיָ מְבָרֵךְ מַעֲתָה וָעֶד עוֹלָם.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב
עֲרָבִים. בְּחֻכְמָה פּוֹתַח שְׁעָרִים, וּבִתְבוּנָה מַשְׁנֶה עֵתִים,
וּמַחְלִיף אֶת הַזְּמָנִים, וּמַסְדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם
בְּרָקִיעַ בְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלָל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ
מִפְּנֵי אוֹר, וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין
לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. Reader אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ עָלֵינוּ,
לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה, יְיָ, הַמַּעֲרִיב עֲרָבִים.

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עֲמֹךְ אֶהְבֶּת; תּוֹרָה וּמִצְוֹת,
חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְפָדֶת; עַל כֵּן, יְיָ אֱלֹהֵינוּ, בְּשִׁכְבְּנוּ
וּבְקוּמָנוּ נִשְׁתַּחֲוֶה בְּחֻקֶּיךָ, וְנִשְׂמַח בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ
לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ, וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה.
Reader וְאַהֲבָתְךָ אֵל תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה, יְיָ,
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

The verse והוא רחום, consisting of thirteen words, was held by some to recall the thirteen attributes of divine mercy (Exodus 34:6-7). "As the evening approaches, man is conscious of having sinned during the day, and thus begins his prayer with this appeal to the divine mercy" (Mahzor Vitry, page 77).

The Ma'ariv service properly begins here.

He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. O Lord, save us; may the King answer us when we call.¹

Reader:

Bless the Lord who is blessed.

Congregation and Reader:

Blessed be the Lord who is blessed
forever and ever.

Silent meditation:

Blessed, praised, glorified, ex-
tollèd and exalted be the name
of the supreme King of kings,
the Holy One, blessed be he,
who is the first and the last, and

besides him there is no God. Extol him who is in the heavens—Lord is his name, and rejoice before him. His name is exalted above all blessing and praise. Blessed be the name of his glorious majesty forever and ever. Let the name of the Lord be blessed henceforth and forever.

Blessed art thou, Lord our God, King of the universe, who at thy word bringest on the evenings. With wisdom thou openest the gates of heaven, and with understanding thou changest the times and causest the seasons to alternate. Thou arranges the stars in their courses in the sky according to thy will. Thou createst day and night; thou rollest away light before darkness, and darkness before light; thou causest the day to pass and the night to come, and makest the distinction between day and night—Lord of hosts is thy name. Eternal God, mayest thou reign over us forever and ever. Blessed art thou, O Lord, who bringest on the evenings.

Thou hast loved the house of Israel thy people with everlasting love; thou hast taught us Torah and precepts, laws and judgments. Therefore, Lord our God, when we lie down and when we rise up we will speak of thy laws, and rejoice in the words of thy Torah and in thy precepts for evermore. Indeed, they are our life and the length of our days; we will meditate on them day and night. Mayest thou never take away thy love from us. Blessed art thou, O Lord, who lovest thy people Israel.

¹ *Psalms* 78:38; 20:10.

(When praying in private, add: **אֵל מֶלֶךְ נֶאֱמָן**)

דברים ו, ד-ט

שִׁמְעֵה יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאַהֲבַת אֶת יְיָ אֱלֹהֶיךָ בְּכָל לֵבְכָה וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם, עַל לֵבְכָה. וְשָׁנַנְתָּם לְבִנְיָה, וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלַכְתְּךָ בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ וּבְקוּמְךָ. וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטֹטַפֹּת בֵּין עֵינֶיךָ. וּכְתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

דב"יכ יא, יז-כא

וְהָיָה אִם שָׁמַעַתְּ שִׁמְעוּ אֵל מְצֻוֹתַי, אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם, לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ בְּכָל לֵבְכֶם וּבְכָל נַפְשְׁכֶם. וְנָתַתִּי מִטֶּר אֶרְצְכֶם בְּעֵתוֹ, יוֹרֶה וּמִלְקוֹשׁ, וְאִסְפֹּתִי דִגְנְךָ, וְתִירֹשְׁךָ וְיִצְהָרְךָ. וְנָתַתִּי עֹשֶׁב בְּשָׂדְךָ לְבַהֲמֹתֶךָ, וְאִכְלֹתִי וְשִׁבְעֹתִי. הַשְּׁמְרוּ לָכֶם פֶּן יִפְתָּה לִבְכֶם, וְסִרְתֶּם וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף יְיָ בְּכֶם, וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר, וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ; וְאִבַּדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם. וְשָׁמַתֶּם אֶת דְּבָרֵי אֱלֹהַ עַל לִבְכֶם וְעַל נַפְשְׁכֶם; וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל יָדְכֶם, וְהָיוּ לְטֹטַפֹּת בֵּין עֵינֵיכֶם. וְלִמְדֹתֶם אֹתָם אֶת בְּנֵיכֶם לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלַכְתְּךָ בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ וּבְקוּמְךָ. וּכְתַבְתֶּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם, עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְיָ לְאַבְרָהָם לָתֵת לָהֶם, בְּיָמֵי הַשָּׁמַיִם עַל הָאָרֶץ.

במדבר טו, לו-מא

וַיֹּאמֶר יְיָ אֶל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ

SHEMA

(When praying in private, add: God is a faithful King.)

Deuteronomy 6:4-9

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart and with all your soul and with all your might. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

Deuteronomy 11:13-21

And if you will carefully obey my commands which I give you today, to love the Lord your God and to serve him with all your heart and with all your soul, I will give rain for your land at the right season, the autumn rains and the spring rains, that you may gather in your grain, your wine and your oil. And I will produce grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and worship them; for then the Lord's anger will blaze against you, and he will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly perish from the good land which the Lord gives you. So you shall place these words of mine in your heart and in your soul, and you shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall teach them to your children, speaking of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall inscribe them on the doorposts of your house and on your gates—that your life and the life of your children may be prolonged in the land, which the Lord promised he would give to your fathers, for as long as the sky remains over the earth.

Numbers 15:37-41

The Lord spoke to Moses, saying: Speak to the children of

אלהם, ועשו להם ציצת על פנפי בגדיהם לדרתם; ונתנו על ציצת הפנף פתיל תכלת. והיה לכם לציצת, וראיתם אתו וזכרתם את כל מצות יי, ועשיתם אתם; ולא תתורו אחרי לבבכם ואחרי עיניכם, אשר אתם זנים אחריהם. למען תזכרו ועשיתם את כל מצותי, והייתם קדשים לאלהיכם. אני יי אלהיכם, אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלהים; אני Reader יי אלהיכם—

אמת ואמונה כל זאת, וקיים עלינו כי הוא יי אלהינו ואין זולתו, ואנחנו ישראל עמו. הפודנו מיד מלכים, מלכנו הנואלנו מכף כל העריצים; האל הנפדע לנו מצרינו, והמשלם גמול לכל איבי נפשנו; העשה גדלות עד אין חקר, ונפלאות עד אין מספר; השם נפשנו בחיים, ולא נתן למוט רגלנו; המדריכנו על במות איבינו, ויגרם קרננו על כל שנאינו; העשה לנו נסים וננקמה בפרעה, אותות ומופתים באדמת בני חם; המכה בעברתו כל בכורי מצרים, ויוצא את עמו ישראל מתוכם לחרות עולם. המעביר בנו בין גזרי ים סוף; את רודפיהם ואת שונאיהם בטהומות טבע. וראו בניו ונבורתו; שבחו והודו לשמו, ומלכותו ברצון קבלו עליהם.

משה ובני ישראל לה ענו שירה בשמחה רבה, ואמרו כלם: מי כמכה באלם, יי; מי כמכה נאדר בקדש, נורא תהלת, עשה פלא.

מלכותך ראו בניך, בוקע ים לפני משה; זה אלי ענו ואמרו: יי ימלך לעלם ועד.

ונאמר: כי פדה יי את יעקב, ונאלו מיד חזק ממנו. ברוך אתה, יי, נאל ישראל.

Israel and tell them to make for themselves fringes on the corners of their garments throughout their generations, and to put on the fringe of each corner a blue thread. You shall have it as a fringe, so that when you look upon it you will remember to do all the commands of the Lord, and you will not follow the desires of your heart and your eyes which lead you astray. It is for you to remember and do all my commands and be holy for your God. I am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.

True and trustworthy is all this. We are certain that he is the Lord our God, and no one else, and that we Israel are his people. It is he, our King, who redeemed us from the power of despots, delivered us from the grasp of all the tyrants, avenged us upon our oppressors, and requited all our mortal enemies. He did great, incomprehensible acts and countless wonders; he kept us alive, and did not let us slip.¹ He made us tread upon the high places of our enemies, and raised our strength over all our foes. He performed for us miracles and vengeance upon Pharaoh, signs and wonders in the land of the Hamites; he smote in his wrath all the first-born of Egypt, and brought his people Israel from their midst to enduring freedom. He made his children pass between the divided parts of the Red Sea, and engulfed their pursuers and their enemies in the depths. His children beheld his might; they gave praise and thanks to his name, and willingly accepted his sovereignty.

Moses and the children of Israel sang a song to thee with great rejoicing; all of them said:

“Who is like thee, O Lord, among the mighty? Who is like thee, glorious in holiness, awe-inspiring in renown, doing wonders?”²

Thy children saw thy majesty as thou didst part the sea before Moses. “This is my God!” they shouted, and they said:

“The Lord shall reign forever and ever.”³

And it is said: “Indeed, the Lord has delivered Jacob, and rescued him from a stronger power.”⁴ Blessed art thou, O Lord, who hast redeemed Israel.

¹ Job 9:10; Psalm 66:9. ² Exodus 15:11. ³ Exodus 15:18. ⁴ Jeremiah 31:10.

השְׂכִיבֵנוּ, יְיָ אֱלֹהֵינוּ, לְשָׁלוֹם; וְהַעֲמִידֵנוּ, מִלְּפָנֶיךָ, לְחַיִּים;
 וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ, וְתַקֵּנֵנוּ בַּעֲצָה טוֹבָה מִלְּפָנֶיךָ,
 וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֹךָ; וְהַגֵּן בְּעַדֵּנוּ, וְהַסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר
 וְחָרִב וְרָעָב וְיָגוֹן; וְהַסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ, וּבְצֵל כְּנָפֶיךָ
 תַּסְתִּירֵנוּ; כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה, כִּי אֵל מִלֶּךְ חַנוּן
 וְרַחוּם אַתָּה. Reader וְשִׁמּוֹר צִאתָנוּ וּבוֹאָנוּ לְחַיִּים וּלְשָׁלוֹם,
 מִעֲתָה וְעַד עוֹלָם. בָּרוּךְ אַתָּה, יְיָ, שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לָעַד.
 בָּרוּךְ יְיָ לְעוֹלָם, אָמֵן וְאָמֵן. בָּרוּךְ יְיָ מִצִּיּוֹן, שֶׁכֵּן יְרוּשָׁלַיִם;
 הַלְלוּיָהּ. בָּרוּךְ יְיָ אֱלֹהִים, אֱלֹהֵי יִשְׂרָאֵל, עֹשֶׂה נִפְלְאוֹת לְבָדּוֹ.
 וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם, וַיִּמְלֵא כְבוֹדוֹ אֶת כָּל הָאָרֶץ, אָמֵן
 וְאָמֵן. יְהִי כְבוֹד יְיָ לְעוֹלָם; יִשְׂמַח יְיָ בְּמַעֲשָׂיו. יְהִי שֵׁם יְיָ
 מְבָרָךְ, מִעֲתָה וְעַד עוֹלָם. כִּי לֹא יִשָּׁשׁ יְיָ אֶת עַמּוֹ בַּעֲבוּר שְׁמוֹ
 הַגָּדוֹל; כִּי הוֹאִיל יְיָ לַעֲשׂוֹת אֲתָכֶם לֹו לָעַם. וַיֵּרָא כָּל הָעָם
 וַיִּפְּלוּ עַל פְּנֵיהֶם, וַיֹּאמְרוּ: יְיָ הוּא הָאֱלֹהִים, יְיָ הוּא הָאֱלֹהִים.
 וַהֲיָה יְיָ לְמִלֶּךְ עַל כָּל הָאָרֶץ; בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשִׁמוֹ
 אֶחָד. יְהִי חֲסִדְךָ יְיָ עָלֵינוּ, בְּאֲשֶׁר יַחֲלֵנוּ לָךְ. הוֹשִׁיעֵנוּ, יְיָ
 אֱלֹהֵינוּ, וּקְבֹצֵנוּ מִן חַגּוּזִים, לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבֵּחַ
 בְּתִהְלִתְךָ. כָּל גּוֹיִם אֲשֶׁר עָשִׂיתָ יְבוֹאוּ וַיִּשְׁתַּחֲווּ לְפָנֶיךָ, אֲדֹנָי,
 וַיִּכְבְּדוּ לְשִׁמְךָ. כִּי גָדוֹל אַתָּה וְעֹשֶׂה נִפְלְאוֹת; אַתָּה אֱלֹהִים
 לְבָדּוֹךָ. וְאַנְחֵנוּ, עַמְּךָ וְצֹאן מִרְעִיתְךָ, נוֹדֶה לָּךְ לְעוֹלָם, לְדוֹר
 וָדוֹר נִסְפֵּר תִּהְלִתְךָ.

בָּרוּךְ יְיָ בַּיּוֹם, בָּרוּךְ יְיָ בְּלֵילָה; בָּרוּךְ יְיָ בְּשַׁכְּבֵנוּ, בָּרוּךְ
 יְיָ בְּקוּמָנוּ; כִּי בִיָּדְךָ נִפְשׁוֹת הַחַיִּים וְהַמֵּתִים. אֲשֶׁר בִּידְךָ נִפְשׁ
 כָּל חַי, וְרוּחַ כָּל בָּשָׂר אִישׁ. בִּיָּדְךָ אֶפְקִיד רוּחִי; פְּדִיתָה אוֹתִי,

Grant, Lord our God, that we lie down in peace, and that we rise again, O our King, to life. Spread over us thy shelter of peace, and direct us with good counsel of thy own. Save us for thy name's sake; shield us, and remove from us every enemy and pestilence, sword and famine and grief; remove the adversary from before us and from behind us; shelter us in the shadow of thy wings; for thou art our protecting and saving God; thou art indeed a gracious and merciful God and King. Guard thou our going out and our coming in, for life and peace, henceforth and forever. Blessed art thou, O Lord, who guardest thy people Israel forever.

Blessed be the Lord forever—Amen, Amen. Blessed from Zion be the Lord who dwells in Jerusalem. Praise the Lord! Blessed be the Lord God, the God of Israel, who alone does wonders. Blessed be his glorious name forever, and may the whole earth be filled with his glory—Amen, Amen. May the glory of the Lord be forever; may the Lord rejoice in his works. Blessed be the name of the Lord henceforth and forever. Surely, the Lord will not forsake his people by virtue of his great name, for the Lord has determined to make you into a people of his own. When all the people saw it, they fell on their faces and exclaimed: "The Lord is God! The Lord is God!" The Lord shall reign over all the earth; on that day the Lord shall be One, and his name One. May thy kindness, O Lord, rest on us, as our hope rests in thee. Lord our God, save us; gather us from the nations, that we may give thanks to thy holy name, and triumph in thy praise. All the nations whom thou hast made shall come and bow down before thee, O Lord, and shall honor thy name; for thou art great and doest wonders; thou alone art God. We thy people, the flock of thy pasture, will ever praise thee; throughout all generations we will recount thy praise.¹

Blessed be the Lord by day; blessed be the Lord by night; blessed be the Lord when we lie down; blessed be the Lord when we rise up. In thy hand are the souls of the living and the dead, as it is written: "In his hand is the soul of every living thing, and the spirit of every human being."² Into thy hand I commit my

¹ *Psalms* 89:53; 135:21; 72:18-19; 104:31; 113:2; *I Samuel* 12:22; *I Kings* 18:39; *Zechariah* 14:9; *Psalms* 33:22; 106:47; 86:9-10; 79:13. ² *Job* 12:10.

יְיָ, אֵל אֱמֶת. אֱלֹהֵינוּ שְׁבַשְׁמִים, יַחַד שִׁמְךָ וְקִים מַלְכוּתְךָ
תָּמִיד, וּמְלוּךְ עָלֵינוּ לְעוֹלָם וָעֶד.

יִרְאוּ עֵינֵינוּ וְיִשְׁמַח לִבֵּנוּ, וְתִגַּל נַפְשֵׁנוּ בִּישׁוּעָתְךָ בְּאֱמֶת,
בְּאִמֹר לְצִיּוֹן מֶלֶךְ אֱלֹהֶיהָ. יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יִמְלֹךְ לְעוֹלָם
וָעֶד. Reader בִּי הַמַּלְכוּת שְׁלֹךְ הוּא, וּלְעוֹלָמִי עַד תִּמְלֹךְ
בְּכָבוֹד, בִּי אֵין לָנוּ מֶלֶךְ אֵלָּא אַתָּה. בָּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ
בְּכָבוֹדוֹ תָּמִיד וּמֶלֶךְ עָלֵינוּ, לְעוֹלָם וָעֶד, וְעַל כָּל מַעֲשָׂיו.

Reader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֹה רַבָּא בְּעֶלְמָא דִּי בָּרָא כִרְעוּתָהּ;
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעִנְיָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֹה דְקֻדְשָׁא, בָּרִיךְ הוּא, לְעָלָא (לְעָלָא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִחְמַתָּא, וְדַאמִירוֹן בְּעֶלְמָא,
וְאִמְרוּ אָמֵן.

The *Shemoneh Esreh* is recited in silent devotion while standing, facing east.

אֲדֹנָי, שְׁפַתִּי תִפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.
בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכּוֹל, וְזוֹכֵר חֲסָדֵי אֲבוֹת,
וּמַבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Between Rosh Hashanah and Yom Kippur add:

וְזָכְרֵנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים,
וּכְתִבֵּנוּ בְּסֶפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.)

spirit; O Lord, faithful God, thou savest me.¹ Our God who art in heaven, reveal thy Oneness and establish thy kingdom forever; do thou reign over us forever and ever.

May our eyes behold, our heart rejoice, and our soul exult in thy true salvation, when it will be said to Zion: "Your God is King." The Lord is King, the Lord was King, the Lord will be King forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; we have no King except thee. Blessed art thou, O Lord, glorious King, who wilt reign over us and over thy entire creation forever and ever.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

SHEMONEH ESREH

The Shemoneh Esreh is recited in silent devotion while standing, facing east.

O Lord, open thou my lips, that my mouth may declare thy praise.²

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Between Rosh Hashanah and Yom Kippur add:

(Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.)

On שמונה עשרה, see pages 81-92.

¹ Psalm 31:6. ² Psalm 51:17.

מִלֶּלֶךְ עֲזָרָה וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה, יְיָ, מִגֵּן אֲבָרָהָם.
אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנָי; מַחְיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between Sukkoth and Pesah add:

(מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.)

מִכֶּלְכֵּל חַיִּים בְּחֶסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֱמוּנָתוֹ לְיִשְׂרָאֵל
עַפְרָה. מִי בְּמוֹדָה, בָּעַל גִּבּוֹרוֹת, וּמִי דוֹמָה לָךְ, מִלֶּלֶךְ מַמִּית
וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

Between Rosh Hashanah and Yom Kippur add:

(מִי בְּמוֹדָה, אֵב הַרְחֵמִים,

זֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.)

וַיֵּאֱמֹן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מַחְיֶה הַמֵּתִים.
אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ סֶלָה.
* בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

* Between Rosh Hashanah and Yom Kippur substitute:

(בְּרוּךְ אַתָּה, יְיָ, הַמִּלֶּלֶךְ הַקָּדוֹשׁ.)

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמַלְמֵד לְאִנוּשׁ בִּינָה.

On the night following the Sabbath or any other holy day, add:

(אַתָּה חוֹנֵנֵתָנוּ מִדַּע תּוֹרָתְךָ, וּתְלַמְּדֵנוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנְךָ;
וּתְבַדֵּל, יְיָ אֱלֹהֵינוּ, בֵּין קָדֵשׁ לְחָל, בֵּין אֹרֶךְ לְחֹשֶׁךְ, בֵּין
יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשֶּׁת יָמֵי הַמַּעֲשֶׂה. אֲבִינוּ
מִלִּבְנֵי הַחַל עָלֵינוּ הַיָּמִים הַבָּאִים לְקִרְאָתָנוּ לְשָׁלוֹם, חֲשׁוּבִים
מִכָּל חֲטָא, וּמִגִּזְלִים מִכָּל עוֹן, וּמִדְּבָקִים בִּירְאָתְךָ.)

(וְ)חֲנֵנוּ מֵאֲתֶךָ דַּעַת, בִּינָה וְהַשְׁכֵּל. בְּרוּךְ אַתָּה, יְיָ, חוֹנֵן

הַדַּעַת.

O King, Supporter, Savior and Shield. Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Between Sukkoth and Pesah add:

(Thou causest the wind to blow and the rain to fall.)

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Between Rosh Hashanah and Yom Kippur add:

(Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.)

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

Thou art holy and thy name is holy, and holy beings praise thee daily. * Blessed art thou, O Lord, holy God.

**Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, holy King.)

Thou favorest man with knowledge, and teachest mortals understanding.

On the night following the Sabbath or any other holy day, add:

(Thou hast favored us with a knowledge of thy Torah, and taught us to perform the laws of thy will. Thou hast made a distinction, Lord our God, between the holy and the profane, between light and darkness, between Israel and the nations, between the seventh day and the six days of work. Our Father, our King, grant that the approaching days may begin for us in peace; may we be withheld from all sin, cleansed from all iniquity, and devoted to the veneration of thee.)

O grant us knowledge, understanding and insight. Blessed art thou, O Lord, gracious Giver of knowledge.

השיבנו אבינו לתורתך, וקרבנו מלכנו לעבודתך;
והחזירנו בתשובה שלמה לפניך. ברוך אתה, יי, הרוצה
בתשובה.

סלח לנו אבינו כי חטאנו, מחל לנו מלכנו כי פשענו, כי
מוחל וסולח אתה. ברוך אתה, יי, חנון המרבה לסלח.

ראה נא בענינו וריבה ריבנו, וגאלנו מהרה למען שמוך,
כי גואל חזק אתה. ברוך אתה, יי, גואל ישראל.

רפאנו יי וגרפא, הושיענו ונושעה, כי תחלתנו אתה;
והעלה רפואה שלמה לכל מכותינו, כי אל מלך רופא נאמן
וברחמן אתה. ברוך אתה, יי, רופא חולי עמו ישראל.

ברך עלינו, יי אלהינו, את השנה הזאת ואת כל מיני
תבואתה לטובה,

From December 4th till Pesah say:

From Pesah till December 4th say:

ותן טל ומטר לברכה

ותן ברכה

על פני האדמה, ושבענו מטובך, וברך שנתנו בשנים הטובות.
ברוך אתה, יי, מברך השנים.

תקע בשופר גדול לחרותנו, ושא נס לקבץ גליותינו,
וקבצנו יחד מארבע כנפות הארץ. ברוך אתה, יי, מקבץ
נדחי עמו ישראל.

השיבה שופטינו כבראשונה, ויועצינו כבתחלה; והסר
ממנו יגון ואנחה; ומלוך עלינו, אתה יי לבדה, בחסד
וברחמים, וצדקנו במשפט. * ברוך אתה, יי, מלך אוהב
צדקה ומשפט.

* Between Rosh Hashanah and Yom Kippur substitute:

(ברוך אתה, יי, המלך המשפט.)

Restore us, our Father, to thy Torah; draw us near, our King, to thy service; cause us to return to thee in perfect repentance. Blessed art thou, O Lord, who art pleased with repentance.

Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed; for thou dost pardon and forgive. Blessed art thou, O Lord, who art gracious and ever forgiving.

Look upon our affliction and champion our cause; redeem us speedily for thy name's sake, for thou art a mighty Redeemer. Blessed art thou, O Lord, Redeemer of Israel.

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Grant a perfect healing to all our wounds; for thou art a faithful and merciful God, King and Healer. Blessed art thou, O Lord, who healest the sick among thy people Israel.

Bless for us, Lord our God, this year and all kinds of its produce for the best.

From Pesah till December 4th say:

From December 4th till Pesah say:

Bestow a blessing Bestow dew and rain for a blessing upon the face of the earth. Satisfy us with thy goodness, and bless our year like other good years. Blessed art thou, O Lord, who blessest the years.

Sound the great Shofar for our freedom; lift up the banner to bring our exiles together, and assemble us from the four corners of the earth. Blessed art thou, O Lord, who gatherest the dispersed of thy people Israel.

Restore our judges as at first, and our counselors as at the beginning; remove from us sorrow and sighing; reign thou alone over us O Lord, in kindness and mercy, and clear us in judgment. * Blessed art thou, O Lord, King who lovest righteousness and justice.

** Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, King of Justice.)

וּלְמַלְשִׁינִים אֵל תְּהִי תִקְוָה, וְכָל הָרָשָׁעָה כְּרֹנֶעַ תֵּאבֹד,
וְכָל אִיבֹיךָ מִהֲרָה יִפְרָתוּ; וְהַזְדִּים מִהֲרָה תַעֲקֹר וּתִשְׁבֹּר
וּתִמְנָג וּתִכְנִיעַ בְּמִהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה, יְיָ, שׁוֹבֵר אִיבִים
וּמִכְנִיעַ זֵדִים.

עַל הַצְדִּיקִים וְעַל הַחֲסִידִים, וְעַל זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל
וְעַל פְּלִיטַת סוּפְרֵיהֶם, וְעַל גְּרֵי הַצָּדֵק וְעַל לֵינוּ, יְיָהֲמוּ נָא
רַחֲמֶיךָ, יְיָ אֱלֹהֵינוּ; וְתֵן שָׂכָר טוֹב לְכָל הַבוֹטְחִים בְּשִׁמְךָ
בְּאַמְתָּה, וְשִׁים חֲלָקֵנוּ עִמָּהֶם, וְלַעוֹלָם לֹא נִבּוֹשׁ, כִּי בָךְ בָּטַחְנוּ.
בָּרוּךְ אַתָּה, יְיָ, מוֹשְׁעַן וּמִבְטָח לַצְדִּיקִים.

וּלְיִרְוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ כְּאַשֶׁר
דִּבַּרְתָּ; וּבִנְיָה אוֹתָהּ בְּקִרּוֹב בְּיָמֵינוּ בְּנֵן עוֹלָם; וְכֹסֵא דָוִד
מִהֲרָה לְתוֹכָהּ תָּבִין. בָּרוּךְ אַתָּה, יְיָ, בּוֹנֵה יְרוּשָׁלַיִם.
אֵת צִמַח דָּוִד עֲבָדְךָ מִהֲרָה תַצְמִיחַ, וְקִרְנוֹ תָרוּם
בִּישׁוּעָתְךָ, כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם. בָּרוּךְ אַתָּה, יְיָ,
מַצְמִיחַ קֶרֶן יִשׁוּעָה.

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ; חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת תַּפְלָתָנוּ, כִּי אֵל שׁוֹמֵעַ תַּפְלוֹת וְתַחֲנוּנִים אַתָּה;
וּמִלִּפְנֵיךָ מִלְּכֵנוּ רִיקָם אֵל תִּשְׁבִּיבֵנוּ, כִּי אַתָּה שׁוֹמֵעַ תַּפְלַת
עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בָּרוּךְ אַתָּה, יְיָ, שׁוֹמֵעַ תַּפְלָה.

רַצָּה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם; וְהִשָּׁב אֶת
הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאִשֵּׁי יִשְׂרָאֵל וּתַפְלָתָם בְּאַהֲבָה
תִּקַּבֵּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עַמְּךָ.

On Rosh Hodesh and Hol ha-Mo'ed add:

(אֱלֹהֵינוּ וְאַלֹּהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיַנִּיעַ וְיִרְאֶה, וְיִרְצֶה
וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זִכְרוֹנֵנוּ וּפְקֻדּוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ,

May the slanderers have no hope; may all wickedness perish instantly; may all thy enemies be soon cut down. Do thou speedily uproot and crush the arrogant; cast them down and humble them speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

May thy compassion, Lord our God, be aroused over the righteous and over the godly; over the leaders of thy people, the house of Israel, and over the remnant of their sages; over the true proselytes and over us. Grant a good reward to all who truly trust in thy name, and place our lot among them; may we never come to shame, for in thee we trust. Blessed art thou, O Lord, who art the stay and trust of the righteous.

Return in mercy to thy city Jerusalem and dwell in it, as thou hast promised; rebuild it soon, in our days, as an everlasting structure, and speedily establish in it the throne of David. Blessed art thou, O Lord, Builder of Jerusalem.

Speedily cause the offspring of thy servant David to flourish, and let his glory be exalted by thy help, for we hope for thy deliverance all day. Blessed art thou, O Lord, who causest salvation to flourish.

Hear our voice, Lord our God; spare us and have pity on us; accept our prayer in mercy and favor, for thou art God who hearest prayers and supplications; from thy presence, our King, dismiss us not empty-handed, for thou hearest in mercy the prayer of thy people Israel. Blessed art thou, O Lord, who hearest prayer.

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

On Rosh Hodesh and Hol ha-Mo'ed add:

(Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of

וְזָכְרוּן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ, וְזָכְרוּן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה,
וְזָכְרוּן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לִפְנֶיךָ, לְפָלִיטָה וּלְטוֹבָה, לְחַן
וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

Sukkoth

Pesah

Rosh Hodesh

חג הסוכות

חג המצות

ראש החדש

הַזֶּה. זָכְרֵנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפָקְדְנוּ בּוֹ לְבָרָכָה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים; וּבְדַבֵּר יְשׁוּעָה וְרַחֲמִים חַיִּים וְחַנּוּן, וְרַחֵם
עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֶיךָ עֵינֵינוּ, כִּי אֵל מְלֶכֶךְ חַנּוּן וְרַחוּם
אַתָּה.

וּתְחַיֶּינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה, יְיָ,
הַמַּחְיֶה שְׂכִינְתּוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר
נוֹדֶה לָּךְ, וְנִסְפֹּר תְהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נִשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָּךְ, וְעַל נִסֶּיךָ שְׂבָבָל יוֹם עַמּוּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָבָל עַתָּה, עָרֵב וּבָקָר וְצִהָרִים. הַטּוֹב
כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תָמוּ חֲסִדֶיךָ, מֵעוֹלָם
קִוִּינוּ לָּךְ.

On Hanukkah add:

(עַל הַנְּסִים וְעַל הַפְּרָקָן, וְעַל הַנְּבוֹרוֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה—
בַּיָּמִי מִתְתִּיחֵנוּ בֶּן יוֹחָנָן כֹּהֵן גָּדוֹל, חֲשֵׁמוּנִי וּבְנִי, בְּשַׁעֲמֻדָּה
מִלְכוּת יוֹן הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחֵם תּוֹרַתְךָ,
וּלְהַעבִירָם מִחֲקֵי רְצוֹנְךָ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עֲמַדְתָּ לָהֶם
בְּעַת צָרָתָם, רַבְתָּ אֶת רִיבָם, דִּנְתָּ אֶת דִּינָם, נִקְמַתָּ אֶת נִקְמָתָם;
מְסַרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מְעֻטִּים, וְשִׁמְאַסְתָּ בְּיַד

Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of

Rosh Hodesh
the New Moon.

Pesah
the Feast of Un-
leavened Bread.

Sukkoth
the Feast of
Tabernacles.

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.)

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yoḥanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked

וְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזָדִים בְּיַד עוֹסְקֵי תוֹרָתָהּ.
וְלֹא עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ
תְּשׁוּעָה גְדוֹלָה וּפְרָקָן בְּהִיּוֹם הַזֶּה. וְאַחֲרַיִךְ בָּנוּיָהּ לְדָבִיר
בִּיתְּךָ, וּפָנִינוּ אֶת הַיְכָלְךָ, וְנִטְהָרֵנוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקֵנוּ גִירוֹת
בְּחִצְרוֹת קִדְשְׁךָ, וְקִבְּעֵנוּ שְׁמוֹנֶת יָמֵי חַגְּגָה אֵלֵינוּ לְהוֹדוֹת וּלְהַלֵּל
לְשִׁמְךָ הַגָּדוֹל.)

On Purim add:

(עַל הַנָּסִים וְעַל הַפְּרָקָן, וְעַל הַחֲבוּרוֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה—
בַּיָּמִי מְרֻדֵּבִי וְאַסְתֵּר בְּשׁוֹשֵׁן הַבִּירָה, בְּשַׁעֲמֹד עֲלֵיהֶם הָמָן
הָרָשָׁע. בִּקֵּשׁ לְהַשְׁמִיד לְהָרוֹג וּלְאַבֵּד אֶת כָּל הַיְּהוּדִים, מִנָּעַר
וְעַד זָקֵן, טָף וְנָשִׁים, בְּיוֹם אֶחָד, בְּשִׁלּוּשָׁה עָשָׂר לְחֹדֶשׁ שְׁנֵים
עָשָׂר, הוּא חֹדֶשׁ אֲדָר, וּשְׁלָלָם לָבוֹז. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
הַפְּרַת אֶת עֲצָתוֹ, וְקִלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ, וְהִשְׁבֹּתָ גְּמוּלוֹ
בְּרֹאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֵת בָּנָיו עַל הָעֵץ.)
וְעַל כָּלֵם יִתְבָּרֵךְ וְיִתְרוֹמֵם שְׁמֶךָ, מִלְּכָנוּ, תְּמִיד לְעוֹלָם וָעֶד.

Between Rosh Hashanah and Yom Kippur add:

(וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.)

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל,
יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה. בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׁמֶךָ, וְלֹא נֶאֱחָה
לְהוֹדוֹת.

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא
מִלֵּךְ אֲדוֹן לְכָל הַשָּׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל
בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמְךָ. * בָּרוּךְ אַתָּה, יְיָ, הַמְּבָרֵךְ אֶת
עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

* Between Rosh Hashanah and Yom Kippur say:

(בְּסֶפֶר חַיִּים, בְּרַכָּה וְשָׁלוֹם וּפְרִיָּסָה טוֹבָה, נִזְכָּר וְנִכְתָּב)

into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of *Ḥanukkah* for giving thanks and praise to thy great name.)

On Purim add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of Mordecai and Esther, in Shushan the capital [of Persia], when the wicked Haman rose up against them and sought to destroy, slay and wipe out all the Jews, young and old, infants and women, in one day, on the thirteenth of the twelfth month *Adar*, and to plunder their wealth. Thou in thy great mercy didst frustrate his counsel and upset his plan; thou didst cause his mischief to recoil on his own head, so that he and his sons were hanged upon the gallows.)

For all these acts, may thy name, our King, be blessed and exalted forever and ever.

Between Rosh Ḥashanah and Yom Kippur add:

(Inscribe all thy people of the covenant for a happy life.)

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

O grant abundant peace to Israel thy people forever, for thou art the King and Lord of all peace. May it please thee to bless thy people Israel with peace at all times and at all hours. *Blessed art thou, O Lord, who blessest thy people Israel with peace.

** Between Rosh Ḥashanah and Yom Kippur say:*

(May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity,

לפניך, אנחנו וכל עמך בית ישראל, לחיים טובים ולשלום.
ברוך אתה, יי, עושה השלום.

After the *Shemoneh Esreh* add the following meditation:

אלהי, נצר לשוני מרע, ושפתי מודבר מרמה; ולמקללי
נפשי תדום, ונפשי בעפר לכל תהיה. פתח לבי בתורתך,
ובמצותיך תרדוף נפשי; וכל החושבים עלי רעה, מהרה
הפר עצתם ומלקל מחשבתם. עשה למען שמך, עשה למען
ימינך, עשה למען קדשך, עשה למען תורתך. למען יחלצו
ידידי, הושיעה ימינך וענני. יהיו לרצון אמרי פי והגיון לבי
לפניך, יי, צורי וגואלי. עשה שלום במרומו, הוא יעשה
שלום עלינו ועל כל ישראל, ואמרו אמן.

יהי רצון מלפניך, יי אלהינו ואלהי אבותינו, שיבנה בית
המקדש במהרה בימינו, ותן חלקנו בתורתך. ושם נעבדך
ביראה, בימי עולם ובשנים קדמוניות. וערבך לך מנחת
יהודה וירושלים, בימי עולם ובשנים קדמוניות.

On Saturday night, after the recital of half-Kaddish, *Ma'ariv* is continued
on page 537.

Reader:

יתגדל ויתקדש שמו רבא בעלמא די ברא ברעויה;
וימליך מלכותה בתיכון וביומיו, ובתי דכל בית ישראל,
בעגלא ובזמן קריב, ואמרו אמן.

יהא שמו רבא מברך לעלם ולעלמי עלמא.
יתברך וישתבח, ויתפאר ויתרומם, ויתנשא ויתחדר,
ויתעלה ויתהלל שמו דקדשא, בריך הוא, לעלא (לעלא)
מן כל ברכתא ושירתא, תשבחתא ונחמתא, דאמרו בעלמא,
ואמרו אמן.

for a happy life and for peace. Blessed art thou, O Lord, Author of peace.)

After the Shemoneh Esreh add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me, and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.¹ May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.²

On Saturday night, after the recital of half-Kaddish, Ma'ariv is continued on page 538.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

¹ *Psalms* 60:7; 19:15. ² *Malachi* 3:4.

תתקבל צלותהון ובעותהון דְּכָל בֵּית יִשְׂרָאֵל קִדְּם אַבוּהוֹן
דִּי בְּשִׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמִיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

The counting of the *יומר* between *Pesah* and *Shavuoth* is on page 637.

עָלֵינוּ לְשִׁבְחָא לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,
שְׁלֹא עָשָׂנוּ בְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ בְּמִשְׁפָּחוֹת הָאֲדָמָה;
שְׁלֹא שָׁם חָלַקְנוּ בָּהֶם, וְגִרְלָנוּ בְּכָל הַמּוֹנֵם. וְאַנְחֵנוּ בּוֹרְעִים
וּמִשְׁתַּחֲוִּים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְדוֹשׁ בְּרוּךְ
הוּא, שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֲרֶץ, וּמוֹשֵׁב יָקָר בְּשָׁמַיִם
מְמַעַל, וְשֹׁכֵן עֵזוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד;
אַמֶּת מַלְכֵנוּ, אָפֶס זוּלָתוֹ, כְּפָתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם
וַהֲשַׁבְתָּ אֶל לְבָבְךָ, כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מְמַעַל וְעַל
הָאֲרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָּהּ, יְיָ אֱלֹהֵינוּ, לְרֹאוֹת מִהֲרָה בְּתַפְאֶרֶת עֲזָךְ,
לְהַעֲבִיר גְּלוּלִים מִן הָאֲרֶץ, וְהָאֱלִילִים כְּרוֹת וּכְרָתוֹן; לְתַקֵּן
עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ, לְהַפְנוֹת
אֱלִידָךְ כָּל רִשְׁעֵי אֲרֶץ. וַיִּפְּרוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תְּבֵל, כִּי לָּךְ
תִּכְרַע כָּל בָּרָךְ, תִּשָּׁבַע כָּל לָשׁוֹן. לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ, יִכְרְעוּ
וַיִּפְּלוּ, וְלִכְבוֹד שְׁמֶךָ יִקְרִי יִתְנוּ, וַיִּקְבְּלוּ כָּלֵם אֶת עַל מַלְכוּתְךָ,
וְתִמְלּוֹךְ עֲלֵיהֶם מִהֲרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֶךָ הִיא,
וְלְעוֹלָמֵי עַד תִּמְלּוֹךְ בְּכָבוֹד, כְּפָתוּב בְּתוֹרָתְךָ: יְיָ יִמְלֹךְ

May the prayers and supplications of the whole house of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

The counting of the omer between Pesah and Shavuoth is on page 638.

ALENU

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."¹

We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Torah:

¹ *Deuteronomy 4:39*

לְעֶלְמָם וְעַד. Reader וְנֹאמַר: וְהָיָה יי לְמַלְאךְ עַל כָּל הָאָרֶץ;
בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וּשְׁמוֹ אֶחָד.

MOURNERS' KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְּרַעוּתָהּ;
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעָגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִידָא הוּא, לְעָלְא (לְעָלְא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאִמְרוּן בְּעָלְמָא,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

אַל תִּירָא מִפְּחַד פְּתָאם, וּמִשְׂאֵת רְשָׁעִים כִּי תָבֵא. עֲצוּ
עֲצָה וְתַפֵּר, דְּבִירוּ דְבָר וְלֹא יָקוּם, כִּי עֲפָנּוּ אַל. וְעַד זְקֻנָּה
אָנִי הוּא, וְעַד שִׁיבָה אָנִי אֶסְבֵּל; אָנִי עֲשִׂיתִי וְאָנִי אֲשֵׁא, וְאָנִי
אֶסְבֵּל וְאֶמְלֹט.

The following is recited daily from *Rosh Hodesh Elul* until *Simhath Torah*.

הַהֵלִים כּו

לְדוֹד. יי אוֹרֵי וַיִּשְׁעִי, מִמִּי אִירָא; יי מַעֲזוֹ חַיִּי, מִמִּי אֶפְחָד.
בְּקָרֵב עָלִי מְרַעִים לֶאֱכֹל אֶת בְּשָׂרִי, צָרִי וְאִיבִי לִי, חֲמָה
בְּשָׁלוֹ וּנְפִלוֹ. אִם תַּחְנֶה עָלִי מַחְנֶה, לֹא יִירָא לְבִי; אִם תָּקוּם

"The Lord shall be King forever and ever."¹ And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."²

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Be not afraid of sudden terror, nor of the storm that strikes the wicked. Form your plot—it shall fail; lay your plan—it shall not prevail! For God is with us. Even to your old age I will be the same; when you are gray-headed, still I will sustain you; I have made you, and I will bear you; I will sustain you and save you.³

The following is recited daily from Rosh Hodesh Elul until Simhath Torah.

Psalm 27

A psalm of David. The Lord is my light and aid; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When evildoers press against me to eat up my flesh—my enemies and my foes—it is they who stumble and fall. Even though an army were arrayed against me, my heart would not fear; though

¹ Exodus 15:18. ² Zechariah 14:9. ³ Proverbs 3:25; Isaiah 8:10; 46:4.

עָלַי מִלְחָמָה, בְּזֹאת אֲנִי בּוֹטֵחַ. אַחַת שְׁאֵלָתִי מֵאֵת יי, אוֹתָהּ
 אֲבַקֵּשׁ: שְׁבִיתִי בְּבֵית יי כָּל יְמֵי חַיִּי, לַחֲזוֹת בְּנֹעַם יי, וּלְבַקֵּר
 בְּחִיכָלוֹ. כִּי יִצְפְּנֵנִי בְּסִכָּה בְּיוֹם רָעָה, יִסְתַּרְנִי בְּסִתָּר אֲהָלוֹ;
 בְּצוּר יְרוּמָּמִנִי. וְעֵתָה יָרוּם רֹאשִׁי עַל אֵיבֵי סְבִיבוֹתַי, וְאַזְבִּיחָהּ
 בְּאַהֲלוֹ זִבְחֵי תְרוּעָה; אֲשִׁירָה וְאַזְמִירָה לַיי. שְׁמַע יי קוֹלִי
 אֶקְרָא, וְחַנּוּנִי וְעֲנֵנִי. לֵךְ אָמַר לְבִי, בִּקְשׁוּ פָּנַי; אֵת פָּנֶיךָ יי
 אֲבַקֵּשׁ. אַל תִּסְתַּר פָּנֶיךָ מִמֶּנִּי, אַל תֵּט בְּאַף עֲבֹדֶךָ, עֲזַרְתִּי
 הָיִיתִ; אַל תִּטְשֵׁנִי וְאַל תַּעֲזֹבֵנִי, אֱלֹהֵי יִשְׂרָאֵל. כִּי אָבִי וְאִמִּי
 עֲזָבוּנִי, וַיִּי יֹאסֶפְנִי. הוֹרֵנִי יי דֶּרֶכְךָ, וְנַחֲנִי בְּאַרְח מִישׁוֹר, לִמְעַן
 שָׁרְרִי. אַל תִּתְּנֵנִי בְּנַפְשׁ צָרִי, כִּי קָמוּ בִי עֲדֵי שָׁקֶר וַיִּפְח חֲמָס.
 לוֹלֵא הָאֲמֵנָתִי לְרֹאוֹת בְּטוֹב יי בְּאַרְץ חַיִּים. Reader קְנוֹה אֶל יי,
 חֲזֹק וַיֵּאמֶץ לְכָה, וְקְנוֹה אֶל יי.

Mourners' Kaddish.

The following is recited in the house of a mourner
 during the week of mourning.

הַהִלִּים מַט

לְמַנְצָח, לְבִנֵּי קֶרֶחַ מְזֻמּוֹר. שְׁמַעֵנוּ זֹאת, כָּל הָעַמִּים; הַאֲזִינוּ,
 כָּל יוֹשְׁבֵי חֶלֶד. גַּם בְּנֵי אָדָם, גַּם בְּנֵי אִישׁ, יַחַד עֲשִׂיר וְאַבְיוֹן.
 פִּי יִדְבֵּר חֲכָמוֹת, וְהַגִּית לְבִי תְבוּנוֹת. אֵטָה לְמִשְׁלַל אֲזִנִּי, אֲפַתַּח
 בְּכִנּוֹר חִידָתִי. לָמָּה אֵירָא בְּיָמַי רָע, עֶזְרִי עֲקָבִי יִסּוּבֵנִי.
 הַבְּטָחִים עַל חֵילָם, וּבְרַב עֲשָׂרָם יִתְהַלְּלוּ. אֵחַ לֹא פָדָה יִפְדֶּה
 אִישׁ, לֹא יִתֵּן לְאֱלֹהִים כְּפָרוֹ. וַיִּקֶּר פְּדִיּוֹן נַפְשָׁם, וַיְחַדֵּל
 לְעוֹלָם. וַיְחִי עוֹד לְנֶצַח, לֹא יִרְאֶה הַשְׁחָתָה. כִּי יִרְאֶה חֲכָמִים
 יָמוּתוּ, יַחַד בְּסִיל וּבְעֵר יֵאבְדוּ, וְעֲזָבוּ לְאַחֲרִים חֵילָם. קֶרֶבָם
 בְּתִימּוֹ לְעוֹלָם, מִשְׁכָּנוֹתָם לְדֹר וָדֹר; קֶרְאוּ בְּשִׁמוֹתָם עָלַי

war should arise against me, still would I be confident. One thing I ask from the Lord, one thing do I desire—that I may dwell in the house of the Lord all the days of my life, to behold the pleasantness of the Lord, and to meditate in his sanctuary. Surely, he will hide me within his own tabernacle in the days of distress; he will conceal me in the shelter of his tent; he will set me safe upon a rock. Thus my head shall be high above all my foes around me; I will offer sacrifices within his tabernacle to the sound of trumpets; I will sing and chant praises to the Lord. Hear, O Lord, my voice when I call; be gracious to me and answer me. In thy behalf my heart has said: “Seek you my presence”; thy presence, O Lord, I do seek. Hide not thy face from me; turn not thy servant away in anger; thou hast been my help; do not abandon me, forsake me not, O God my Savior. Though my father and mother have forsaken me, the Lord will take care of me. Teach me thy way, O Lord, and guide me in a straight path, in spite of my enemies. Deliver me not to the will of my adversaries; for false witnesses have risen up against me, such as breathe forth violence. I do believe I shall yet see the goodness of the Lord in the land of the living. Hope in the Lord; be strong, and let your heart be brave; yes, hope in the Lord.

Mourners' Kaddish.

The following is recited in the house of a mourner during the week of mourning.

Psalm 49

For the Choirmaster; a psalm for the Korahites. Hear this, all you peoples; listen, all you inhabitants of the world, both low and high, rich and poor alike. My mouth speaks wisdom, and my heart's meditation is deep insight. I incline my ear to a parable; I unfold my profound problem to the accompaniment of the harp.

Why should I be afraid in days of evil, when the iniquity of my foes surrounds me, those who trust in their wealth, and boast of their great riches? No man can redeem his brother [from death], nor give to God a ransom for him—for too costly is the ransom of one's soul and can never be—that he should go on living forever, that he should not see the grave. Surely, one must see that wise men die, that the stupid and senseless perish alike, and leave their wealth to others. Their inward consolation is that their houses shall continue forever, and their homes throughout all

אֲדָמוֹת. וְאָדָם בִּיקָר בֶּל יִלִּין; נִמְשַׁל בְּבִהְמוֹת נִדְמוֹ. זֶה דְּרָכָם
 בְּסֵל לָמוֹ, וְאַחֲרֵיהֶם בְּפִיָּהֶם יִרְצוּ, סָלָה. בְּצֹאן לְשֹׂאוֹל שְׂתוּ,
 מָוֶת יִרְעֶם; וַיִּרְדּוּ בָם יִשְׂרָאֵל לַבָּקָר, וְצוֹרֵם לְבִלּוֹת שְׂאוֹל
 מִזֶּבֶל לוֹ. אֵךְ אֱלֹהִים יַפְדֶּה נַפְשִׁי מִיַּד שְׂאוֹל, כִּי יִקְחֵנִי סָלָה.
 אֵל תִּירָא כִּי יַעֲשֶׂר אִישׁ, כִּי יִרְבֶּה כְּבוֹד בֵּיתוֹ. כִּי לֹא בְמוֹתוֹ
 יִקַּח הַכֹּל, לֹא יֵרֵד אַחֲרָיו כְּבוֹדוֹ. כִּי נַפְשׁוֹ בְּחַיּוֹ יִבְרָךְ; וַיּוֹדֶךְ
 כִּי תִשְׁיב לָךְ. תָּבֹא עַד דּוֹר אֲבוֹתָיו, עַד נִצָּח לֹא יֵרָאוּ אוֹר.
 אָדָם בִּיקָר וְלֹא יָבִין, נִמְשַׁל בְּבִהְמוֹת נִדְמוֹ. Reader

MOURNERS' KADDISH

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ;
 וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעֻגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
 וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִידָא הוּא, לְעָלְמָא מִן כָּל
 בְּרִכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנִחְמְתָא, דְאָמִירָן בְּעָלְמָא,
 וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
 וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
 יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

death will take control of them; and in the morning, when
 the dark night of suffering is over, the victims of lawlessness will be triumphant
 over their fallen oppressors.

generations; they name estates after themselves. But man abides not in his splendor; he is like the beasts that perish. Such is the fate of those who trust in themselves, and the end of those who are pleased with their own mouthings. Like sheep they are destined to die; death shall shepherd them; the upright shall triumph over them in the morning; their form is to decay in the nether-world, its habitation. However, God will release me from the grasp of death, for he will receive me. So fear not when a man grows rich, when the splendor of his house increases; for he will take nothing with him when he dies; his wealth will not follow him below. Though while he lives he flatters himself [saying]: "Men acclaim you when you do well for yourself," he will join the generation of his fathers, who will never see the light. The man who lives in splendor and understands not is like the beasts that perish.

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

אך . . . יפדה נפשי The psalmist is confident that God will deliver him from the premature death of the wicked and will receive him under his divine protection.

הדלקת נר של שבת

Upon lighting the Sabbath lights:

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו
וצונו להדליק נר של שבת.

ברכת הורים

For daughters:

ישמך אלהים בשעה,
רבקה, רחל ולאה.

For sons:

ישמך אלהים באפרים,
ובמנשה.

ברכה יי וישמך. יאר יי פניו אליה ויחנה. ישא יי פניו
אליה, וישם לה שלום.

שיר השירים

Chanted shortly before the *Kabbalath Shabbath* service.

[א]

שיר השירים אשר לשלמה. ישקני מנשיקות פיהו, כי
טובים ידיו מיין. לקיט שמנה טובים, שמן תורק שמך; על
בן עלמות אהבך. מושקני אחרך נרוצה; הביאני המלך

ברכת הנר, the blessing pronounced at the lighting of the Sabbath light, is not cited in the Talmud but is found in the ninth century *Siddur* of Amram Gaon. The custom of lighting two lights is in keeping with the two terms "Remember" and "Observe" which introduce the Sabbath Commandment in Exodus 20:8 and Deuteronomy 5:12, respectively. The lights are symbolical of the cheerfulness and serenity which distinguish the holy days.

ברכת הורים, the blessing of children by their parents on all important occasions, notably on the eve of Sabbaths and festivals, is one of the most beautiful customs. The *Brantspiegel*, a treatise on morals published in 1602, mentions this in the following terms: "Before the children can walk they

LIGHTING OF THE SABBATH LIGHTS

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to light the Sabbath lights.

PARENTAL BLESSING

For sons:

May God make you like Ephraim
and like Manasseh.

For daughters:

May God make you like Sarah
and Rebekah, Rachel and Leah.

May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace.¹

THE SONG OF SONGS

Chanted shortly before the Kabbalath Shabbath service.

I

The Song of Songs by Solomon.

O that he would kiss me with his lips! Indeed, your caresses are better than wine. Sweet is the fragrance of your perfumes; your very self is a precious perfume; therefore do the maidens love you. Take me with you; let us hasten! The king brings me

should be carried on Sabbaths and festivals to the father and mother to be blessed; after they are able to walk they shall go of their own accord with bowed body and shall incline their heads and receive the blessing." This custom has linked the generations together in mutual loyalty and affection.

שיר השירים is recited every Friday evening because of the religious idealism attached to it by tradition. The poem has been accepted throughout the ages as an allegory of the relations between God and his people. Some nineteen centuries ago, Rabbi Akiba declared: "All the *Kethubim* are holy, but the Song of Songs is the holiest of all." According to the paraphrase of the Targum, the poem portrays the history of Israel till the times of the Messiah. It has been regarded also as a representation of the affection of Israel for the Sabbath. The author of the poem לכה דודי, "one of the finest pieces of

¹ Numbers 6:24-26.

חֲדָרָיו, נְגִילָה וְנִשְׁמָחָה בָּךְ; נִזְכִּירָה דְּלִידָךְ מִיָּו, מִישָׁרִים
 אֲהַבּוּךָ. שְׁחֹרָה אֲנִי וְנֹאמָה, בְּנוֹת יְרוּשָׁלַם; בְּאַהֲלֵי קֶדֶר,
 בִּירֵיעוֹת שְׁלֹמֹה. אֵל תִּרְאֵנִי שְׁאֵנִי שְׁחִרְחִרְתָּ, שְׁשׂוּפֹתַי הַשָּׁמֶשׁ;
 בְּנֵי אֹמִי נִחְרוּ בִּי, שְׁמָנִי נִטְרָה אֶת הַבְּרָמִים; בְּרָמִי שְׁלִי לֹא
 נִטְרָתִי. הִנֵּידָה לִּי, שְׁאֲהָבָה נִפְשִׁי, אֵיכָה תִרְעָה, אֵיכָה תִרְבִּיץ
 בַּצִּהָרִים; שְׁלֹמֹה אֶהְיֶה כְּעֹטֶינָה עַל עֲדָרֵי חֲבָרִידָה. אִם לֹא
 תִדְעֵי לָךְ, הִיפָּה בְּנָשִׁים, צְאִי לָךְ בְּעֶקְבֵי הַצֹּאן, וִרְעֵי אֶת
 נְדִיתְךָ עַל מִשְׁכְּנוֹת הָרָעִים. לִסְסָתִי בְּרָכְבִּי פִרְעָה דְּמִיתִידָה,
 רַעֲיָתִי. נֹאוּ לְחִינֶיךָ בַּתּוֹרִים, צִנְאֶרְךָ בַּחֲרוּזִים. תּוֹרֵי זָהָב
 נַעֲשֶׂה לָךְ, עִם נִקְדוֹת הַכֶּסֶף. עַד שֶׁהִמְלִיךְ בְּמִסְבּוֹ, נִרְדִּי נִתַּן
 רִיחוֹ. צְרוּר הַמֶּר דּוֹדִי לִי, בֵּין שְׂדֵי יָלִין. אֲשַׁכֵּל הַכֶּפֶר דּוֹדִי
 לִי, בְּכִרְמֵי עֵין נָדִי. הִנֵּד יָפָה, רַעֲיָתִי, הִנֵּד יָפָה, עֵינֶיךָ יוֹנִים.
 הִנֵּד יָפָה, דּוֹדִי, אַף נָעִים; אַף עֲרִשְׁנוּ רַעֲנָנָה. קִרוֹת בְּתִינוּ
 אֲרוּזִים, רְהִיטָנוּ בְּרוֹתִים.

[ב]

אֲנִי חֲבַצְלֶת הַשָּׂרוֹן, שׁוֹשַׁנַּת הָעֲמָקִים. כְּשׁוֹשַׁנָּה בֵּין
 הַחֻתִּים, כֵּן רַעֲיָתִי בֵּין הַבְּנוֹת. בַּתְּפֹת בְּעֵצֵי הַיַּעַר, כֵּן דּוֹדִי
 בֵּין הַבָּנִים; בְּצִלּוֹ חֲמֻדָּתִי וְשִׁבְתִּי, וּפְרִיו מִתּוֹק לַחֲבִי. הִבִּיאֲנִי
 אֶל בֵּית הַיָּיִן, וְדִגְלוּ עָלַי אֲהָבָה. סִמְכוּנִי בְּאֲשִׁישׁוֹת, רִפְדוּנִי
 בַּתְּפֹתִים, כִּי חֹלֶת אֲהָבָה אֲנִי. שְׁמֹאלוֹ תַּחַת לְרֹאשִׁי, וְיָמִינוֹ

religious poetry in existence," used the theme of the Sabbath bride and borrowed the title of his famous hymn from the Song of Songs (7:12). Although its meaning has been extended by various methods of interpretation, one cannot miss the beauty of the poem in its literal interpretation. Its author takes us along with him into the open air, to the vineyards, the villages, the mountains. He awakens us at daybreak to catch the scent of the forest trees, to gather the apples and the pomegranates. His verse is fragrant with the breath of spring.

a tribe of nomads who wandered in the Arabian desert.

into his chambers. We will thrill with delight over you; we will celebrate your caresses more than wine! Rightly do they love you.

I am dark yet comely, maidens of Jerusalem: dark as the tents of Kedar, comely as the curtains of Solomon. Do not stare at me because I am dark, for the sun has tanned me; my mother's sons were angry with me, they made me keeper of the vineyards; I did not look after my own vineyard.

Tell me, you whom my soul loves, where you feed the flocks, where you make them rest at noon; why should I wander among the flocks of your companions?

If you do not know, fairest of women, follow the sheep-tracks, and pasture your kids beside the tents of the shepherds. I compare you, my love, to a mare in Pharaoh's chariots. Beautiful are your cheeks with circlets, your neck with strings of beads! Circlets of gold will we make for you, with studs of silver.

While the king sits at his table, my nard gives forth its fragrance. My beloved is my bunch of myrrh that lies between my breasts. My beloved is my cluster of henna-blossom from the gardens of Engedi.

You are beautiful, my love, you are beautiful; your eyes are dove-like.

You are handsome, my beloved, and pleasant; and our couch is leafy. The beams of our houses are cedars, and our rafters are firs.

II

I am a rose of Sharon, a lily of the valleys.

Like a lily among thorns, so is my loved one among the maidens.

Like an apple tree among the trees of the forest, so is my beloved among the youths; in his shadow I long to sit, and his fruit is sweet to my taste. He brings me to the house of wine, and looks at me with love. Sustain me with raisins, refresh me with apples, for I am love-sick. O that his left hand were under my

כרמי שלי that is, my personal beauty. The phrase is often used in the sense of neglecting one's family while being engrossed in public duties.

לוסוסי The point of comparison is the rich ornamentation of the bride.

רהיטו our rafters, panelled ceilings. The cedar trees and fir trees form the roof over their heads as they sit in the green grass.

חבצלת השרון She modestly compares herself to the wild flowers of Sharon.

ותחבקני. השבעתי אתכם, בנות ירושלם, בצבאות או
באילות השדה, אם תעירו ואם תעוררו את האהבה עד
שתחפץ. קול דודי הנהיה בא, מדלג על ההרים, מקפיץ
על הנבעות. דומה דודי לצבי, או לעפר האילים; הנהיה
עומד אחר פתלנו, משגיח מן החלונות, מציץ מן החרכים.
ענה דודי ואמר לי: קומי לה, רעיתי, יפתי, ולכי לה. כי
הנה הסתו עבר; הגשם חלף הלך לו. הנצנים נראו בארץ,
עת הזמיר הגיע; וקול התור נשמע בארצנו. התאנה חנוטה
פניה, והנפנים סמדר נתנו ריח; קומי לה, רעיתי, יפתי, ולכי
לה. יונתי, בחגוי הסלע, בסתר המדרגה, הראיני את מראיה,
השמיעני את קולך; כי קולך ערב, ומראיה נאות. אחזו לנו
שעלים, שעלים קטנים, מחבלים ברגמים; וכרמינו סמדר.
דודי לי, ואני לו, הרעה בשושנים. עד שיפוח היום, ונסו
הצללים, סב דמה לה, דודי, לצבי או לעפר האילים, על
הרי בחר.

[ג]

על משכבי בלילות בקשתי את שאהבה נפשי; בקשתיו
ולא מצאתיו. אקומה נא ואסובבה בעיר, בשוקים וברחבות,
אבקשה את שאהבה נפשי; בקשתיו ולא מצאתיו. מצאוני
השמרים הסבבים בעיר; את שאהבה נפשי ראיתם. כמעט
שעברתי מהם, עד שמצאתי את שאהבה נפשי; אחזתיו ולא
ארפנו, עד שהביאתיו אל בית אמי, ואל חדר הורתי.

צבאות are symbolic of shyness and timidity as well as of beauty.
עד שתחפץ that is, it should be allowed to awake of itself. A true love is
spontaneous.

אחזו לנו שועלים is a couplet of a vineyard song which she sings in response
to his request to let him hear her voice.

head, and his right hand were embracing me! I adjure you, maidens of Jerusalem, by the gazelles, or by the deer of the field, do not stir up, do not rouse love, until it please.

The voice of my beloved! Here he comes, leaping across the mountains, bounding over the hills! My beloved is like a gazelle, like a young deer; here he stands, behind our wall, gazing through the windows, peering through the lattice.

My beloved called and said to me: "Rise, my love, my beauty, come away. For, lo, the winter is over, the rain is past and gone; the flowers appear on the earth, the time of song has come; and the call of the turtle-dove is heard in our land; the fig-tree is ripening its early figs, and the vines in blossom give forth their fragrance. Rise, my love, my beauty, come away. O my dove, in the clefts of the rock, in the covert of the cliff, let me see your form, let me hear your voice; for sweet is your voice, and your form is comely."

Seize us the foxes, the little foxes, that spoil the vineyards; for our vineyards are in blossom.

My beloved is mine, and I am his; he feeds his flock among the lilies. When the day grows cool, and the shadows flee, return, my beloved, and be like a gazelle, or like a young deer, on the mountains of Bether.

III

On my bed at night I sought him whom my soul loves; I sought him, but I did not find him. "I will rise [I said] and go about the city, in the streets and in the squares—I will seek him whom my soul loves." I sought him, but I did not find him. The watchmen who go about the city found me: "Have you seen him whom my soul loves?" Scarcely had I left them, when I found him whom my soul loves. I held him and would not let him go, until I brought him into my mother's house, into the chamber of her who conceived me.

ונסו הצללים the shadows of rocks and trees disappear when the sun sets.
 ... על משכבי is a dream she narrates to her friends.

השְׁבַעְתִּי אֶתְכֶם, בְּנוֹת יְרוּשָׁלַם, בַּצְּבָאוֹת אוּ בְּאִילֹת הַשָּׂדֶה,
אִם תַּעֲרִירֶנּוּ וְאִם תַּעֲזֹרְרֶנּוּ אֶת הָאֵהָבָה עַד שֶׁתִּחַפֵּץ. מִי זֹאת
עָלָה מִן הַמִּדְבָּר, בְּתִמְרוֹת עֵשֶׂן, מִקְטָרֶת מֹר וּלְבוֹנָה, מִכַּל
אֲבֹקֶת רוּכָל. הִנֵּה מִטַּת שְׁלֹשְׁמָה, שְׁשִׁים גְּבָרִים סָבִיב לָהּ,
מִגְּבֵרֵי יִשְׂרָאֵל. כָּלֵם אֶחָזִי חֲרָב, מִלְּמִדֵּי מִלְחָמָה, אִישׁ חֲרָבוֹ
עַל יָרְכוֹ, מִפְּחַד בְּלִילֹת. אֶפְרַיִם עָשָׂה לוֹ הַמֶּלֶךְ שְׁלֹמָה
מִעֵצֵי הַלְבָנוֹן. עֲמוּדָיו עָשָׂה כֶסֶף, רַפִּידָתוֹ זָהָב, מִרְכָּבוֹ
אֲרָמָה; תּוֹכוֹ רָצוּף אֵהָבָה מִבְּנוֹת יְרוּשָׁלַם. צֹאֲנִיָּה וְרֹאֲנִיָּה,
בְּנוֹת צִיּוֹן, בַּמֶּלֶךְ שְׁלֹמָה, בַּעֲטָרָה שְׁעִטָּרָה לוֹ אָמוֹ בְּיוֹם
חַתֻּנָּתוֹ, וּבְיוֹם שְׂמִיחַת לְבוֹ.

[ד]

הִנֵּךְ יָפָה, רַעֲיָתִי, הִנֵּךְ יָפָה, עֵינֶיךָ יוֹנִים, מִבַּעַד לְצִמְתָּךְ;
שַׁעְרֶךָ כַּעֲדָר הָעִזִּים, שְׁנָלְשׁוּ מִהָרָה גִלְעָד. שִׁנְךָ כַּעֲדָר
הַקְּצוּבוֹת שְׁעָלוּ מִן הַרְחָצָה; שְׁבָלֵם מִתְאִימוֹת, וְשִׁבְלָה אֵין
בָּהֶם. כַּחוּט הַשְּׁנִי שִׁפְתוֹתֶיךָ, וּמִדְּכָרְךָ נֶאֱמָה; כִּפְלַח הָרִמּוֹן
רַקְתָּךְ, מִבַּעַד לְצִמְתָּךְ. כִּמְגִדֵּל דָּוִיד צִנְאֲרָךְ, בְּנוֹי לְתִלְפִּיּוֹת;
אֵלֶיךָ הִמָּנֹן תָּלוּי עָלָיו, כָּל שְׁלֹטֵי הַגְּבוּרִים. שְׁנֵי שְׁדֵיךְ כִּשְׁנֵי
עֶפְרַיִם, תְּאוֹמֵי צִבְיָה, הָרָעִים בְּשׁוֹשְׁנִים. עַד שִׁיפּוֹת הַיּוֹם,
וְנִסּוֹ הַצִּלְלִים, אֵלֶיךָ לִי אֵל הַר הַמּוֹר, וְאֵל גִּבְעַת הַלְבוֹנָה.
כֶּלֶךְ יָפָה, רַעֲיָתִי, וּמִיּוֹם אֵין בָּךְ. אֵתִי מִלְּבָנוֹן, כָּלָה, אֵתִי
מִלְּבָנוֹן תִּבְּוֹאִי; תִּשְׁוֹרֵי מֶרֶאשׁ אֲמָנָה, מֶרֶאשׁ שְׁנִיר וְחֶרְמוֹן,
מִמַּעַנּוֹת אֲרִיזוֹת, מִהֲרָרֵי גְּמָרִים. לִבְבָּתִּנִּי, אֲחוֹתִי כָלָה;

שן the pillars of smoke are caused by the burning of incense.

שערך The bride's dark hair, hanging down in tresses over her shoulders, is compared to a herd of black goats couching on the slopes of the hill.

מתימה symmetrical, running accurately in pairs, the upper teeth corresponding to the lower.

I adjure you, maidens of Jerusalem, by the gazelles, or by the deer of the field, do not stir up, do not rouse love, until it please.

What is this coming up from the wilderness, like columns of smoke, perfumed with myrrh and frankincense, with all aromatic powders of the merchant? It is Solomon's palanquin; sixty heroes are around it, heroes of Israel. All of them are armed with swords, and are trained in war; each has his sword on his hip, because of danger at night. King Solomon made himself a palanquin of the wood of Lebanon. He made its columns of silver, its top of gold, its seat of purple, its interior inlaid with love, from the maidens of Jerusalem. Go forth, maidens of Zion, and gaze upon King Solomon, wearing a crown with which his mother crowned him on the day of his marriage, on the day of his profound joy.

IV

You are beautiful, my love, you are beautiful! Your eyes are dove-like behind your veil; your hair is like a flock of goats, trailing down from Mount Gilead. Your teeth are like a flock of sheep all shaped alike, which have come up from the washing; all of them are paired, and not one of them is missing. Your lips are like a thread of scarlet, and your mouth is comely; your temples, behind your veil, are like a slice of pomegranate. Your neck is like the tower of David built for trophies; a thousand shields hang on it, all armor of heroes. Your two breasts are like two fawns, twins of a gazelle, pasturing among the lilies. When the day grows cool, and the shadows flee, I will betake myself to the mountain of myrrh, and to the hill of frankincense. You are altogether beautiful, my love; there is no blemish in you.

Come with me from Lebanon, bride of mine, with me from Lebanon come; depart from the top of Amana, from the peaks of Senir and Hermon, from the dens of lions, from the mountains of leopards. You have ravished my heart, my sister, my bride; you

כפלח הרמון like the rounded form and ruddy color of a pomegranate.

בנוי לתלפית is an allusion to the bride's necklace. On shields used as adornments on the outside of towers, see Ezekiel 27:10-11.

... **אתי מלבנון** is a warning to flee from Lebanon being full of dangers.

... **תשורי מ** depart; compare **ותשורי** (Isaiah 57:9) "you journeyed."

אחורי is used here in the sense of "my own."

לִבְּחֹתִי בְּאַחַת מֵעֵינֶיךָ, בְּאַחַד עֵנֶק מִצְוֹרֶיךָ. מִה יָפוּ דְרִידֶךָ,
 אַחֲתִי בְּכָלָה; מִה טָבוּ דְרִידֶךָ מִיָּוִן, וְרִיחַ שְׁמָנֶךָ מִכָּל בְּשָׂמִים.
 נִפְתַּת תִּטְפְּנָה שְׂפָתוֹתֶיךָ, בְּכָלָה; דְּבַשׁ וְחֶלֶב תַּחַת לְשׁוֹנֶךָ, וְרִיחַ
 שְׁלֹמֹתֶיךָ בְּרִיחַ לְבָנוֹן. הֲנֹ נָעוּל אַחֲתִי בְּכָלָה, גֵּל נָעוּל, מַעֲרָן
 חֲתוּם. שְׁלַחֲךָ פְּרָדִים רְמוּנִים, עִם פָּרִי מִגְדִּים, בְּפָרִים עִם
 נִרְדִּים. גִּרְדֶּךָ וּבִכְרָכֶם, קָנָה וְקִנְמוֹן, עִם כָּל עֲצֵי לְבוֹנָה; מִר
 וְאַהֲלוֹת, עִם כָּל רֹאשֵׁי בְשָׂמִים. מַעֲרָן גִּנִּים, בָּאֵר מֵיִם חַיִּים,
 וְנִזְלִים מִן לְבָנוֹן. עֹרֵי צָפוֹן, וּבֹאֵי תִימָן, הִפְיִחִי גִנִּי, יִזְלוּ
 בְּשָׁמֶיךָ; יָבֹא דֹדִי לְגִנֹּה, וְיֹאכֵל פְּרִי מִגְדֵּיו.

[ה]

בָּאתִי לְגִנִּי, אַחֲתִי בְּכָלָה, אֶקְרִיתִי מוֹרִי עִם בְּשָׁמִי, אֶכְלֶתִּי
 יְעָרִי עִם דְּבַשִּׁי, שְׁתִּיתִי יַיִן עִם חֶלְבִּי; אֶכְלוּ רְעִים, שְׁתוּ
 וְשָׁכְרוּ דוֹדִים. אֲנִי יִשְׁנָה וְלִבִּי עֵר; קוֹל דֹּדִי דוֹפֵק: פִּתְחִיתִי
 לִי, אַחֲתִי, רַעֲיָתִי, יוֹנָתִי, תַּמָּתִי, שְׂדֵאשִׁי נִמְלֵא טָל, קִנְצוֹתִי
 רִסְסִי לִילָלָה. פִּשְׁטָתִי אֶת בִּתְּנָתִי, אֵיכָכָה אֶלְבָּשָׁנָה; רַחֲצָתִי
 אֶת רִגְלִי, אֵיכָכָה אֶטְנַפֵּם. דֹּדִי שָׁלַח יָדוֹ מִן הַחֹר, וַיַּמְעִי הָמוֹ
 עָלָיו. קָמָתִי אֲנִי לִפְתָּח לְדוֹדִי, וַיְדִי נָטְפוּ מוֹר, וְאַצְבָּעֹתִי
 מוֹר עֵבֶר, עַל בִּפְּוֹת הַמִּנְעוּל. פִּתְחֹתִי אֲנִי לְדוֹדִי, וְדוֹדִי חִמַּק
 עָבָר; נִפְשִׁי יִצְאָה בְּדִבְרוֹ; בִּקְשָׁתִּיהוּ וְלֹא מִצְאָתִיהוּ, קִרְאָתִיו
 וְלֹא עָנְנִי. מִצְאָנִי הַשְּׂמֵרִים הַסִּבְכִּים בָּעִיר, הַכּוֹנִי פִּצְעוֹנִי;
 נִשְׁאֹו אֶת דְּרִידִי מֵעָלִי שְׁמֵרֵי הַחֲמוֹת. הַשִּׁבְעָתִי אֶתְכֶם, בְּנוֹת
 יְרוּשָׁלָּם, אִם תִּמְצְאוּ אֶת דֹּדִי, מִה תִּגִּידוּ לוֹ שְׁחֹלֶלֶת אֶהְבֶּה

honey that drips from the honeycomb. The reference is to loving words.
 צפון The north wind clears the air in Palestine; the south wind warms
 and ripens. The east and west winds are stormy.

מה is here used in the sense of "not." Compare below תעירו ומה תעוררו
 (I Kings 12:16). מה לנו חלק בדרך ולא נחלה בבקשי (8:4) את האהבה

have ravished my heart with one glance of your eyes, with one bead of your necklace. How lovely are your caresses, my sister, my bride! How much better than wine are your caresses, and the fragrance of your ointments than all kinds of perfume! Your lips, my bride, drip honey; honey and milk are under your tongue; the fragrance of your garments is like the fragrance of Lebanon. A garden inclosed is my sister, my bride, a spring inclosed, a fountain sealed. Your plants are an orchard of pomegranates, with precious fruits, henna with nard, nard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, together with all the finest perfumes. You are a fountain of gardens, a well of fresh water, and flowing streams from Lebanon.

Awake, northwind, and come, southwind! Blow upon my garden, that its perfume may waft out. Let my beloved come into his garden, and eat its precious fruits.

V

I have come into my garden, my sister, my bride; I have gathered my myrrh and my spice; I have eaten my honeycomb with my honey; I have drunk my wine and my milk. Eat, friends; drink, drink abundantly, beloved friends!

I was asleep, but my heart was awake; hark, my beloved is knocking: "Open to me, my sister, my love, my dove, my innocent one; for my head is drenched with dew, my locks with the drops of the night." But I have taken off my robe; how shall I put it on again? I have washed my feet; how shall I soil them? My beloved put his hand through the doorway, and my heart yearned for him. I rose to open to my beloved, and my hands dripped with myrrh, and my fingers with the finest myrrh, upon the handles of the bar. I opened to my beloved; but my beloved had turned away, had gone; my soul failed when he spoke. I sought him, but I could not find him; I called him, but he did not answer me. The watchmen who go about the city found me; they struck me, they wounded me; the guardians of the walls stripped me of my mantle. I adjure you, maidens of Jerusalem, if you find my beloved, do not tell him that I am love-sick.

אָנִי. מִה דֹּדְךָ מְדוּד, הִיפָּה בְּנָשִׁים; מִה דֹּדְךָ מְדוּד, שָׁכָכָה
הַשְּׁבַעֲתָנִי. דֹּדִי צַח וְאָדוֹם, דָּגוּל מִרְבָּבָה. רֹאשׁוֹ כֶּתֶם פָּז;
קַנְצוֹתָיו תִּלְתָּלִים, שְׁחָרוֹת כְּעוֹרֵב. עֵינָיו כִּיּוֹנִים עַל אֲפִיקֵי
מָיִם; רִחְצוֹת בְּחֶלֶב, יִשְׁבּוֹת עַל מְלֹאֶת. לִחְתּוֹ כְּעֶרְוַת הַבָּשָׂם,
מִנְדְּלוֹת מִרְקָחִים; שִׁפְתוֹתָיו שׁוֹשְׁנִים, נִטְפּוֹת מוֹר עֶבֶר. יָדָיו
גְּלִילֵי זָהָב, מְמָלָאִים בַּתְּרִישִׁשׁ; מַעְיו עֲשֵׂת שֵׁן, מַעֲלָפֶת
סִפְיָרִים. שׁוֹקֵיו עֲמוּדֵי שֶׁשׁ, מִיִּסְדִּים עַל אֲדָנִי פָז; מְרֹאָהוּ
כַּלְבָּנוֹן, בְּחוֹר בְּאַרְזִים. חֲבוֹ מִמֶּתְקִים, וְכָלוּ מִחֲמָדִים; זֶה
דֹּדִי זֶה רַעִי, בְּנוֹת יְרוּשָׁלָּם.

[ו]

אָנֹכִי הִלֵּךְ דֹּדְךָ, הִיפָּה בְּנָשִׁים; אָנֹכִי פָנָה דֹּדְךָ, וּנְבִקְשָׁנִי
עֵמֶד. דֹּדִי יָרַד לְגִנּוֹ, לַעֲרוּגוֹת הַבָּשָׂם, לְרַעוֹת בְּנָנִים וְלִלְקֹט
שׁוֹשְׁנִים. אָנִי לְדוּדִי, וְדוּדִי לִי, הִרְוָעָה בְּשׁוֹשְׁנִים. יָפָה אַתָּה
רַעִיתִי בַּת־רָצָה, נֹאנָה בִירוּשָׁלָּם, אֵימָה בַּנְּדָלוֹת. הִסְבֵּי עֵינֶיךָ
מִמִּנְדִּי, שֶׁהֵם הִרְהִיבֵנִי; שַׁעֲרֶךָ כְּעֶדֶר הָעֵזִים, שֶׁנָּלְשׁוּ מִן
הַגִּלְעָד. שִׁנֶּיךָ כְּעֶדֶר הָרַחֲלִים, שֶׁעָלוּ מִן הָרַחֲצָה; שְׁכָלָם
מִתְאַיְמוֹת, וְשִׁכְלָה אֵין בָּהֶם. בְּכָלֹת הָרִמּוֹן רִקְתָּךְ, מִבְּעַד
לְצִמְתָּךְ. שְׁשִׁים הִקְמָה מְלָכוֹת, וְשִׁמְנִים פִּילִגְשִׁים, וְעַלְמוֹת אֵין
מִסְפָּר. אַחַת הִיא יוֹנְתִי תִמְתִּי, אַחַת הִיא לְאֹמָה, בָּרָה הִיא
לְיוֹלָדָתָהּ; רְאוּיָהּ בְּנוֹת יִיאֲשְׁרוּיָהּ, מְלָכוֹת וּפִילִגְשִׁים, וַיִּהְלָלוּיָהּ.
מִי זֹאת הַנִּשְׁקָפָה כְּמוֹ שָׁחַר; יָפָה כַּלְבָּנָה, בָּרָה בַּחֲמָה, אֵימָה
בַּנְּדָלוֹת. אֵל גִּנַּת אֲנִיזוֹ יִרְדְּתִי לְרֹאוֹת בְּאֲבִי הַנַּחֲלִי; לְרֹאוֹת

... his fingers are delicately rounded, and his nails are as transparent as topaz. סִפְיָרִים the bright blue veins showing through the lighter skin.

תְּרַצָּה ("delight") was an ancient city famed for its attractiveness. It is mentioned in Joshua 12:24; I Kings 14:17.

What is your beloved more than another lover, O fairest of women? What is your beloved more than another lover, that you adjure us thus?

Dazzling and ruddy is my beloved, distinguished among ten thousand. His head is fine gold, his locks are curled, and as black as a raven. His eyes are like doves beside the water-brooks, bathing in milk, and fitly set. His cheeks are beds of balsam-flower, producing sweet perfumes; his lips are [red] lilies, breathing the finest myrrh. His hands are rods of gold, studded with topaz pink; his body is polished ivory, inlaid with sapphires. His legs are pillars of marble, set on bases of fine gold; his form is like Lebanon, excellent as the cedars. His mouth is most sweet, and he is altogether lovely. Such is my beloved, and such is my lover, O maidens of Jerusalem.

VI

Where has your beloved gone, O fairest of women? Where has your beloved turned, that we may seek him with you?

My beloved has gone down to his garden, to the flower-beds of balsam, to pasture in the gardens, and to gather lilies. I am my beloved's, and my beloved is mine, who pastures among the lilies.

You are as beautiful as Tirzah, my love, as comely as Jerusalem, as overawing as the most distinguished. Turn your eyes away from me, for they dazzle me. Your hair is like a flock of goats, trailing down from Mount Gilead. Your teeth are like a flock of sheep, which have come up from the washing; all of them are paired, and not one of them is missing. Your temples are like a slice of pomegranate, behind your veil. There are sixty queens, eighty concubines, and maidens without number; but one alone is my dove, my innocent one; she is the only one of her mother; she is her mother's own darling. The maidens look upon her, and bless her; the queens and the concubines praise her. Who is she that appears like the dawn, as beautiful as the moon, as bright as the sun, as overawing as the most distinguished?

I went down to the nut garden, to look at the green plants of

הַפָּרָחָה הַנֶּפֶס, הַנִּצְוֵי הָרִמּוֹנִים. לֹא יֵדַעְתִּי, נִפְשִׁי שְׂמַחְתִּי
מִרְכָּבוֹת עַמִּי נָדִיב.

[ז]

שׁוּבִי שׁוּבִי, הַשּׁוֹלָמִית, שׁוּבִי שׁוּבִי וּנְחִיחָה בָּךְ; מַה תַּחֲזוּ
בַשּׁוֹלָמִית, בְּמַחֲלֵת הַמַּחֲנִים. מַה יָּפוּ פַעֲמֶיךָ בְּנִעָלִים, בַּת
נָדִיב; תַּמוּקֵי יֶרְכָנְךָ כְּמוֹ חֲלָאִים, מַעֲשֵׂה יָדֶי אֱמֹן. שְׁרָרְךָ
אֲנִי הִסְתַּר, אֵל יִחְסֹר הַמָּוֶזֶג; בְּטָנְךָ עֲרֹמַת חֲטִים, סוּגָה
בַּשּׁוֹשָׁנִים. שְׁנֵי שְׁדֶּיךָ בַּשְּׁנֵי עֶפְרַיִם, תִּתְּאֲמִי צְבִיָּה. צִוְּאָרְךָ
כְּמַגְדֵּל חֹשֶׁן; עֵינֶיךָ בְּרָכוֹת בְּחִשְׁבוֹן, עַל שֶׁעַר בַּת רַבִּים;
אִפְּךָ כְּמַגְדֵּל הַלְּבָנוֹן, צוֹפֶת־פָּנֶי דְּמָשֶׁק. רֹאשְׁךָ עָלֶיךָ כְּכֶרְמֶל,
וְדָלֹת רֹאשְׁךָ כְּאַרְנָמָן; כֶּלֶךְ אֲסוּר בְּרֹהֲטִים. מַה יָּפִית וּמַה
נִעְמָת, אֲהַבָּה בַת־עֲנוּנִים. זֹאת קוֹמַתְךָ דְּמַתָּה לְתַמָּר, וְשִׁדְּךָ
לְאַשְׁכְּלוֹת. אֲמַרְתִּי, אֲעֵלֶה בְּתַמָּר, אֲחִיחָה בְּסִנְסֶנִיּוֹ; וַיְהִי נָא
שְׁדֶּיךָ כְּאַשְׁכְּלוֹת הַנֶּפֶס, וְרִית אִפְּךָ בַת־פּוֹחִים. וַחֲבֶךָ כִּיּוֹן
הַטּוֹב, הוֹלֵךְ לְדוּדֵי לְמִישְׁרִים, דּוֹבֵב שַׁפְתֵי יֹשֵׁנִים. אֲנִי לְדוּדִי,
וְעָלִי תִשׁוּקָתוֹ. לֶכֶה דוּדִי, נִצָּא תִשְׁדֶּה, נִלְיָנָה בְּכַפְרִים.
נִשְׁכִּימָה לְכַרְמִים, נִרְאֶה אִם פָּרָחָה הַנֶּפֶס, פֶּתַח הַסִּמְדָּר,
הַנִּצְוֵי הָרִמּוֹנִים; שֵׁם אֶתֵּן אֶת דוּדִי לָךְ. הַדּוּדָאִים נָתַנּוּ רִית,
וְעַל פִּתְחֵינוּ כָּל מְגִדִּים, חֲדָשִׁים גַּם יֹשֵׁנִים, דוּדִי, צָפְנָתִי לָךְ.

[ח]

מִי יִתְּנָה כָּאֵת לִי, יוֹגֵק שְׁדֵי אִמִּי; אֲמַצְאָה בַחוּץ אֲשָׁקָה,
גַּם לֹא יִבְזוּ לִי. אֲנַהֲגָה, אֲבִיאָה אֶל בֵּית אִמִּי, תִּלְמָדְנִי; אֲשָׁקָה

are the words of the Shulammit, who asks why they would stare at her as at a public spectacle.

נִפְשִׁי וּבִטְנִי ("my soul and my body") in Psalm 31:10. "your body," like בטנך
white, straight and slender.

refers to the soft shimmer of her eyes.

the dale, to see if the grapevine was a-budding, whether the pomegranates were in flower. Before I was aware, my fancy set me among the chariots of my noble people.

VII

Return, return, O Shulammitte; return, return, that we may gaze at you.

Why should you gaze at the Shulammitte as upon the dance of Mahanaim?

How beautiful are your steps in sandals, O princess; the curves of your thighs are like ornaments made by an artist. Your chest is like a round goblet ever filled with wine; your body is like a heap of wheat set about with lilies. Your two breasts are like two fawns, twins of a gazelle. Your neck is like a tower of ivory; your eyes are like the pools of Heshbon, at the gate of Bathrabim; your nose is like a tower of Lebanon, overlooking Damascus. Your head is on you like Carmel, and the hair of your head is like purple; the king is held captive in its tresses. How beautiful, how sweet you are, O love's delight! This stature of yours is like a palm tree, and your breasts like clusters. I say: I will climb the palm tree, I will take hold of its branches; let your breasts be like clusters of the vine, and the fragrance of your breath like that of apples, and your soft speech like the best wine—flowing smoothly for my beloved, gliding over the lips of those about to sleep.

I am my beloved's, and his longing is for me. Come, my beloved, let us go into the field, let us stay in the villages; let us go early to the vineyards, to see whether the grapevine has budded, whether the vine blossoms have opened, if the pomegranates are in flower. There I will give my love to you. The love-plants yield their fragrance, and at our doors are all kinds of precious fruits, both new and old, which I have kept for you, my beloved.

VIII

O that you were my brother, who had been nursed by my mother! I would meet you in the street and kiss you, and none would despise me. I would lead you and bring you into my mother's

כמגדל הלבנון straight and symmetrical. The tower of Lebanon was probably some watch-tower in the direction of Damascus.

כרמל an emblem of stateliness and beauty. The point of comparison is a head proudly held.

מִיָּיִן הֶרְקַח, מִעֵסִיס רְמִנִי. שְׁמַאלוֹ תַּחַת רֹאשִׁי, וַיְמִינוּ תַּחֲבֻכְנִי.
הִשְׁבַּעְתִּי אֶתְכֶם, בְּנוֹת יְרוּשָׁלָּם, מִה תַּעֲרִירוּ וּמִה תַּעֲזֹרְרוּ אֶת
הָאֲהָבָה עַד שֶׁתִּחַפֵּץ. מִי זֹאת עָלָה מִן הַמִּדְבָּר, מִתְרַפֶּקֶת עַל
דֹּדָהּ; תַּחַת הַתְּפוּיֹת עֹזְרֶתִיד, שָׁמָּה תִּבְלָתָהּ אִמָּה, שָׁמָּה
תִּבְלָה יִלְדָתָהּ. שִׁימְנִי בַחוּתֶם עַל לִבָּהּ, בַּחוּתֶם עַל זְרוּעָהּ;
כִּי עָזָה בְּמִנּוֹת אֲהָבָה, קָשָׁה כְּשֶׁאוֹל קִנְיָאָה; רִשְׁפִּיהָ רִשְׁפֵּי אֵשׁ,
שְׁלֵהֲבִתֶיהָ. מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת הָאֲהָבָה, וּנְהָרוֹת
לֹא יִשְׁטְפוּהָ; אִם יִתֵּן אִישׁ אֶת כָּל הוֹן בֵּיתוֹ בְּאֲהָבָה, בּוֹז יִבּוֹזוּ
לוֹ. אַחוֹת לָנוּ קִטְנָה, וְשָׂדִים אֵין לָהּ; מִה נַּעֲשֶׂה לְאַחוֹתָנוּ בְּיוֹם
שִׁידוּבָר בָּהּ. אִם חוֹמָה הִיא, נִבְנֶה עָלֶיהָ מִיֵּרֶת כֶּסֶף; וְאִם דָּלָת
הִיא, נַצּוֹר עָלֶיהָ לֵוֶת אֲרֹז. אֲנִי חוֹמָה, וְשָׂדֵי כְּמִנְדְּלוֹת; אֲזִ
הָיִיתִי בְּעֵינָיו כְּמוֹצֵאת שָׁלוֹם. כֶּרֶם הָיָה לְשִׁלְמוֹהַּ בִּבְעַל הָמוֹן;
נָתַן אֶת הַכֶּרֶם לְנֹטְרִים; אִישׁ יָבֹא בְּפָרִיו אֶלָּף כֶּסֶף. כֶּרְמִי
שְׁלִי לְפָנַי; הָאֶלֶף לָהּ שְׁלֹמֹה, וּמֵאֲתָנִים לְנֹטְרִים אֶת פָּרִיו.
הַיּוֹשֶׁבֶת בַּגִּנֹּת, חֲבֵרִים מְקַשְׂבִּים לְקוֹלָהּ, הַשְׁמִיעֵנִי. בָּרַח
דֹּדִי, וּדְמָה לָהּ לְצָבִי, אוֹ לְעֶפֶר הָאֲיָלִים, עַל הָרִי בְּשָׁמַיִם.

... She points out incidents and places that are memorable to both of them.

חותם signet ring, engraved with the owner's name or some design. The seal, affixed as signature to letters and documents, was worn on the finger or was strung on a cord and hung around the neck. She wishes to be united in the closest way with her beloved.

להבתיה a flame of supernatural, stupendous power.

אחות לנו קטנה was the speech of her brothers in the past, when she was still too young to marry. She recalls having heard them say that they would reward her modesty with adornments and provide strong protection in the case of any sign of moral weakness.

... that is, if she preserves her innocence, we will reward her.

house, that you might instruct me; I would give you some spiced wine to drink, some of my pomegranate juice.

O that his left hand were under my head, and his right hand were embracing me! I adjure you, maidens of Jerusalem, do not stir up, do not rouse love, until it please.

Who is this coming up from the wilderness, leaning upon her beloved?

I woke you under the apple tree, where your mother had been in travail with you, where she had brought you forth. Place me like a seal upon your heart, like a seal upon your arm. Indeed, love is strong as death itself, ardent love is severe as the grave; its flashes are flashes of fire, a flame of the Lord. Floods cannot quench love, rivers cannot drown it; if a man offered all the wealth of his house for love, he would be laughed aside.

We have a young sister, and she has no breasts yet; but what shall we do with our sister when she will be asked in marriage? If she is a wall, we will build a silver turret on her; but if she is a door, we will inclose her with cedar boards.

Now I am a wall, and my breasts like towers, then I should win his favor.

Solomon had a vineyard at Baalhamon; he gave over the vineyard to caretakers; each would bring in a thousand silver pieces for its fruits. I keep my vineyard to myself; you, Solomon, are welcome to the thousand shekels, and the caretakers of the fruit to the two hundred shekels.

O you who sit in the gardens, the companions are listening to your voice; let me hear it too!

Make haste, my beloved, be like a gazelle, or like a young deer, on the mountains of spices.

כרם היה that is, his possession is prized more than Solomon's highly-cultivated vineyard with all its rich revenues.

ברך דודי is a repetition of her song in 2:17. Allegorically, it is a prayer addressed to God: Mayest thou hasten to reappear on Mount Moriah.

קבלת שבת

The following *Kabbalath Shabbath* service is omitted on festivals which coincide with the Sabbath. The *Ma'ariv* service for festivals begins on page 257.

תהלים צה

לְכוּ בְרִנָּה לַי, נְרִיעָה לְצוֹר יִשְׁעֵנוּ. נִקְדָּמָה פָּנֵינוּ בְּתוֹדָה,
בְּזִמְרוֹת נְרִיעַ לוֹ. כִּי אֵל גָּדוֹל יְיָ, וּמִלְכָּה גָּדוֹל עַל כָּל אֱלֹהִים.
אֲשֶׁר בִּידוֹ מַחְקְרֵי אָרֶץ, וְתוֹעֲפוֹת הָרִים לוֹ. אֲשֶׁר לוֹ הַיָּם,
וְהוּא עֲשָׂהוּ; וַיַּבֶּשֶׁת יַדָּיו יָצְרוּ. בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה, נִבְרָכָה
לְפָנֵי יְיָ עֲשֵׂנוּ. כִּי הוּא אֱלֹהֵינוּ, וְאִנְחֵנוּ עִם מַרְעִיתוֹ וְצֹאן יָדוֹ;
הַיּוֹם אִם בְּקוֹלוֹ תִשְׁמָעוּ. אֵל תִּקְשׁוּ לְבַבְכֶּם בְּמִרְיָה, כְּיוֹם
מִסָּה בַּמִּדְבָּר. אֲשֶׁר נִסּוּנֵי אֲבוֹתֵיכֶם; בְּחֲנוּנֵי, נָם רָאוּ פַעֲלֵי.
אֲרַבְעִים שָׁנָה אָקוּשׁ בְּדוֹר, וְאָמַר עִם תְּעִי לִבְבִּי הֵם, Reader
וְהֵם לֹא יָדְעוּ דְרָכֵי. אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי, אִם יִבְאוּ אֵל
מְנוּחָתִי.

תהלים צו

שִׁירוּ לַי שִׁיר תְּהִלָּה, שִׁירוּ לַי כָּל הָאָרֶץ. שִׁירוּ לַי, בְּרָכוּ
שִׁמּוֹ, בְּשִׁירוֹ מִיּוֹם לְיוֹם יִשׁוּעָתוֹ. סִפְרוּ בְּגוֹיִם כְּבוֹדוֹ, בְּכָל
הָעַמִּים נִפְלְאוֹתָיו. כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד, נוֹרָא הוּא עַל כָּל
אֱלֹהִים. כִּי כָל אֱלֹהֵי הָעַמִּים אֱלִילִים, וַיְיָ שָׁמַיִם עָשָׂה. הוֹד

קבלת שבת, the opening service on Friday evening, was introduced by the Kabbalists of the sixteenth century in Safed, Palestine. The six psalms, symbolizing the six working days of the week, were selected by Rabbi Moses Cordovero, whose brother-in-law Rabbi Solomon Alkabets composed the hymn welcoming the Sabbath bride (לכה דודי). The initial letters of the six psalms (מ, י, מ, ש, י, מ) have the numerical value of 430 which equals that of נפש ("soul"). Psalm 29 (Psalm 29) contains the name of God eighteen times, a number corresponding to the eighteen blessings of the *Shemoneh Esreh*.

Psalm 95 is a call to worship the Creator of the world and Guardian of

WELCOMING THE SABBATH

The following Kabbalath Shabbath Service is omitted on festivals which coincide with the Sabbath. The Ma'ariv service for festivals begins on page 258.

Psalm 95

Come, let us sing to the Lord; let us acclaim our saving Stronghold.

Let us approach him with thanksgiving; let us acclaim him with songs of praise.

For the Lord is a great God, a King supreme above all gods.

In his hand are the depths of the earth; the mountain-peaks are his.

His is the sea, for he made it; his hands formed the dry land.

Come, let us worship and bow down; let us bend the knee before the Lord who made us.

For he is our God, and we are the people he sustains, the flock under his charge; if this day you would only obey his voice!

Harden not your heart as at Meribah, as in the day of Massah in the wilderness, when your fathers tried me.

They tested me, although they had seen my work.

For forty years I loathed that generation, and said: "They are a senseless people, who know not my ways."

So I vowed in my anger that they should never enter my land.

Psalm 96

Sing a new song to the Lord; sing to the Lord, all the earth.

Sing to the Lord, bless his name; announce his salvation from day to day.

Recount his glory among the nations, his wonders—among the peoples.

For great is the Lord and highly to be praised; he is to be revered above all gods.

For all the gods of the peoples are idols, but the Lord made the heavens.

his people. It contains a warning against disobedience, and alludes to the fate of the rebellious Israelites in the wilderness (Exodus 17:7; Numbers 20:13).

Psalm 96 contrasts God's power and glory with the worthlessness of the heathen idols, and appeals to the nations to acknowledge God and to rejoice in the prospect of his righteous rule on earth.

וְהָדָר לְפָנָיו, עֲזוּ וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ. הָבוּ לַיְי, מִשְׁפָּחוֹת עַמִּים,
הָבוּ לַיְי כְּבוֹד וְעֹז. הָבוּ לַיְי כְּבוֹד שְׁמוֹ, שְׂאוּ מִנְחָה וּבֹאוּ
לְחִצְרוֹתָיו. הִשְׁתַּחֲווּ לַיְי בְּהִדְרַת קִדְשׁ; חִילוּ מִפָּנָיו, כָּל
הָאָרֶץ. אָמְרוּ בְּנוֹת יְי מְלֹךְ, אַף תִּכּוֹן תִּבְּל כָּל תַּמּוּז; יָדִין
עַמִּים בְּמִישְׁרֵים. יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ; יִרְעֻם הַיָּם
וּמְלֵאֵהוּ. יַעֲלֹז שָׂדֵי וְכָל אֲשֶׁר בּוֹ; אֲזוּ יִרְנְנוּ כָּל עַצֵּי יַעַר.
Reader לְפָנֵי יְי כִּי בָא, כִּי בָא לְשַׁפֵּט הָאָרֶץ; יִשְׁפֹּט תִּבְּל
בְּצִדֶּק, וְעַמִּים בְּאַמוּנָתוֹ.

נהלים צו

יְי מְלֹךְ, תִּגַּל הָאָרֶץ; יִשְׁמְחוּ אֵיִים רַבִּים. עָנּוּ וַעֲרָפֵל
סְבִיבֵי, צִדֶּק וּמִשְׁפָּט מִכּוֹן כְּסֹאֲךָ. אֵשׁ לְפָנָיו תִּלְדֶּה, וְתִלְהֹט
סְבִיב צִרְיוֹ. הָאִירוּ בְּרָקִיו תִּבְּל, רָאֲתָהּ וְתַחֲל הָאָרֶץ. הָרִים
בְּדוֹנֵג נִמְסוּ מִלְּפָנֵי יְי, מִלְּפָנֵי אֲדוֹן כָּל הָאָרֶץ. הִגִּידוּ הַשָּׁמַיִם
צִדֶּקְךָ, וְרָאוּ כָּל הָעַמִּים כְּבוֹדוֹ. יִבְשׁוּ כָּל עֲגֵבֵי כְּסֵל,
הַמִּתְהַלְלִים בְּאֵלֵי לַיִל; הִשְׁתַּחֲווּ לוֹ כָּל אֱלֹהִים. שְׁמְעָה
וְתִשְׁמַח צִיּוֹן, וְתִגַּלְגֶּה בְּנוֹת יְהוּדָה, לְמַעַן מִשְׁפָּטֶיךָ יְי. כִּי
אַתָּה, יְי, עָלִיוֹן עַל כָּל הָאָרֶץ; מְאֹד נִעְלִיתָ עַל כָּל אֱלֹהִים.
אַהֲבֵי יְי, שְׂנְאוּ רָע; שֹׁמֵר נַפְשׁוֹת חֲסִידָיו, מִיַּד רָשָׁעִים יִצִּילֵם.
Reader אֲזוּר זָרַע לְצִדִּיק, וּלְיִשְׂרָאֵל לֵב שְׂמִיחָה. שְׁמְחוּ צְדִיקִים
בְּיְי, וְהוֹדוּ לְזִכְרֵךָ קִדְשׁוֹ.

Psalm 97 is a mosaic of phrases borrowed from various Scriptural passages. It celebrates God's manifestation of his sovereignty and calls his people to hate evil. All, even the gods existing in the minds of their worshipers, must do homage to the only true God. The Septuagint renders אור זרוע לצדיק in the sense of אור לישראל (Psalm 112:4): "Light dawns on the upright."

Grandeur and majesty are before him; glory and beauty are in his sanctuary.

Ascribe to the Lord, O families of peoples, ascribe to the Lord glory and majesty.

Ascribe to the Lord the glory due to his name; bring an offering and come into his courts.

Worship the Lord in holy array; tremble before him, all the earth. Say among the nations: "The Lord is King!"

The world is so established that it cannot be shaken; he rules the peoples justly.

Let the heavens rejoice, let the earth be glad, let the sea and all its fulness roar praise.

Let the field exult and all that is therein; let all the trees of the forest sing before the Lord who comes, who comes to rule the earth.

He will rule the world with righteousness, and the peoples—with his truth.

Psalm 97

The Lord is King; let the earth rejoice; let many islands be glad. Clouds and darkness are around him; righteousness and justice are the foundation of his throne.

Fire goes before him, and burns his foes round about.

His lightnings illuminate the world; the earth beholds and trembles.

The mountains melt like wax before the Lord, before the Lord of all the earth.

The heavens proclaim his righteousness, and all the peoples witness his glory.

Ashamed be those who serve images, those who take pride in idols; bow down to him, all you gods!

Zion hears and is glad, and the towns of Judah rejoice, because of thy judgments, O Lord.

Thou, O Lord, art indeed supreme over all the earth; thou art exalted high above all gods.

You who love the Lord, hate evil! He preserves the lives of his faithful followers; he rescues them from the hand of the wicked.

Light is sown for the righteous, and joy for the upright in heart.

Rejoice in the Lord, you righteous, and give thanks to his holy name.

תהלים צח

מִזְמוֹר. שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ, כִּי נִפְלְאוֹת עָשָׂה. הוֹשִׁיעָה לִּי
יְמִינִי וְזֶרְעִי קִדְּשׁוּ. הוֹדִיעַ יְיָ יְשׁוּעָתוֹ, לְעַיְנֵי הַגּוֹיִם וְלֹא צִדְקָתוֹ.
זָכַר חֲסִדּוֹ וְאַמּוּנָתוֹ לְבֵית יִשְׂרָאֵל; רָאוּ כָּל אֲפָסֵי אֶרֶץ אֶת
יְשׁוּעַת אֱלֹהֵינוּ. הִרְעִיז לַיהוָה כָּל הָאָרֶץ, פָּצְחוּ וּרְנְנוּ וּזְמְרוּ.
זָמְרוּ לַיהוָה בְּכִנּוֹר, בְּכִנּוֹר וְקוֹל זְמִירָה. בְּחִצְצֹרוֹת וְקוֹל שׁוֹפָר,
הִרְעִיזוּ לִפְנֵי הַמֶּלֶךְ יְיָ. יִרְעַם הַיָּם וּמִלְאוּ, תִּבֵּל וַיִּשְׁבִּי בָּהּ.
נְהַרּוֹת יִמְחָאוּ כַּף, יַחַד הָרִים יִרְנְנוּ. Reader לִפְנֵי יְיָ כִּי בָּא
לְשֹׁפֵט הָאָרֶץ; יִשְׁפֹּט תִּבֵּל בְּצִדָּק, וַעֲמִים בְּמִישְׁרִים.

תהלים צט

יְיָ מֶלֶךְ, יִרְנְנוּ עַמִּים; יֹשֵׁב בְּרוֹבִים, תִּנּוּט הָאָרֶץ. יְיָ בְּצִיּוֹן
גָּדוֹל, וְרָם הוּא עַל כָּל הָעַמִּים. יוֹדוּ שִׁמְךָ, גָּדוֹל וְנוֹרָא; קְדוֹשׁ
הוּא. וְעַז מֶלֶךְ מִשְׁפָּט אָהֵב, אֶתָּה בּוֹנֵנֶת מִיִּשְׁרָאֵל; מִשְׁפָּט
וּצְדָקָה בִּיעֲקֹב אֶתָּה עֲשִׂיתָ. רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לַהֲדוֹם
רִגְלָיו, קְדוֹשׁ הוּא. מִשָּׁה וְאַהֲרֹן בְּכִתְנֵי, וְשִׁמְאוֹל בְּקִרְאֵי שְׁמוֹ,
קָרְאוּ אֵל יְיָ, וְהוּא יַעֲנֵם. בְּעַמּוּד עָנָן יִדְּבַר אֱלֹהִים; שְׁמֵרוּ
עֲדָתוֹ וְחֹק נָתַן לָמוֹ. Reader יְיָ אֱלֹהֵינוּ, אֶתָּה עֲנִיתָם; אֵל נִשְׂא
הָיִיתָ לָהֶם, וְנָקָם עַל עֲלִילוֹתָם. רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ
לְהַר קְדְּשׁוֹ, כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.

תהלים כט

מִזְמוֹר לְדָוִד. הָבוּ לַיהוָה, בְּגִי אֱלִים, הָבוּ לַיהוָה כְּבוֹד וְעֹז;

Psalm 98 is largely made up of quotations, yet it is a stirring song of joyous praise. וְרָם הוּא, and the whole description of nature rejoicing at God's coming to rule the world, is identical with Psalm 96:11-13. נְהַרּוֹת יִמְחָאוּ כַּף is descriptive of the crashing of the waves.

Psalm 99 celebrates God's universal sovereignty. His righteousness and faithfulness are manifested in the history of Israel. וְהוּא רִגְלִי refers to the ark (I Chronicles 28:2).

Psalm 98

Sing a new song to the Lord, for he has done wonders; his right hand, his holy arm, has brought him triumph.

The Lord has made known his saving power; he has let the nations see his justice.

He has remembered his kindness and faithfulness to the house of Israel; all the ends of the earth have seen the saving power of our God.

Shout praise to the Lord, all the earth; break into music, be jubilant and sing.

Praise the Lord with the harp, with the harp and the voice of song. With trumpets and the sound of the horn, shout praise before the King, the Lord.

Let the sea and all its fulness thunder praise, the world and those living in it.

Let the rivers applaud, let the mountains sing in chorus, before the Lord who comes to rule the earth!

He will rule the world with righteousness, and the peoples with justice.

Psalm 99

The Lord is King; let the peoples tremble. He is enthroned upon the cherubim; let the earth quake.

The Lord is great in Zion; high is he above all the peoples.

Let them praise thy great and revered name; holy it is!

Thou, glorious King who lovest justice, hast established equity; thou hast wrought justice and righteousness in Jacob.

Exalt the Lord our God, and worship at his footstool; holy is he.

Moses and Aaron among his priests, and Samuel among those invoking his name, called upon the Lord, and he answered them.

Out of a pillar of cloud he spoke to them; they observed his precepts and the law which he gave them.

Lord our God, thou didst answer them; thou wast a forgiving God to them, though punishing them for their misdeeds.

Exalt the Lord our God, and worship at his holy mountain, for the Lord our God is holy.

Psalm 29

A Psalm of David. Give to the Lord, O heavenly beings, give to the Lord honor and glory.

Psalm 29 describes the manifestation of God's power in the thunderstorm and the flood, and ends with an assurance of his favor to his people.

הָבוּ לִי כְבוֹד שְׁמוֹ, הַשְׁתַּחֲוִי לִי בַּהֲדַרְת קֹדֶשׁ. קוֹל יי עַל
 הַמַּיִם, אֵל הַכְּבוֹד הַרְעִים, יי עַל מַיִם רַבִּים. קוֹל יי בִּפְתַּח,
 קוֹל יי בַּהֲדָר. קוֹל יי שֹׁבֵר אֲרָזִים, וַיִּשְׁבֹּר יי אֶת אֲרָזֵי הַלְּבָנוֹן.
 וַיִּרְקִידֵם כְּמוֹ עֵגֶל, לְבָנוֹן וְשָׂרִיוֹן כְּמוֹ בֶן-רֶאמִים. קוֹל יי חֲצֹב
 לַהֲבוֹת אֵשׁ. קוֹל יי יַחִיל מִדְּבָר, יַחִיל יי מִדְּבַר קֹדֶשׁ. קוֹל יי
 יַחֲלִיל אֵילֹת, וַיַּחֲשֹׁף יַעְרוֹת, וַיְבַהֲיֵכְלוּ בָּלוּ אִמֶּר כְּבוֹד.
 Reader יי לַמְּבוּל יָשָׁב, וַיָּשָׁב יי מִן הַלָּא לְעוֹלָם. יי עַז לְעַמּוֹ יִתָּן;
 יי יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם.

אָנָּה, בָּכַח גְּדֻלַּת יְמִינָה תַּתִּיר צְרוּרָה.
 קָבַל רֵנַת עַמָּה, שֶׁנִּבְּנוּ, טַהֲרָנוּ, נוֹרָא.
 נָא, גְּבוּר, דּוֹרְשֵׁי יַחֲוִדָה בְּבִכַת שְׁמֵרָם.
 בְּרָכֵם, טַהֲרֵם, רַחֲמֵם, צִדְקָתָהּ תָּמִיד נִמְלֵם.
 חֲסִין קָדוֹשׁ, בָּרַב טוֹבָה נִחַל עֲדָתָהּ.
 יַחֲדִיד גִּאָּה, לְעַמָּה פִּגְהָ, זֹכְרֵי קִדְשָׁתָהּ.
 שְׁוֹעֲתָנוּ קָבַל, וּשְׁמַע צַעֲקָתָנוּ, יוֹדֵעַ תַּעֲלָמוֹת.
 בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Reader and Congregation:

לְכָה דּוּדֵי לְקִרְאָת כְּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה.
 לְכָה דּוּדֵי לְקִרְאָת כְּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה.

אנא בכח a mystical meditation attributed to Rabbi Nehunyah ben ha-Kanah, *tanna* of the second century.

לכה דודי was written by Rabbi Solomon Alkabetz about the middle of the sixteenth century. The name of the author, **שלמה הלוי**, is signed in the form of an acrostic at the beginning of the stanzas. This poem, "perhaps one of the finest pieces of religious poetry in existence," became a favorite text of synagogal composers; a great number of melodies were set to it. Each stanza consists of four parts, three of which have the same rhyme, while the fourth part ends in the common rhyme **לה** throughout the poem. There is scarcely a

Give to the Lord the glory due to his name; worship the Lord in holy array.

The voice of the Lord peals across the waters; it is the God of glory thundering! The Lord is over the vast waters.

The voice of the Lord is mighty; the voice of the Lord is majestic. The voice of the Lord breaks the cedars; the Lord shatters the cedars of Lebanon.

He makes Lebanon and Sirion leap like a calf, like a wild ox.

The voice of the Lord strikes flames of fire; the voice of the Lord causes the desert to tremble; the Lord causes the desert of Kadesh to tremble.

The voice of the Lord whirls the oaks, and strips the woods bare; in his palace everything says: "Glory."

The Lord sat enthroned at the flood; the Lord remains King forever.

The Lord will give strength to his people; the Lord will bless his people with peace.

By the great power of thy right hand, O set the captive free.

Revered God, accept thy people's prayer; strengthen us, cleanse us.

Almighty God, guard as the apple of the eye those who seek thee.

Bless them, cleanse them, pity them; ever grant them thy truth.

Mighty, holy God, in thy abundant grace, guide thy people.

Exalted God, turn to thy people who proclaim thy holiness.

Accept our prayer, hear our cry, thou who knowest secret thoughts.

Blessed be the name of his glorious majesty forever and ever.

Reader and Congregation:

Come, my friend, to meet the bride; let us welcome the Sabbath.

phrase in the poem which is not borrowed from the Bible. Combining the language of the Bible into a rare mosaic, the poet utilized phrases from Isaiah 52:2; 51:17; 60:1; Judges 5:12; Isaiah 60:1; 54:4; Psalm 42:12; Isaiah 14:32; Jeremiah 30:18, 16; Isaiah 49:19; 62:5; 54:3; 25:9. The Sabbath is personified here and compared to a bride, in the same sense as Israel is likened to a bride (Jeremiah 2:2). The poem gives expression to the hope of Israel in vivid figures of speech.

Each of the following stanzas is recited first by the Congregation and then by the Reader.

שָׁמֹר וְזָכוֹר בְּדְבוּר אֶחָד הִשְׁמִיעֵנוּ אֵל הַמִּיחָד;
יְי אֶחָד וּשְׁמוֹ אֶחָד לְשֵׁם וּלְתַפְאֶרֶת וּלְתַהֲלָה.

לְכָה דוּדֵי לְקִרְאֵת כָּלָה, פָּנֵי שַׁבָּת נִקְבְּלָה.

לְקִרְאֵת שַׁבָּת לָכֵן וְנִלְכָּה כִּי הִיא מְקוֹר הַבְּרָכָה;
מִרְאשׁ מִקֶּדֶם נְסוּכָה סוּף מַעֲשֵׂה בְּמַחֲשָׁבָה תִּתְחַלָּה.

לְכָה דוּדֵי לְקִרְאֵת כָּלָה, פָּנֵי שַׁבָּת נִקְבְּלָה.

מִקֶּדֶשׁ מְלֵךְ עִיר מְלוּכָה קוֹמִי צְאִי מִתּוֹךְ הַהִפְכָּה;
רַב לָךְ שַׁבָּת בְּעַמְּקֵי הַבְּכָא וְהוּא יַחֲמֹל עַלֶיךָ חֲמֻלָּה.

לְכָה דוּדֵי לְקִרְאֵת כָּלָה, פָּנֵי שַׁבָּת נִקְבְּלָה.

הַתְּנַעֲרִי מַעֲפָר קוֹמִי לְבָשִׁי בְּגָדֵי תַפְאֶרֶתָךְ עַמִּי;
עַל יַד בֶּן יִשִּׁי בֵּית הַלְחָמִי קַרְבָּה אֶל נַפְשִׁי גְאֻלָּה.

לְכָה דוּדֵי לְקִרְאֵת כָּלָה, פָּנֵי שַׁבָּת נִקְבְּלָה.

הַתְּעוֹרְרִי הַתְּעוֹרְרִי כִּי בָא אוֹרֶךְ קוֹמִי אוֹרִי;
עוֹרִי עוֹרִי שִׁיר דְּבָרִי כְּבוֹד יְי עַלֶיךָ נִגְלָה.

לְכָה דוּדֵי לְקִרְאֵת כָּלָה, פָּנֵי שַׁבָּת נִקְבְּלָה.

לֹא תִבָּשִׂי וְלֹא תִכְלָמִי מִה תִּשְׁתּוֹחַחִי וּמִה תִּתְחַמִּי;
בָּךְ יִיחָסוּ עֲגִי עַמִּי וְנִבְנְתָה עִיר עַל תְּלָה.

לְכָה דוּדֵי לְקִרְאֵת כָּלָה, פָּנֵי שַׁבָּת נִקְבְּלָה.

וְהָיוּ לְמִשְׁשָׁה שְׂאִסְיָךְ וְרַחֲקוּ כָּל מְבַלְעִיָךְ;
יְשִׁישׁ עַלֶיךָ אֶלֶהֶיָךְ בְּמִשּׁוֹשׁ חֲתָן עַל כָּלָה.

לְכָה דוּדֵי לְקִרְאֵת כָּלָה, פָּנֵי שַׁבָּת נִקְבְּלָה.

Each of the following stanzas is recited first by the Congregation and then by the Reader:

“Observe” and “Remember,” in a single command, the One God announced to us. The Lord is One, and his name is One, for fame, for glory and for praise.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Come, let us go to meet the Sabbath, for it is a source of blessing. From the very beginning it was ordained; last in creation, first in God’s plan.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Shrine of the King, royal city, arise! Come forth from thy ruins. Long enough have you dwelt in the vale of tears! He will show you abundant mercy.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Shake off your dust, arise! Put on your glorious garments, my people, and pray: “Be near to my soul, and redeem it through the son of Jesse, the Bethlehemite.”

Come, my friend, to meet the bride; let us welcome the Sabbath.

Bestir yourself, bestir yourself, for your light has come; arise and shine! Awake, awake, utter a song; the Lord’s glory is revealed upon you.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Be not ashamed nor confounded. Why are you downcast? Why do you moan? The afflicted of my people will be sheltered within you; the city shall be rebuilt on its ancient site.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Those who despoiled you shall become a spoil, and all who would devour you shall be far away. Your God will rejoice over you as a bridegroom rejoices over his bride.

Come, my friend, to meet the bride; let us welcome the Sabbath.

שומר וזכור refers to the talmudic explanation of the discrepancy between the two versions of the fourth commandment. In Exodus 20:8 the text reads: “Remember the Sabbath day,” and in Deuteronomy 5:12: “Observe the Sabbath day.” According to the Talmud (Shebuoth 20b), both words, **זכור** and **שומר**, were miraculously pronounced by God simultaneously.

יָמִין וּשְׂמָאל תִּפְרֹצִי וְאֵת יְיָ תַעֲרִיצִי;
עַל יַד אִישׁ בֶּן פְּרָצִי וְנִשְׁמָחָה וְנִגְלָה.
לְכָה דוּדִי לִקְרֹאת בְּלָה, פָּנֶי שַׁבַּת נִקְבְּלָה.

Congregation rises and turns toward the door, as if to welcome a guest.

בּוֹאִי בְּשָׁלוֹם עֲטֹרֶת בְּעָלָה גַּם בְּשִׂמְחָה וּבְצִהָלָה;
תּוֹךְ אֲמוּנִי עִם סִגְלָה בּוֹאִי בְּלָה, בּוֹאִי בְּלָה.
לְכָה דוּדִי לִקְרֹאת בְּלָה, פָּנֶי שַׁבַּת נִקְבְּלָה.

There is a custom that mourners, in the first week of their mourning, remain at the entrance of the synagogue until one of the congregation says to them:

הַמָּקוֹם יִנַּחֵם אֶתְכֶם בְּתוֹךְ שְׁאָר אֲבֵלֵי צִיּוֹן וִירוּשָׁלַיִם.

If a festival occurs on Friday, the evening service begins here.

תהלים צב

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת. טוֹב לְהַדוֹת לַיְי, וּלְזַמֵּר לְשִׁמְךָ
עֲלִינוּ. לְהַגִּיד בַּבֶּקֶר חֲסִדֶּךָ, וְאֲמוּנָתְךָ בַּלֵּילוֹת. עָלֵי עֲשׂוֹר
וְעָלֵי נָבֵל, עָלֵי הַגִּינוֹן בְּכִנּוֹר. כִּי שִׁמְחַתְּנִי יְיָ בַּפֶּעַלֶּךָ; בְּמַעֲשֵׁי
יָדֶיךָ אֲרַנֵּן. מִה נִגְדְּלוּ מַעֲשֵׂיךָ, יְיָ; מֵאֵד עָמְקוֹ מוֹחֲשִׁבְתֶּיךָ.
אִישׁ בָּעַר לֹא יָדַע, וּכְסִיל לֹא יָבִין אֵת זֹאת. בַּפֶּרֶחַ רִשְׁעִים
בָּמֹו עָשָׂב, וַיִּצְצוּ כָּל פֶּעַלֵי אֱלֹהִים, לְהַשְׁמֵד עֲדֵי עֵד. וְאַתָּה
מָרוֹם לְעֶלְם, יְיָ. כִּי הִנֵּה אֵיבֶיךָ, יְיָ, כִּי הִנֵּה אֵיבֶיךָ יֹאבְדוּ,
יִתְפָּרְדּוּ כָּל פֶּעַלֵי אֱלֹהִים. וְתִרָם בְּרָאִים קִרְנִי; בִּלְתִּי בְשִׁמֹן רַעְנוֹ.
וּתְבַט עֵינֵי בְּשׁוּרִי, בְּקַמִּים עָלֵי מְרַעִים תִּשְׁמַעְנָה אָזְנִי. צַדִּיק
בְּתִמְרָה יִפְרָח, בְּאֶרֶז בְּלִבְנוֹן יִשְׁנֶה. שְׁתוּלִים בְּבֵית יְיָ, בְּחִצְרוֹת
אֱלֹהֵינוּ יִפְרִיחוּ. Reader עוֹד יִנּוּבִין בְּשִׁיבָה, דְּשִׁנִּים וְרַעְנָנִים
יִהְיוּ. לְהַגִּיד כִּי יֵשֶׁר יְיָ; צוּרֵי, וְלֹא עוֹלָתָה בּוֹ.

Psalm 92 was sung by the Levites in the Temple during the Sabbath offering. The psalmist reflects on the meaning of God's works, a meaning which

You shall extend to the right and to the left, and you shall revere the Lord. Through the advent of a descendant of Perez we shall rejoice and exult.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Congregation rises and turns toward the door, as if to welcome a guest.

Come in peace, crown of God, come with joy and cheerfulness; amidst the faithful of the chosen people come O bride; come, O bride. Come, my friend, to meet the bride; let us welcome the Sabbath.

There is a custom that mourners, in the first week of their mourning, remain at the entrance of the synagogue until one of the congregation says to them:

May God console you among the other mourners for Zion and Jerusalem.

If a festival occurs on Friday, the evening service begins here.

Psalm 92

A psalm, a song for the Sabbath day. It is good to give thanks to the Lord, and to sing praises to thy name, O Most High; to proclaim thy goodness in the morning, and thy faithfulness at night, with a ten-stringed lyre and a flute, to the sound of a harp. For thou, O Lord, hast made me glad through thy work; I sing for joy at all that thou hast done. How great are thy works, O Lord! How very deep are thy designs! A stupid man cannot know, a fool cannot understand this. When the wicked thrive like grass, and all evildoers flourish, it is that they may be destroyed forever. But thou, O Lord, art supreme for evermore. For lo, thy enemies, O Lord, for lo, thy enemies shall perish; all evildoers shall be dispersed. But thou hast exalted my power like that of the wild ox; I am anointed with fresh oil. My eye has gazed on my foes; my ears have heard my enemies' doom. The righteous will flourish like the palm tree; they will grow like a cedar in Lebanon. Planted in the house of the Lord, they shall flourish in the courts of our God. They shall yield fruit even in old age; vigorous and fresh they shall be, to proclaim that the Lord is just! He is my Stronghold, and there is no wrong in him.

the foolish fail to perceive. The wicked seem to flourish only that they may be destroyed. The palm and cedar are long-lived and flourish during all seasons. They represent the enduring happiness of the faithful in contrast with the short-lived prosperity of the wicked.

תהלים צג

יְיָ מֶלֶךְ, גָּאוֹת לְבִשׁ; לְבִשׁ יְיָ, עֵז הַתְּאֵזָר; אַךְ תִּכּוֹן תִּכְלֹל,
 בֶּל תִּמּוּט. נִכּוֹן כְּסֵאֲךָ מֵאֵז, מַעֲוֹלִם אֶתָּה. נִשְׂאוּ נְהָרוֹת, יְיָ,
 נִשְׂאוּ נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דְּבָרִים. מִקְלוֹת מִיָּם רַבִּים,
 אֲדִירִים מְשֻׁבְּרֵי יָם, אֲדִיר בְּמָרוֹם יְיָ. Reader עֲרִיתִיךָ נֶאֱמָנוּ
 מְאֹד, לְבִיתְךָ נֶאֱמָה קָדֵשׁ, יְיָ, לְאֶרֶץ יָמִים.

MOURNERS' KADDISH

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעָלְמָא דִּי בְּרָא בְּרַעְוִיתָהּ;
 וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעָגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
 וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֹה דְקֻדְשָׁא, בְּרִידָה הוּא, לְעָלְמָא (לְעָלְמָא)
 מִן כָּל בְּרַבְחָא וְשִׁירְחָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאִמְרוּן בְּעָלְמָא,
 וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
 וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
 יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

Psalm 93 speaks of God's majesty and power. His control of the violent forces of nature represents his power over the mightiest enemies of Israel. God's rule is the security of all moral order in the world.

Psalm 93

The Lord is King; he is robed in majesty; the Lord is robed, he has girded himself with strength; thus the world is set firm and cannot be shaken. Thy throne stands firm from of old; thou art from all eternity. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their mighty waves. But above the sound of many waters, mighty breakers of the sea, the Lord on high stands supreme. Thy testimonies are very sure; holiness befits thy house, O Lord, for all time.

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel, and say, Amen.

עדותך נאמן God's moral laws are firmly established and unchangeable. Zion, his house, shall no longer be desecrated by heathen invaders. Rashi and others interpret this psalm in connection with the Messianic era.

The following chapter is omitted on festivals.

משנה שבת, פרק ב

א. במה מדליקין ובמה אין מדליקין. אין מדליקין לא בלֶכֶשׁ ולא בחֶסֶן ולא בבלֶד, ולא בפְתִילַת הָאֵידֶן ולא בפְתִילַת הַמִּדְבָּר ולא בִירוּקָה שֶׁעַל פְּנֵי הַמַּיִם; ולא בַזֶּפֶת ולא בְשַׁעוֹנָה ולא בְשֶׁמֶן קִיק, ולא בְשֶׁמֶן שֶׁרָפָה ולא בְּאַלְיָה ולא בְּחֶלֶב. נָחוּם הַמְדִּי אָמַר: מַדְלִיקִין בְּחֶלֶב מְבָשֵׁל. וְחֲכָמִים אָמְרִים: אֶחָד מְבָשֵׁל וְאֶחָד שְׂאִינוֹ מְבָשֵׁל אֵין מַדְלִיקִין בוֹ.

ב. אין מדליקין בְּשֶׁמֶן שֶׁרָפָה בְּיוֹם טוֹב. רַבִּי יִשְׁמַעֲלֵאל אָמַר: אֵין מַדְלִיקִין בְּעֶטְרֵן מִפְּנֵי כְבוֹד הַשַּׁבָּת. וְחֲכָמִים מַתִּירִין בְּכָל הַשְּׂמָנִים: בְּשֶׁמֶן שְׂמִשְׁמִין, בְּשֶׁמֶן אֲגוּזִים, בְּשֶׁמֶן צִנּוֹנוֹת, בְּשֶׁמֶן דִּגְנִים, בְּשֶׁמֶן פִּקְעוֹת, בְּעֶטְרֵן, וּבִגְבֻט. רַבִּי טַרְפוֹן אָמַר: אֵין מַדְלִיקִין אֶלָּא בְּשֶׁמֶן זֵית בִּלְבָד.

ג. כָּל הַיּוֹצֵא מִן הָעֵץ אֵין מַדְלִיקִין בוֹ אֶלָּא פֶּשֶׁתָּן. וְכָל הַיּוֹצֵא מִן הָעֵץ אֵינוֹ מְטַמֵּא טְמֵאת אֱהָלִים אֶלָּא פֶּשֶׁתָּן. פְּתִילַת הַבֶּגֶד שֶׁקִּפְּלָהּ וְלֹא הִבְהִיבָהּ, רַבִּי אֱלִיעֶזֶר אָמַר: טְמֵאָה הִיא, וְאֵין מַדְלִיקִין בָּהּ. רַבִּי עֲקִיבָא אָמַר: טְהוֹרָה הִיא, וּמַדְלִיקִין בָּהּ.

ד. לֹא יִקּוּב אָדָם שְׂפוֹפֶרֶת שֶׁל בִּיצָה וַיִּמְלֶאנָה שֶׁמֶן וַיִּתְּנָהּ

was inserted during the geonic period. Various reasons are given for the recital of this chapter from the Mishnah, which deals with the oils and wicks appropriate for the Sabbath lights. Rashi in his *Siddur* (page 243) says that this chapter is recited *after* the Sabbath eve service so as to enable the late-comers to complete their prayers and leave the synagogue together with the rest of the congregation. Accordingly, this chapter is omitted on festival occasions when late-coming is not likely to happen. Rabbi Isaiah Horowitz and Rabbi Jacob Emden, in their respective editions of the *Siddur*, are of the opinion that *Bammeh Madlikin* is to be recited before *Kabbalath Shabbath*.

The following chapter is omitted on festivals.

Mishnah Shabbath, Chapter 2

1. With what may we light the Sabbath lamp, and with what may we not light it? We may not light it with a wick made of cedar-bast, uncombed flax, floss-silk, or with a wick of willow-fiber, desert weed, or duck-weed [since such wicks burn unevenly]. It may not be lighted with pitch, liquid wax, castor oil, nor with oil that must be burned and destroyed, nor with tail fat, nor with tallow. Naḥum of Media says: We may use melted tallow. The sages, however, say: It is immaterial whether or not it is melted, it must not be used for the Sabbath lamp.

2. Oil that must be burned and destroyed may not be used for lighting on a festival. Rabbi Ishmael says: One must not, out of respect for the Sabbath, use [ill-smelling] resin. The sages allow all kinds of oil: sesame-oil, nut-oil, radish-oil, fish-oil, gourd-oil, resin, and naphtha. Rabbi Tarfon says: We may use only olive-oil for lighting the Sabbath lamp.

3. Nothing that comes from a tree may be used as a wick for the Sabbath lamp except flax; nor can any part of a tree contract uncleanness by overshadowing a dead body except flax. A wick made of a piece of cloth which one has twisted but not yet singed, Rabbi Eliezer says that [it is still considered a part of a garment and] it is subject to the law of uncleanness; it must not be used for lighting the Sabbath lamp. Rabbi Akiba declares that it remains clean and may be used for lighting [for as soon as it was twisted it no longer was part of a garment subject to the law of pollution].

4. One may not pierce an eggshell, fill it with oil, and place

לכש, חסן, כלך and the other unfamiliar terms are discussed and explained in the *Gemara* (Shabbath 20b).

oil of consecrated *terumah* that has been defiled. It is called "oil for burning" because of one's duty to burn and destroy defiled *terumah*. שמן שרפה must not be used for the Sabbath lights, for fear that one may tilt the lamp to accelerate the burning of the oil.

פשתן is classed among trees in Joshua 2:6 (פשתי העץ). It contracts ritual uncleanness, though the other materials originating from trees do not.

... לא יקרב for fear that one may draw oil from the eggshell and thus cause the light to go out sooner. The same rule applies even to a shell made of clay, though the oil it contains becomes loathsome and useless as food.

על פי הנהגה, בשביל שתהא מנטפאת, ואפילו היא של חרס; ורבי יהודה מתיר. אבל אם חברה היוצר מתחלה, מתה, מפני שהוא בלי אחר. לא ימלא אדם קערה שמו, ויתנהג בצד הנהגה, ויתן ראש הפתילה בתוכה בשביל שתהא שואבת; ורבי יהודה מתיר.

ה. המכבה את הנהגה מפני שהוא מתגרא מפני גוים, מפני לסטים, מפני רוח רעה, או בשביל החולה שישן, פטור; בחדש על הנהגה, בחדש על השמן, בחדש על הפתילה, חייב. רבי יוסי פוטר בכלן, חוץ מן הפתילה, מפני שהוא עושה פחד. ו. על שלש עברות נשים מתות בשעת לדתן: על שאינן זכירות בנדה, במילה, ובנהדלקת הנהגה.

ז. שלשה דברים צריך אדם לומר בתוך ביתו ערב שבת עם חשכה: עשרתם, ערבתם, הדליקו את הנהגה. ספק חשכה, ספק אינה חשכה, אין מעשריו את הנהגה, ואין מטבילין את הכלים, ואין מדליקין את הנהגה; אבל מעשרין את הנהגה, ומערבין, וטומנין את החמין.

מסכת ברכות סד, א

אמר רבי אלעזר אמר רבי חנינא: תלמידי חכמים מרבים שלום בעולם, שנאמר: וכל בנהגה למודי יי, ורב שלום בנהגה.

זוים refers to idolators, like the Persians, who permitted no lights to burn on certain nights except in their temples (Rashi).

פטור ("he is not culpable") implies that it is actually forbidden.

ערוב, which renders permissible the carrying of objects on the Sabbath from one household to another, consists of food placed in a room accessible to all inhabitants of a court or a town. Since each of the householders contributes his share to it, the *eruv* ("mixture") symbolically turns all of them into one household.

טבילת כלים, the act of purifying utensils from their defilement, renders them fit for use; hence it is forbidden work on Friday at twilight.

דמאי, produce concerning which there is a doubt as to whether the rules

it so that the oil will drip from it into the opening of the Sabbath lamp; it is forbidden even if it was made of earthenware; but Rabbi Judah permits it. If, however, the potter had originally joined it with the lamp, it is allowed, because it is one utensil. A person may not fill a dish with oil, place it beside a Sabbath lamp, and put the end of the wick into it so that it may draw the oil to the flame; but Rabbi Judah permits it.

5. If one puts out a light on the Sabbath because he is afraid of heathen, robbers, or an evil spirit, or for the sake of enabling a sick person to sleep, he is not guilty of violating the Sabbath law; but if he did it with the intention of sparing the lamp or the oil or the wick, he is guilty. Rabbi Yosé exempts him in every case, except in that of sparing the wick, since he thereby forms charcoal [and prepares a wick with a singed end for easier lighting].

6. For three transgressions do women die in childbirth: for being careless in the observance of the laws of menstruation, for not separating *ḥallah*, and for not lighting the Sabbath lamp.

7. One is required to say three things in his house on the eve of Sabbath just before it gets dark: "Have you separated the tithe [of the food we are to eat on the Sabbath]? Have you prepared the *eruv*? Light the lamp!" If it is doubtful whether or not it is already dark, we may not tithe grain which is untithed, or immerse utensils for cleansing, or light the Sabbath lamps; but we may still tithe that concerning which there is doubt whether or not it has been tithed, and prepare an *eruv*, and store away hot food [for the Sabbath].

Talmud Berakhoth 64a

Rabbi Elazar said in the name of Rabbi Ḥanina: Scholars increase peace throughout the world, for it is said: "All your children shall be taught of the Lord, and great shall be the peace of your children."¹ Read not here *banayikh* [your children], but

relating to the priestly and Levitical dues were strictly observed, may be tithed at twilight, because the probability is that the tithes have already been set apart, so that this tithing does not really make it fit for use.

אל תקרא בניך=בניך is a mere play on words, designed to attract the attention to the great significance of peace.

¹ *Isaiah 54:13.*

אל תקרא בְּנִיךָ, אֶלָּא בְּנִיךָ. שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ,
וְאִין לָמוּ מִכְשׁוֹל. יְהִי שְׁלוֹם בְּחִילָךְ, שְׁלֹוֹה בְּאַרְמְנוֹתֶיךָ.
Reader לְמַעַן אַחֲי וְרַעֲי, אֲדַבְּרָה נָא שְׁלוֹם בְּךָ. לְמַעַן בֵּית יְיָ
אַלְהֵינוּ, אֲבַקֶּשֶׁה טוֹב לָךְ. יְיָ עֲזֵ לְעַמּוֹ יִתָּן, יְיָ יְבָרֵךְ אֶת עַמּוֹ
בְּשְׁלוֹם.

קִדִּישׁ דִּרְבָּנָן

Mourners:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כִרְעוּתָהּ;
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעָגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלָא (לְעָלָא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִחְמַתָּא, וְנִצְמְרוּ בְּעָלְמָא,
וְאִמְרוּ אָמֵן.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן, וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל תַּלְמִידֵי
תַּלְמִידֵיהוֹן, וְעַל כָּל מִן דְּעֶסְקִין בְּאוּרֵיתָא, דִּי בְּאַתְרָא הֲדָן
וְדִי בְּכָל אֲתֵר וְאַתְר, יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא, חֲנָא
וְחֶסֶדָא וְרַחֲמִין, וְחַיִּין אֲרִיכִין, וּמְזוֹנֵי רִיחִין, וּפְרָקְנָא מִן קַדָּם
אֲבוּהוֹן דְּבִשְׁמֵיָא וְאַרְעָא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹכוֹן, הוּא בְּרַחֲמֵי וְעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

bonayikh [your builders—scholars are the true builders of the ideal of peace].

Abundant peace have they who love thy Torah, and there is no stumbling for them. Peace be within your walls, and security within your palaces. In behalf of my brethren and friends, let me pronounce peace for you. For the sake of the house of the Lord our God, I will seek your good. The Lord will give strength to his people; the Lord will bless his people with peace.¹

KADDISH D'RABBANAN

Mourners:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

[We pray] for Israel, for our teachers and their disciples and the disciples of their disciples, and for all who study the Torah, here and everywhere. May they have abundant peace, loving-kindness, ample sustenance and salvation from their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and a happy life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he in his mercy create peace for us and for all Israel; and say, Amen.

¹ *Psalms* 119:165; 122:7-9; 29:11

עֲרֵבִית לַשַּׁבָּת וַיּוֹם טוֹב

257

Silent meditation:

Reader:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרומם
וַיִּתְנַשֵּׂא שְׁמוֹ שֶׁל מֶלֶךְ מַלְכֵי הַמַּמְלָכוֹת,
הַקְדוֹשׁ בְּרוּךְ הוּא, שֶׁהוּא רִאשׁוֹן וְהוּא
אַחֲרוֹן, וּמִבְלָעָדָיו אֵין אֱלֹהִים. סְלוּ

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ.

Congregation and Reader:

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

לְרַכֵּב בַּעֲרֻבוֹת, בְּיָה שְׁמוֹ, וְעָלוֹ לְפָנָיו; וְשְׁמוֹ מְרוֹמָם עַל כָּל בְּרָכָה וְתַהֲלָה. בְּרוּךְ
שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד. יְהִי שֵׁם יְיָ מְבָרָךְ מְעַתָּה וָעֶד עוֹלָם.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדָבָרוֹ מַעֲרִיב
עֲרָבִים; בְּחֻכְמָה פּוֹתַח שְׁעָרִים, וּבְתַבּוּנָה מַשְׁנֶה עֵתִים;
וּמַחְלִיף אֶת הַזְּמָנִים, וּמַסְדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם
בְּרָקִיעַ בְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלָל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ
מִפְּנֵי אוֹר, וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין
לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. Reader אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ עָלֵינוּ,
לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה, יְיָ, הַמַּעֲרִיב עֲרָבִים.

אֶהְבֶּת עוֹלָם בֵּית יִשְׂרָאֵל עַמּוֹת אֶהְבֶּת; תּוֹרָה וּמִצְוֹת,
חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמִדָּה; עַל כֵּן, יְיָ אֱלֹהֵינוּ, בְּשִׁבְכֵנוּ
וּבְקִיּוּמֵנוּ נִשְׁיַח בְּחֻקֶּיךָ, וְנִשְׁמַח בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ
לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאַרְצֵנוּ יְמִינוּ, וּבָהֶם נִהְיָה יוֹמָם וְלַיְלָה;
Reader וְאֶהְבֶּתְךָ אֵל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה, יְיָ,
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

(אל מֶלֶךְ נֶאֱמָן (When praying in private, add:

דברים ו, ד-ט

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאֶהְבֶּתְךָ אֵת יְיָ אֱלֹהֶיךָ בְּכָל לִבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל
מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם, עַל

EVENING SERVICE FOR SABBATHS AND FESTIVALS

Reader:

Bless the Lord who is blessed.

Congregation and Reader:

Blessed be the Lord who is blessed
forever and ever.

besides him there is no God. Extol him who is in the heavens—Lord is his name, and rejoice before him. His name is exalted above all blessing and praise. Blessed be the name of his glorious majesty forever and ever. Let the name of the Lord be blessed henceforth and forever.

Silent meditation:

Blessed, praised, glorified, ex-
tollèd and exalted be the name
of the supreme King of kings,
the Holy One, blessed be he,
who is the first and the last, and

Blessed art thou, Lord our God, King of the universe, who at thy word bringest on the evenings. With wisdom thou openest the gates of heaven, and with understanding thou changest the times and causest the seasons to alternate. Thou arrangerest the stars in their courses in the sky according to thy will. Thou createst day and night; thou rollest away light before darkness, and darkness before light; thou causest the day to pass and the night to come, and makest the distinction between day and night—Lord of hosts is thy name. Eternal God, mayest thou reign over us forever and ever. Blessed art thou, O Lord, who bringest on the evenings.

Thou hast loved the house of Israel with everlasting love; thou hast taught us Torah and precepts, laws and judgments. Therefore, Lord our God, when we lie down and when we rise up we will speak of thy laws, and rejoice in the words of thy Torah and in thy precepts for evermore. Indeed, they are our life and the length of our days; we will meditate on them day and night. Mayest thou never take away thy love from us. Blessed art thou, O Lord, who lovest thy people Israel.

SHEMA

(When praying in private, add: God is a faithful King).

Deuteronomy 6:4-9¹

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you today shall be in your heart. You shall

לְבָבָהּ. וּשְׁנֵנָתָם לְבָנֶיהָ, וְדַבְּרָתָם בָּם בְּשִׁבְתָּהּ בְּבֵיתָהּ, וּבְלִכְתָּהּ בְּדֶרֶךְ, וּבְשִׁכְבָּהּ וּבְקוּמָהּ. וּקְשָׁרְתָם לְאוֹת עַל יָדָהּ, וְהָיוּ לְמִטָּפֶת בֵּין עֵינֶיהָ. וּכְתַבְתָּם עַל מְזוּזוֹת בֵּיתָהּ וּבְשַׁעְרֶיהָ.

דברים יא, יג-כא

וְהָיָה אִם שָׁמַעַתְּ שְׁמִיעוּ אֶל מִצְוֹתַי, אֲשֶׁר אֲנִי מְצִוֶּה אֶתְכֶם הַיּוֹם, לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ בְּכָל לְבַבְכֶם וּבְכָל נַפְשְׁכֶם. וְנָתַתִּי מִטֶּר אֲרֻצְכֶם בְּעֵתוֹ, יוֹרֶה וּמִלְקוֹשׁ, וְאֶסְפַּת דִּגְנָה, וְתִירְשָׁה וַיִּצְהָרָהּ. וְנָתַתִּי עֹשֶׁב בְּשָׂדֶךָ לְבַהֲמֹתָהּ, וְאִבְלָת וּשְׂבָעַתָּ. הִשְׁמְרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסָרְתָם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף יְיָ בָּכֶם, וַעֲצֹר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מִטֶּר, וְהִאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ; וְאִבְדְּתֶם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם. וּשְׁמַתֶּם אֶת דְּבָרֵי אֱלֹהַ עַל לְבַבְכֶם וְעַל נַפְשְׁכֶם; וּקְשָׁרְתֶם אֹתָם לְאוֹת עַל יָדְכֶם, וְהָיוּ לְמִטָּפֶת בֵּין עֵינֵיכֶם. וְלִמְדֶתֶם אֹתָם אֶת בְּנֵיכֶם לְדַבֵּר בָּם, בְּשִׁבְתָּהּ בְּבֵיתָהּ, וּבְלִכְתָּהּ בְּדֶרֶךְ, וּבְשִׁכְבָּהּ וּבְקוּמָהּ. וּכְתַבְתֶּם עַל מְזוּזוֹת בֵּיתָהּ וּבְשַׁעְרֶיהָ.

לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמִי בְנֵיכֶם, עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְיָ לְאַבְרָהָם לָתֵת לָהֶם, בְּיְמֵי הַשָּׁמַיִם עַל הָאָרֶץ.

במדבר טו, לו-מא

וַיֹּאמֶר יְיָ אֶל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל כְּנָפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנָתַנּוּ עַל צִיצִית הַכֹּהֵן פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יְיָ, וַעֲשִׂיתֶם אֹתָם; וְלֹא תִחַדּוּ אֲחֵרֵי לְבַבְכֶם וְאֲחֵרֵי עֵינֵיכֶם, אֲשֶׁר אֹתָם זִמְנִים אֲחֲרֵיהֶם. לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהָיִיתֶם קְדָשִׁים לְאֱלֹהֵיכֶם.

teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

Deuteronomy 11:13-21

And if you will carefully obey my commands which I give you today, to love the Lord your God and to serve him with all your heart and with all your soul, I will give rain for your land at the right season, the autumn rains and the spring rains, that you may gather in your grain, your wine and your oil. And I will produce grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and worship them; for then the Lord's anger will blaze against you, and he will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly perish from the good land which the Lord gives you. So you shall place these words of mine in your heart and in your soul, and you shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall teach them to your children, speaking of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall inscribe them on the doorposts of your house and on your gates—that your life and the life of your children may be prolonged in the land, which the Lord promised he would give to your fathers, for as long as the sky remains over the earth.

Numbers 15:37-41

The Lord spoke to Moses, saying: Speak to the children of Israel and tell them to make for themselves fringes on the corners of their garments throughout their generations, and to put on the fringe of each corner a blue thread. You shall have it as a fringe, so that when you look upon it you will remember to do all the commands of the Lord, and you will not follow the desires of your heart and your eyes which lead you astray. It is for you to remember and do all my commands and be holy for your God. 1

אני יי אלהיכם, אשר הוצאתי אתכם מארץ מצרים להיות
לכם לאלהים; אני Reader יי אלהיכם—

אמת ואמונה כל זאת, וקיים עלינו כי הוא יי אלהינו ואין
זולתו, ואנחנו ישראל עמו. הפורנו מיד מלכים, מלכנו
הנזאלנו מבפך כל העריצים; האל הנפרע לנו מצרינו,
והמשלם גמול לכל איבי נפשנו; העשה גדלות עד אין חקר,
ונפלאות עד אין מספר; השם נפשנו בחיים, ולא נתן למוט
רגלנו; הפדרינו על כמות איבינו, ויגרם קרננו על כל שנאינו;
העשה לנו נסים ונקמה בפרעה, אותות ומופתים בארמת
בני חם; המכה בעברתו כל בכורי מצרים, ויוצא את עמו
ישראל מתוכם לחרות עולם. המעביר בנו בין נזרי ים סוף;
את רודפיהם ואת שונאיהם בטהומות טבע. וראו בנו
גבורתו; שבחו וחדדו לשמו, ומלכותו ברצון קבלו עליהם.
משה ובני ישראל לה ענו שירה בשמחה רבה, ואמרו
בכלם:

מי כמכה באלם, יי; מי כמכה נאדר בקדש, נזרא תהלת,
עשה פלא.

מלכותך ראו בניך, בוקע ים לפני משה; זה אלי ענו
ואמרו: יי ימלך לעולם ועד.

ונאמר: כי פדה יי את יעקב, ונאלו מיד חזק ממנו. ברוד
אתה, יי, נאל ישראל.

השבינו, יי אלהינו, לשלום; והעמידנו, מלכנו, לחיים;
ופרוש עלינו סבת שלומך, ותקנו בעצה טובה מלפניך,
והושיענו למען שמך; והגן בעדנו, והסר מעלינו אויב, דבר
וחרב ורעב ויגון; והסר שטן מלפנינו ומאחרינו, ובצל בנפיקך

am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.

True and trustworthy is all this. We are certain that he is the Lord our God, and no one else, and that we Israel are his people. It is he, our King, who redeemed us from the power of despots, delivered us from the grasp of all the tyrants, avenged us upon our oppressors, and requited all our mortal enemies. He did great, incomprehensible acts and countless wonders; he kept us alive, and did not let us slip.¹ He made us tread upon the high places of our enemies, and raised our strength over all our foes. He performed for us miracles and vengeance upon Pharaoh, signs and wonders in the land of the Hamites; he smote in his wrath all the first-born of Egypt, and brought his people Israel from their midst to enduring freedom. He made his children pass between the divided parts of the Red Sea, and engulfed their pursuers and their enemies in the depths. His children beheld his might; they gave praise and thanks to his name, and willingly accepted his sovereignty.

Moses and the children of Israel sang a song to thee with great rejoicing; all of them said:

“Who is like thee, O Lord, among the mighty? Who is like thee, glorious in holiness, awe-inspiring in renown, doing wonders?”²

Thy children saw thy majesty as thou didst part the sea before Moses. “This is my God!” they shouted, and they said:

“The Lord shall reign forever and ever.”³

And it is said: “Indeed, the Lord has delivered Jacob, and rescued him from a stronger power.”⁴ Blessed art thou, O Lord, who hast redeemed Israel.

Grant, Lord our God, that we lie down in peace, and that we rise again, O our King, to life. Spread over us thy shelter of peace, and direct us with good counsel of thy own. Save us for thy name’s sake; shield us, and remove from us every enemy and pestilence, sword and famine and grief; remove the adversary from before us and from behind us; shelter us in the shadow of thy wings;

¹ Job 9:10; Psalm 66:9. ² Exodus 15:11. ³ Exodus 15:18. ⁴ Jeremiah 31:11.

תסתיקנו; כי אל שומקנו ומצילנו אתה, כי אל מלך חנון ורחום אתה. ושמור צאתנו ובואנו לחיים ולשלום, מעתה ועד עולם, ופּרוש עלינו סבת שלומך. ברוך אתה, יי, הפורש סבת שלום עלינו, ועל כל עמו ישראל, ועל ירושלים.

Congregation and Reader:

ושמרו בני ישראל את השבת, לעשות את השבת לדורתם ברית עולם. ביני ובין בני ישראל אות היא לעולם, כי ששת ימים עשה יי את השמים ואת הארץ, וביום השביעי שבת וינפש.

On Pesah, Shavuoth and Sukkoth:

(ויברך משה את מעדי יי אל בני ישראל.)

On Rosh Hashanah:

(תקעו בחודש שופר, בפסח ליום חנונו. כי חק לישראל הוא, משפט לאלהי יעקב.)

Reader:

יתגדל ויתקדש שמו רבא בעלמא די ברא ברעיותה; וימליך מלכותה בחייכון וביומיכון, ובחיי דכל בית ישראל, בעגלא ובזמן קריב, ואמרו אמן.
יהא שמו רבא מברך לעלם ולעלמי עלמיא.
יתברך וישתבח, ויתפאר ויתרומם, ויתנשא ויתהדר, ויתעלה ויתהלל שמו דקדשא, בריך הוא, לעלא (לעלא) מן כל ברבְּתא ושירְּתא, תשבְּתא ונחמְּתא, דאמירן בעלמא, ואמרו אמן.

The Amidah for festivals begins on page 585.

שומר עמו ישראל instead of the weekday ending הפורט סכת שלום, is used to express the idea of peace which fills the Jewish home on Friday evening.

for thou art our protecting and saving God; thou art indeed a gracious and merciful God and King. Guard thou our going out and our coming in, for life and peace, henceforth and forever. Do thou spread over us thy shelter of peace. Blessed art thou, O Lord, who spreadest the shelter of peace over us and over all thy people Israel and over Jerusalem.

Congregation and Reader:

The children of Israel shall keep the Sabbath, observing the Sabbath throughout their generations as an everlasting covenant. It is a sign between me and the children of Israel forever, that in six days the Lord made the heavens and the earth, and on the seventh day he ceased from work and rested.¹

On Pesah, Shavuoth and Sukkoth:

(Moses announced the festivals of the Lord to the children of Israel.²)

On Rosh Hashanah:

(Sound the Shofar at the new moon, at full moon for our feast-day. This is a statute for Israel, an ordinance of the God of Jacob.³)

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

The Amidah for festivals begins on page 586.

¹ *Exodus* 31:16-17. ² *Leviticus* 23:44. ³ *Psalms* 81:4-5.

The *Amidah* is recited in silent devotion while standing, facing east.

אֲדֹנָי, שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתֶךָ.
 בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
 אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
 עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת,
 וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

וְזָכְרֵנוּ לְחַיִּים, מְלֶכֶךְ חַפֵּץ בְּחַיִּים,
 וְכַתְּבֵנוּ בְּסֵפֶר חַיִּים, לְמַעַן אֱלֹהִים חַיִּים.
 מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה, יְיָ, מָגֵן אַבְרָהָם.
 אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי, מַחְיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between *Sukkoth* and *Pesah* add:

(מִשֵּׁב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.)
 מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
 נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אַמּוֹנָתוֹ לִישְׁנֵי
 עֶפֶר. מִי כְמוֹךָ, בָּעַל גְּבוּרוֹת, וּמִי דּוֹמָה לָךְ, מְלֶכֶךְ מֵמִית
 וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(מִי כְמוֹךָ, אֵב הַרְחָמִים,
 זוֹכֵר יִצְוָרָיו לְחַיִּים בְּרַחֲמִים.)
 וַיֵּאָמֶן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מַחְיֶה הַמֵּתִים.

שבע תפלת שבת is the name of the Sabbath *Amidah*, because it contains only seven blessings. The first three and the last three are the same in all forms of the *Amidah*, whereas the intermediary blessing varies in all four services of the Sabbath. The thirteen petitions of the weekday *Shemoneh Esreh* are eliminated on the ground that no personal requests may be made during Sabbaths and festivals. When one recites these petitions, he is reminded of his failings and troubles, and on the days of rest one ought not to be sad but cheerful.

AMIDAH

The Amidah is recited in silent devotion while standing, facing east.

O Lord, open thou my lips, that my mouth may declare thy praise.¹

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Between Rosh Hashanah and Yom Kippur add:

(Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.)

O King, Supporter, Savior and Shield. Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Between Sukkoth and Pesah add:

(Thou causest the wind to blow and the rain to fall.)

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Between Rosh Hashanah and Yom Kippur add:

(Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.)

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

¹ Psalm 51:17.

אתה קדוש ושמו קדוש, וקדושים בכל יום יהללוך סלה.
* ברוך אתה יי, האל הקדוש.

* Between Rosh Hashanah and Yom Kippur substitute:

(ברוך אתה, יי, המלך הקדוש.)

אתה קדש את יום השביעי לשמך, תכלית מעשה שמים
וארץ, וברכתו מכל הנמים וקדשתו מכל הזמנים, וכן כתוב
בתורתך:

ויכלו השמים והארץ וכד צבאם. ויכל אלהים ביום
השביעי מלאכתו אשר עשה, וישבת ביום השביעי מכל
מלאכתו אשר עשה. ויברך אלהים את יום השביעי ויקדש
אתו, כי בו שבת מכל מלאכתו אשר ברא אלהים לעשות.
אלהינו ואלהי אבותינו, רצה במנוחתנו, קדשנו במצותיך,
ותן חלקנו בתורתך; שבענו מטובך, ושמחנו בישועתך; וטחר
לבנו לעבדך באמת; וחנוילנו, יי אלהינו, באהבה וברצון
שבת קדש, וניחו בך ישראל מקדשי שמך. ברוך אתה, יי,
מקדש השבת.

רצה, יי אלהינו, בעמך ישראל ובתפלתם; והשב את
העבודה לדביר ביתך, ואשי ישראל ותפלתם באהבה תקבל
ברצון, ותהי לרצון תמיד עבודת ישראל עמך.

On Rosh Hodesh and Hol ha-Mo'ed add:

(אלהינו ואלהי אבותינו, יעלה ויבא, ויגיע ויראה, וירצה
וישמע, ויפקד ויזכר, וזכרוננו ופקדוננו, וזכרון אבותינו,
וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך,

Thou art holy and thy name is holy, and holy beings praise thee daily. * Blessed art thou, O Lord, holy God.

**Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, holy King.)

Thou hast sanctified to thyself the seventh day, marking the end of the creation of heaven and earth; thou hast blessed it above all days, and hallowed it above all festivals, as it is written in thy Torah:

Thus the heavens and the earth were finished, and all their host. By the seventh day God had completed his work which he had made, and he rested on the seventh day from all his work in which he had been engaged. Then God blessed the seventh day and hallowed it, because on it he rested from all his work which he had created.¹

Our God and God of our fathers, be pleased with our rest. Sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy help; purify our heart to serve thee sincerely. In thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage; may Israel who sanctifies thy name rest on it. Blessed art thou, O Lord, who hallowest the Sabbath.

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

On Rosh Hodesh and Hol ha-Mo'ed add:

(Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel,

רצה במנוחתו, like the *Kiddush*, ends with *מקדש השבת*; on festivals, however, Israel is included in the formula *מקדש ישראל והומנים*. According to the Talmud (Pesahim 117b), Israel is mentioned in the phrase used on festivals because through Israel the festivals are sanctified, since the length of each month is fixed by Jewish authorities who thereby fix the dates of the festivals. The Sabbath, on the other hand, is permanently fixed and depends entirely on God.

¹ *Genesis* 2:1-3.

וְזָכְרוֹן כָּל עַמּוֹת בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפָלִיטָה וּלְטוֹבָה, לְחֵן
וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

Sukkoth

Pesah

Rosh Hodesh

חַג הַסִּבּוֹת

חַג הַמִּצּוֹת

רֹאשׁ הַחֹדֶשׁ

הַזֶּה. וְזָכְרָנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפָקַדְנוּ בּוֹ לְבִרְכָּה,
וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרַחֲמִים חוּס וְחָנּוּ, וּרְחַם
עָלֵינוּ וְהוֹשִׁיעֵנו, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מְלֶכֶךְ חַנוּן וּרְחוּם
(אֲתָה).

וְתַחֲזִינָה עֵינֵינוּ בְּשׂוֹבֶכָה לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה, יְיָ,
הַמַּחְזִיר שְׁבִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מָגֵן יִשְׁעֵנו אֲתָה הוּא. לְדוֹר וָדוֹר
נוֹדֶה לָךְ, וְנִסְפֹּר תַּהֲלֻתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בִּיָּדְךָ, וְעַל
נִשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל גְּסִידָה שְׂבָכָל יוֹם עֲמָנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת, עָרֵב וּבֹקֶר וְצַהֲרָיִם. הַטּוֹב
כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ, מֵעוֹלָם
קִנִּינוּ לָךְ.

On Hanukkah add:

(עַל הַנְּסִים וְעַל הַפְּרָקָן, וְעַל הַנְּבוֹרוֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה—
בַּיָּמִי מִתַּתִּיחוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל, חֲשֵׁמוֹנִי וּבְנָיו, בְּשֶׁעָמְדָה
מַלְכוּת יוֹן הָרָשָׁעָה עַל עַמּוֹת יִשְׂרָאֵל לְהַשְׁבִּיחַם תּוֹרַתְךָ,
וּלְהַעבִירָם מִחֲמֵי רְצוֹנְךָ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם
בְּעֵת צָרָתָם, רַבְּתָּ אֶת רִיבָם, דָּגַתָּ אֶת דִּינָם, נִקְמַתָּ אֶת נִקְמָתָם;
מְסַרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מְעֻטִּים, וְטַמְאִים בְּיַד
טְהוֹרִים, וּרְשָׁעִים בְּיַד צַדִּיקִים, וְזָדִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ.

ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of

Rosh Hodesh
the New Moon.

Pesah
the Feast of Un-
leavened Bread.

Sukkoth
the Feast of
Tabernacles.

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.)

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yoḥanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands

וְלֹא עָשִׂיתָ שָׁם גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֹה יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקוֹן בְּהַיּוֹם הַזֶּה. וְאַחֲרַיִךְ בָּנוּ בָּנוּ לְדַבֵּיר בִּיתְךָ, וּפָנּוּ אֶת הַיְכָלְךָ, וְטִהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ גִירוֹת בְּחִצְרוֹת קִדְשְׁךָ, וְקִבְּעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמֵם שְׁמֹךְ, מִלְּכֻנּוֹ, תָּמִיד לְעוֹלָם וָעֶד.

Between Rosh Hashanah and Yom Kippur add:

(וּכְתוּב לַחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.)

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיִּהְיוּ אֶת שְׁמֹךְ בְּאַמֶּת, הָאֵל, יִשְׁוּעָתָנוּ וְעִזְרָתָנוּ סֶלָה. בָּרוּךְ אַתָּה, יי, הַטּוֹב שְׁמֹךְ, וְלֹא נֶאֱדָה לְהוֹדוֹת.

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמֶּךָ תָּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מִלֵּךְ אֲדוֹן לְכָל הַשָּׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמֶּךָ יִשְׂרָאֵל בְּכָל יֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ. * בָּרוּךְ אַתָּה, יי, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

*Between Rosh Hashanah and Yom Kippur say:

(בְּסִפּוּר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפְרָקָה טוֹבָה, נִזְכֵּר וְנִפְתָּח לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל, לַחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה, יי, עוֹשֵׂה הַשָּׁלוֹם.)

After the Amidah add the following meditation:

אֵלֹהֵי, נִצֵּר לְשׁוֹנֵי מִרְעָה, וּשְׁפָתַי מִדִּבֵּר מִרְמָה; וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשִׁי בְּעַפָּר לְכָל תַּהֲוָה. פֶּתַח לְבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכָל הַחוֹשְׁבִּים עָלַי רָעָה, מִתְהַרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֹךְ, עֲשֵׂה לִמְעַן יִמְנָךְ, עֲשֵׂה לִמְעַן קִדְשְׁתָּךְ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ, לִמְעַן יִתְלַצִּינוּ

of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Ḥanukkah for giving thanks and praise to thy great name.)

For all these acts may thy name, our King, be blessed and exalted forever and ever.

Between Rosh Hashanah and Yom Kippur add:

(Inscribe all thy people of the covenant for a happy life.)

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O God, Beneficent One, to whom it is fitting to give thanks.

O grant abundant peace to Israel thy people forever, for thou art the King and Lord of all peace. May it please thee to bless thy people Israel with peace at all times and at all hours. * Blessed art thou, O Lord, who blessest thy people Israel with peace.

**Between Rosh Hashanah and Yom Kippur say:*

(May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, for a happy life and for peace. Blessed art thou, O Lord, Author of peace.)

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand

יְדִידָהּ, הוֹשִׁיעָה יְמִינָה וְעַנֵּנִי. יְהִי לְרָצוֹן אֲמָרִי כִּי וְהִגִּיוֹן לְבִי
לְפָנֶיךָ, יְיָ, צוּרִי וְגֹאֲלִי. עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה
שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׂיבְנָה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נִעְבְּרָךְ
בִּירְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת. וְעֲרֹכָה לִי מִנַּחַת
יְהוּדָה וִירוּשָׁלָּיִם, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת.

Reader and Congregation:

וַיָּכֻלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאִם. וַיָּכֻל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל
מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְבָרֶךְ
אֹתוֹ, כִּי בּוֹ שָׁבַת מְכַל מְלֹאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

Reader:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֲלִיוֹן, קוֹנֵה שָׁמַיִם וָאָרֶץ.

Congregation:

מִגֵּן אֲבוֹת בְּדָבָרוֹ, מִתְּחִיל מֵתִים בְּמִאֲמָרוֹ, הָאֵל (*הַמְּלֹךְ)
הַקָּדוֹשׁ שְׁאִין כְּמוֹהוּ, הַמְּנִיחַ לַעֲמּוֹ בַּיּוֹם שְׁבַת קָדְשׁוֹ, כִּי בָם
רָצָה לְהִנִּיחַ לָהֶם; לְפָנָיו נַעֲבֹד בִּירְאָה וּפְחָד, וְנוֹדָה לְשִׁמּוֹ

הָאֵל for הַמְּלֹךְ * Between Rosh Hashanah and Yom Kippur substitute

ויכולו, considered an essential part of the service (Shabbath 119b), is repeated after the *Amidah* because the *Amidah* of festivals occurring on the Sabbath does not include this passage. Since ויכולו has to be recited after the *Amidah* when a festival occurs on the Sabbath, it has become the rule for all Sabbaths (Tosafoth, Pesachim 106a).

מִגֵּן אֲבוֹת is termed מעין שבע because it contains the substance of the seven blessings of the *Amidah*. This abridged form of the *Amidah* was originally

and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.¹ May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.²

Reader and Congregation:

Thus the heavens and the earth were finished, and all their host. By the seventh day God had completed his work which he had made, and he rested on the seventh day from all his work in which he had been engaged. Then God blessed the seventh day and hallowed it, because on it he rested from all his work which he had created.³

Reader:

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, supreme God, Master of heaven and earth.

Congregation:

He with his word was a shield to our fathers, and by his bidding he will revive the dead. He is the holy God,* like whom there is none. He gives rest to his people on his holy Sabbath day, for he is pleased to grant them rest. Him we will serve with reverence and

**Between Rosh Hashanah and Yom Kippur substitute: "holy King."*

added in order to prolong the service for the convenience of late-comers. The synagogues were often located outside the precincts of the city (since the rulers did not tolerate Jewish worship within the confines of their municipalities), and it was dangerous to walk home alone at night. By prolonging the Sabbath-eve service, which was far better attended than weekday services, the late-comers were given an opportunity to finish their prayers with the rest of the congregation (Rashi, Shabbath 24b; compare note on במה מדליקין, page 251).

¹ *Psalms* 60:7; 19:15. ² *Malachi* 3:4. ³ *Genesis* 2:1-3.

בְּכָל יוֹם תָּמִיד מַעֲיִן הַפְּרָכוֹת. Reader אֵל הַהוֹדָאוֹת, אֲדוֹן הַשְּׁלוֹם, מְקַדֵּשׁ הַשַּׁבָּת וּמְבָרֵךְ שְׁבִיעִי, וּמְנִיחַ בְּקִדְשָׁהּ לָעַם מְדֻשְׁנֵי עֲנִי, זָכָר לְמַעֲשֵׂה בְּרָאשִׁית.

Reader:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רָצָה בְּמִנוּחָתָנוּ; קִדְּשָׁנוּ בְּמִצְוֹתֶיהָ, וְתָן חֶלְקֵנוּ בְּתוֹרָתָהּ; שְׂבַעֲנוּ מִטּוֹבָהּ, וְשִׂמְחָנוּ בִּישׁוּעָתָהּ; וְטַהַר לִבֵּנוּ לְעִבְדָּהּ בְּאַמְתּוֹ; וְהַנְחִילֵנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָהּ וּבְרָצוֹן שַׁבַּת קִדְשָׁהּ, וְיִנְיחוּ בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֹנֶה. בָּרוּךְ אַתָּה, יי, מְקַדֵּשׁ הַשַּׁבָּת.

יְתַנַּדֵּל וְיִתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעִלְמָא דִּי בְּרָא בְּרַעוּתָהּ; וְיַמְלִיד מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעִנְיָא וּבְזִמְזוֹן קָרִיב, וְאַמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרֵךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.
יְתַבְּרֵךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר, וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֹה דְקִדְשָׁא, בְּרִידָהּ הוּא, לְעֵלָא* (לְעֵלָא) מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִחְמַתָּא, דְּאַמְיָרוֹן בְּעִלְמָא, וְאַמְרוּ אָמֵן.

תְּתַקַּבֵּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְּכָל בֵּית יִשְׂרָאֵל קָדָם אֲבוּהוֹן דִּי בְּשִׁמְיָא, וְאַמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאַמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאַמְרוּ אָמֵן.

*לעלא is said between Rosh Hashanah and Yom Kippur.

awe, and to his name we will give thanks every day, constantly, in the fitting form of blessings. He is the God to whom thanks are due, the Lord of peace, who hallows the Sabbath and blesses the seventh day, who gives sanctified rest to a joyful people—in remembrance of the creation.

Reader:

Our God and God of our fathers, be pleased with our rest. Sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy deliverance; purify our heart to serve thee in truth; and, in thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage, and that Israel, who hallow thy name, may rest on it. Blessed art thou, O Lord, who hallowest the Sabbath.

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

The Reader recites the following *Kiddush* over wine.

סְבִירֵי מִרְנָן וּרְבוּתֵי.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, בּוֹרֵא פְּרֵי הַנֶּפֶץ.
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְקָצָה בָּנוּ, וְשִׁבֵּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הַנִּחְלָקָנוּ, זָכוֹר
לְמַעֲשֵׂה בְּרֵאשִׁית; כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ, זָכוֹר
לְיִצְיַאת מִצְרַיִם. כִּי בָנוּ בְּחֶרֶף וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים,
וְשִׁבֵּת קִדְּשְׁךָ בְּאַהֲבָה וּבְרָצוֹן הַנִּחְלָקָנוּ. בְּרוּךְ אַתָּה, יְיָ,
מִקְדֵּשׁ הַשַּׁבָּת.

עֲלֵינוּ לְשַׁבֵּחַ לְאֶדְרוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שְׁלֹא עָשָׂנוּ בְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ בְּמִשְׁפַּחֹת הָאֲדָמָה;
שְׁלֹא שָׁם חָלַקְנוּ בָהֶם, וְנָרְלָנוּ בְּכָל הַמוֹנָם. וְנִנְחָנוּ בּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מְלֶכֶד מַלְכֵי הַמְּלָכִים, הַקְדּוֹשׁ בְּרוּךְ
הוּא, שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשֵׁב יָקָר בְּשָׁמַיִם
מִמַּעַל, וְשֹׁכֵן עִזּוֹ בְּנִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד;
אֱמֶת מְלִכְנוּ, אָפֶס זוּלָתוֹ, בְּכָתוּב בְּתוֹרָתוֹ: וַיִּדְעָתָ הַיּוֹם
וְהַשַּׁבָּת אֵל לְבָבְךָ, כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל
הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְנֶה לָּךְ, יְיָ אֱלֹהֵינוּ, לְרֵאוֹת מִהֲרָה בְּתַפְאָרֶת עֲזָךְ,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ, וְהַאֲלִילִים בָּרוֹת יִכְרַתוּן; לְתַקֵּן
עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ, לְהַפְנוֹת

Kiddush recited by the Reader in the synagogue has its origin in the period when strangers were given their Sabbath meal in a room adjoining the Synagogue. Abudarham, writing in Spain early in the fourteenth century, says: "As our predecessors have set up the rule, though for a reason which no longer exists, the rule remains unshaken."

The Reader recites the following Kiddush over wine.

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments and hast been pleased with us; thou hast graciously given us thy holy Sabbath as a heritage, in remembrance of the creation. The Sabbath is the first among the holy festivals which recall the exodus from Egypt. Indeed, thou hast chosen us and hallowed us above all nations, and hast graciously given us thy holy Sabbath as a heritage. Blessed art thou, O Lord, who hallowest the Sabbath.

ALENU

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."¹

We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon

סברי מרנן is used here in the sense of "Gentlemen, attention!" It is intended to call attention to the blessing which is about to be pronounced over the wine, so that those present may answer Amen. According to a midrashic source (*Tanḥuma*, *Pekudé*), this phrase was originally used in the form of a question, namely: "Gentlemen, what is your opinion?" Is it safe to drink of this wine? The response was **לחיים!**

¹ *Deuteronomy* 4:39.

אליה כל רשעי ארץ. יכירו וידעו כל יושבי תבל, כי לך תכרע כל בשר, תשבע כל לשון. לפניך, יי אלהינו, יכרעו ויפלגו, ולכבוד שמך יקר יתנו, ויקבלו כלם את על מלכותך, ותמלוך עליהם מהרה לעולם ועד; כי המלכות שלך היא, ולעולמי עד תמלוך בכבוד, בכתוב בתורתך: יי ימלוך לעולם ועד. Reader ונאמר: והיה יי למלוך על כל הארץ; ביום ההוא יהיה יי אחד ושמו אחד.

MOURNERS' KADDISH

יתגדל ויתקדש שמה רבא בעלמא די ברך ברעותה; וימליך מלכותה בחייכון וביומיון, ובחיי דכל בית ישראל, בעגלא ובזמן קריב, ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יתברך וישתבח, ויתפאר ויתרומם, ויתנשא ויתגדד, ויתעלה ויתהלל שמה דקדשא, בריך הוא, לעלא* (לעלא) מן כל ברבתיא ושירתיא, תשבתיא ונחמתיא, דאמירן בעלמא, ואמרו אמן.

יהא שלמא רבא מן שמיא, וחיים, עלינו ועל כל ישראל, ואמרו אמן.

עשה שלום במרומיו, הוא יעשה שלום עלינו ועל כל ישראל, ואמרו אמן.

אל תירא מפחד פתאם, ומשאת רשעים כי תבא. עצה ותר, דברו דבר ולא יקום, כי עמנו אל. ועד זקנה אני הוא, ועד שיבה אני אסבל; אני עשיתי ואני אשא, ואני אסבל ואמלט.

*לעלא is said between Rosh Hashanah and Yom Kippur.

thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Torah: "The Lord shall be King forever and ever."¹ And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."²

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Be not afraid of sudden terror, nor of the storm that strikes the wicked. Form your plot—it shall fail; lay your plan—it shall not prevail! For God is with us. Even to your old age I will be the same; when you are gray-headed, still I will sustain you; I have made you, and I will bear you; I will sustain you and save you.³

¹ *Exodus* 15:18. ² *Zechariah* 14:9. ³ *Proverbs* 3:25; *Isaiah* 8:10; 46:4.

The following is recited from *Rosh Hodesh Elul* until *Simhath Torah*.

תהלים כז

לְדָוִד. יי אֹזְרִי וַיִּשְׁעֵנִי, מִמֵּי אֵירָא; יי מַעֲזֹז חַיִּי, מִמֵּי אֶפְחָד.
בְּקָרֵב עָלַי מְרָעִים לֶאֱכֹל אֶת בִּשְׂרִי, צָרִי וְאִיְבִי לִי, הִנֵּה
בִּשְׁלוּ וַנִּפְּלוּ. אִם תַּחֲנֶנָּה עָלַי מַחֲנֶנָּה, לֹא יִירָא לְבִי; אִם תִּקְוֶם
עָלַי מִלְחָמָה, בְּזֹאת אֲנִי בּוֹטָח. אַחַת שְׁאַלְתִּי מֵאֵת יי, אוֹתָהּ
אֶבְקֹשׁ: שְׁבַתִּי בְּבֵית יי כָּל יְמֵי חַיִּי, לַחֲזוֹת בְּנֹעַם יי, וּלְבַקֵּר
בְּחֵיכָלוֹ. כִּי יִצְפְּנֵנִי בְּסֻפָּה בְּיוֹם רָעָה, יִסְתַּרְנִי בְּסִתְרֵי אֹהֶלֹו;
בְּצֹר יְרוֹמָמְנִי. וְעַתָּה יָרוֹם רֹאשִׁי עַל אִיְבֵי סְבִיבוֹתַי, וְאֶזְבְּחָהּ
בְּאֹהֶלוֹ זִבְחֵי תְרוּעָה; אֲשִׁירָה וְאֶזְמָרָה לִי. שְׁמַע, יי, קוֹלִי
אֶקְרָא, וַחֲנֹנִי וַעֲנֵנִי. לֹד אֶמַּר לְבִי, בִּקְשׁוּ פָנַי; אֶת פָּנֶיךָ, יי,
אֶבְקֹשׁ. אֵל תִּסְתַּר פָּנֶיךָ מִמֶּנִּי, אֵל תַּט בְּאָרְ עֵבְדֶּךָ, עֲזָרְתִּי
הָיִיתִ; אֵל תַּמְשִׁשְׁנִי וְאֵל תַּעֲזֹבֵנִי, אֱלֹהֵי יִשְׁרָאֵל. כִּי אָבִי וְאִמִּי
עֲזָבוּנִי, וַיִּי אֶסְפְּנִי. הוֹרֵנִי יי דְּרָכֶךָ, וַנִּחֲנִי בְּאֶרֶח מִישׁוֹר, לְמַעַן
שָׁרְרִי. אֵל תַּתְּנֵנִי בְּנֶפֶשׁ צָרִי, כִּי קָמוּ בִי עֲדֵי שָׁקֵר וַיִּפְּח חָמֶס.
לֹלֵא הָאֶמְנָתִי לְדַאוֹת בְּטוֹב יי בְּאֶרֶץ חַיִּים. Reader קְנוּה אֵל יי,
חֹזֵק וַנִּאֲמִין לָכֶּה, וְקְנוּה אֵל יי.

Mourners' Kaddish.

אֲדוֹן עוֹלָם

בְּטָרֶם כָּל יָצִיר נִבְרָא.	אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ
אֲזִי מָלַךְ שְׁמוֹ נִקְרָא.	לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כָּל
לְבַדּוֹ יִמְלֹךְ נֹרָא.	וְאַחֲרֵי בְּכָלוֹת הַכֹּל
וְהוּא יְהִיָּה בְּתַפְאָרָה.	וְהוּא הָיָה וְהוּא הִנֵּה
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.	וְהוּא אֶחָד וְאֵין שְׁנֵי
וְלוֹ הָעֵז וְהַמְשָׁרָה.	בְּלִי רֵאשִׁית בְּלִי תַכְלִית

The following is recited from Rosh Hodesh Elul until Simḥath Torah

Psalm 27

A psalm of David. The Lord is my light and aid; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When evildoers press against me to eat up my flesh—my enemies and my foes—it is they who stumble and fall. Even though an army were arrayed against me, my heart would not fear; though war should arise against me, still would I be confident. One thing I ask from the Lord, one thing I desire—that I may dwell in the house of the Lord all the days of my life, to behold the pleasantness of the Lord, and to meditate in his sanctuary. Surely, he will hide me within his own tabernacle in the day of distress; he will conceal me in the shelter of his tent; he will set me safe upon a rock. Thus my head shall be high above all my foes around me; I will offer sacrifices within his tabernacle to the sound of trumpets; I will sing and chant praises to the Lord. Hear, O Lord, my voice when I call; be gracious to me and answer me. In thy behalf my heart has said: "Seek you my presence"; thy presence, O Lord, I do seek. Hide not thy face from me; turn not thy servant away in anger; thou hast been my help; do not abandon me, forsake me not, O God my savior. Though my father and mother have forsaken me, the Lord will take care of me. Teach me thy way, O Lord, and guide me in a straight path, in spite of my enemies. Deliver me not to the will of my adversaries; for false witnesses have risen up against me, such as breathe forth violence. I do believe I shall yet see the goodness of the Lord in the land of the living. Hope in the Lord; be strong, and let your heart be brave; yes, hope in the Lord.

Mourners' Kaddish.

ADON OLAM

He is the eternal Lord who reigned
Before any being was created.
At the time when all was made by his will,
He was at once acknowledged as King.
And at the end, when all shall cease to be,
The revered God alone shall still be King.
He was, he is, and he shall be
In glorious eternity.
He is One, and there is no other
To compare to him, to place beside him.
He is without beginning, without end;
Power and dominion belong to him.

וְהוּא אֵלַי וְחַי גּוֹאֲלִי
וְהוּא נָסִי וּמְנוּס לִי
בְיָדוֹ אֶפְקִיד רוּחִי
וְעַם רוּחִי גּוֹיָתִי
וְצוּר חֲבִלִי בַעֲת צָרָה.
מִנֵּת כּוֹסֵי בַיּוֹם אֶקְרָא.
בַּעֲת אִישׁוֹן וְאֶעִירָה.
יְיָ לִי וְלֹא אֵירָא.

Upon returning from synagogue:

שְׁלוֹם עֲלֵיכֶם, מְלֹאכֵי הַשָּׁרֵת, מְלֹאכֵי עֲלִיּוֹן, מִמְּלָךְ מְלָכֵי
הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
בּוֹאֲכֶם לְשָׁלוֹם, מְלֹאכֵי הַשְּׁלוֹם, מְלֹאכֵי עֲלִיּוֹן, מִמְּלָךְ
מְלָכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
בְּרָכוּנִי לְשָׁלוֹם, מְלֹאכֵי הַשְּׁלוֹם, מְלֹאכֵי עֲלִיּוֹן, מִמְּלָךְ
מְלָכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
צֵאתְכֶם לְשָׁלוֹם, מְלֹאכֵי הַשְּׁלוֹם, מְלֹאכֵי עֲלִיּוֹן, מִמְּלָךְ
מְלָכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
כִּי מְלֹאכֵינוּ יִצְוֶה לָךְ, לְשִׁמְרָךְ בְּכָל דְּרָכֶיךָ. יְיָ יִשְׁמַר-
צֵאתְךָ וּבּוֹאֲךָ, מֵעַתָּה וְעַד עוֹלָם.

רְבוֹן כָּל הָעוֹלָמִים, אֲדוֹן כָּל הַנְּשָׁמוֹת, אֲדוֹן הַשְּׁלוֹם, מְלָךְ
אֲבִיר, מְלָךְ בְּרוּךְ, מְלָךְ גָּדוֹל, מְלָךְ דּוֹבֵר שְׁלוֹם, מְלָךְ הַדּוֹר,
מְלָךְ וְתִיקָה, מְלָךְ זָךְ, מְלָךְ חַי הָעוֹלָמִים, מְלָךְ טוֹב וּמַטִּיב,
מְלָךְ יַחֲיד וּמְיַחֵד, מְלָךְ בְּבִיר, מְלָךְ לוֹבֵשׁ רַחֲמִים, מְלָךְ
מְלָכֵי הַמְּלָכִים, מְלָךְ נִשְׁגָּב, מְלָךְ סוֹמֵךְ נוֹפְלִים, מְלָךְ עוֹשֶׂה
מַעֲשֵׂה בְּרָאשִׁית, מְלָךְ פּוֹדֶה וּמַצִּיל, מְלָךְ צַח וְאֲדוֹם, מְלָךְ
קָדוֹשׁ, מְלָךְ רֵם וְנִשְׂאָה, מְלָךְ שׁוֹמֵעַ תְּפִלָּה, מְלָךְ תָּמִים דְּרָבּוֹ.

שלום עליכם was introduced by the Kabbalists some three hundred years ago. This song of peace is based on the talmudic passage concerning a good angel and an evil angel accompanying every man home from the synagogue

He is my God, my living Redeemer,
 My stronghold in times of distress.
 He is my guide and my refuge,
 My share of bliss the day I call.
 To him I entrust my spirit
 When I sleep and when I wake.
 As long as my soul is with my body
 The Lord is with me; I am not afraid.

Upon returning from synagogue:

Peace be with you, ministering angels, angels of the Most High, the supreme King of kings, the Holy One, blessed be he.

May your coming be in peace, ministering angels, angels of the Most High, the supreme King of kings, the Holy One, blessed be he.

Bless me with peace, ministering angels, angels of the Most High, the supreme King of kings, the Holy One, blessed be he.

May your departure be in peace, ministering angels, angels of the Most High, the supreme King of kings, the Holy One, blessed be he.

He will give his angels charge over you, to guard you in all your ways. The Lord will guard you as you come and go, henceforth and forever.¹

Meditation

Sovereign of all worlds, Master of all souls, Lord of peace, thou art the life of the universe, the Only One, the beneficent and merciful King of kings, who supportest all who fall; thou art the Creator, the holy and most exalted King, who hearest prayer, redeemest and deliverest; thou art the King whose way is perfect.

on Friday evening. If they find the house in good order, the good angel says: "May the next Sabbath be as this one." If, on the other hand, they find the house neglected, the evil angel says: "May the next Sabbath be as this one." The reading מלך, instead of ממלך, is preferred by Rabbi Jacob Emden and others.

רבון כל העולמים is attributed to Rabbi Joseph of Rashkow, Posen, who lived towards the end of the eighteenth century. The adjectives in the first paragraph are in alphabetic order.

¹*Psalms* 91:11; 121:8.

מוֹדָה אֲנִי לְפָנֶיךָ, יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, עַל כָּל הַחֲסָד
 אֲשֶׁר עָשִׂיתָ עִמָּדִי, וְאֲשֶׁר אָתָּה עָתִיד לַעֲשׂוֹת עִמִּי וְעִם כָּל בְּנֵי
 בֵּיתִי וְעִם כָּל בְּרִיּוֹתֶיךָ, בְּנֵי בְרִיתִי; וּבְרוּכִים הֵם מְלֹאכֶיךָ
 הַקְדוּשִׁים וְהַטְהוּרִים שְׁעוֹשִׁים רְצוֹנְךָ. אֲדוֹן הַשָּׁלוֹם, מְלֶךְ
 שֶׁהַשָּׁלוֹם שָׁלוֹ, בָּרְכֵנִי בַשָּׁלוֹם, וְתַפְקֵד אוֹתִי וְאֶת כָּל בְּנֵי בֵיתִי,
 וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. מְלֶךְ עֲלִיּוֹן
 עַל כָּל צָבָא מְרוֹם, יוֹצֵרנוּ, יוֹצֵר בְּרָאשִׁית, אֲחִלָּה פְּנִיךָ
 הַמְּאִירִים, שְׁתַּנְּכֶה אוֹתִי וְאֶת כָּל בְּנֵי בֵיתִי לְמִצָּא חַן וְשָׂכָל
 טוֹב בְּעֵינֶיךָ וּבְעֵינֵי כָּל בְּנֵי אָדָם, וּבְעֵינֵי כָּל רוֹאִינוּ,
 לַעֲבוֹדָתְךָ. וְזַכְּנוּ לְקַבֵּל שְׁבֻחוֹת מִתּוֹךְ רַב שְׁמִיחָה, וּמִתּוֹךְ עֲשֶׂר
 וּכְבוֹד, וּמִתּוֹךְ מַעוֹט עֲנוּת; וְהִסֵּר מִמֶּנִּי וּמִכָּל בְּנֵי בֵיתִי, וּמִכָּל
 עַמֶּךָ בֵּית יִשְׂרָאֵל, כָּל מִיּוֹי חָלִי וְכָל מִיּוֹי מַדּוּה, וְכָל מִיּוֹי
 דְּלוּת וְעֲנִיּוּת וְאֲבִיוָנוּת; וְתַן־בָּנוּ יֵצֵר טוֹב לַעֲבֹדְךָ בְּאַמֶּת
 וּבִירְאָה וּבְאַהֲבָה. וְנִהְיֶה מְכַבְּדִים בְּעֵינֶיךָ וּבְעֵינֵי כָּל רוֹאִינוּ,
 כִּי אָתָּה הוּא מְלֶךְ הַכְּבוֹד, כִּי לָךְ נָאָה, כִּי לָךְ יָאָה. אֲנֵא,
 מְלֶךְ מַלְכֵי הַמַּלְכִּים, צִוֵּה לְמְלֹאכֶיךָ, מְלֹאכֵי הַשְּׂרָת, מְשֻׁרְתֵי
 עֲלִיּוֹן, שִׁפְקֵדוֹנֵי בְּרַחֲמִים, וּבְרֻכּוֹנֵי בְּבוֹאֵם לְבֵיתִי בְּיוֹם
 קֹדֶשְׁנוּ; כִּי הִדְלַקְתִּי נְרוֹתִי, וְהִצַּעְתִּי מִטְּתִי, וְהִחַלְפְּתִי שְׁמִלּוֹתִי
 לְכְבוֹד יוֹם הַשַּׁבָּת, וּבָאתִי לְבֵיתְךָ לְהַפִּיל תַּחֲנוּתִי לְפָנֶיךָ
 שְׁתַּעֲבִיר אֲנִיחִי, וְאֶעִיד אֲשֶׁר בָּרָאתָ בַשֶּׁשֶּׁת יָמִים כָּל הַיְצוֹר;
 וְאֲשַׁנֶּה וְאֲשַׁלֵּשׁ עוֹד לְהַעֲרִיד עַל בּוֹסֵי בְּתוֹךְ שְׁמִיחָתִי, בְּאֲשֶׁר
 צִוִּיתָנִי לְזַכְּרוֹ וּלְהַתְּעַנֵּג בְּיָתֶךָ נִשְׁמָתִי אֲשֶׁר נָתַתָּ בִּי. בּוֹ אֲשַׁבֵּת
 בְּאֲשֶׁר צִוִּיתָנִי לְשִׁרְתְּךָ, וְכֵן אֶעֱרֵךְ גְּדֻלָּתְךָ בְּרָנָה. וְשִׁוִּיתִי יְיָ
 לְקִרְאָתִי, שְׁתַּרְחֲמֵנִי עוֹד בְּגִלּוֹתִי לְגִלְגָּלִי וּלְעוֹרֵר לְבִי

I render thanks to thee, Lord my God and God of my fathers, for all the kindness that thou hast shown me and art ready to show me and my family and my friends, thy creatures. Blessed be thy holy angels who perform thy will. Lord of peace, bless me with peace. Remember me and my family, and all thy people the house of Israel, for a happy and peaceful life. Supreme King, our Creator and Creator of the universe, grant that I and my family find favor in thy sight and in the sight of the people we meet. Enable us to welcome the Sabbaths amid wealth, honor and sinlessness. O remove all sickness and suffering and poverty from me and my family and all thy people, the house of Israel. Inspire us to serve thee sincerely, reverently and eagerly. May we be distinguished in thy sight and in the sight of the people we meet. Thou art indeed the King of glory, for all glory is thine.

Supreme King of kings, command the heavenly angels to visit my house in mercy and to bless me on our holy day. I kindled my lights, arranged my bed and changed my garments in honor of the Sabbath, and I entered thy house to petition thee to remove my sighing. I affirmed that thou didst create the universe in six days; twice again will I affirm this over my cup while I celebrate, as thou didst command me to remember the Sabbath and to enjoy it with all my soul, which thou hast placed within me. I will rest on the Sabbath, as thou didst command me, and I will sing thy greatness. I am mindful of thy presence, O Lord; have mercy on me while I am still in captivity; set me free, and stir my heart to

לֹא־הִתְבַּתָּהּ, וְאִזְּ אֲשַׁמֵּר פִּקְדֶיהָ וְחֻקֶיהָ בְּלִי עָצֹב, וְאֶתְפַּלֵּל
בְּדַת, בְּרֹאיוֹי וּבְנִכְנֹו. מִלֵּאֲכִי הַשְׁלוֹם, בּוֹאֲכֶם לְשָׁלוֹם, בְּרִכּוֹנִי
לְשָׁלוֹם, וְאִמְרוּ בְּרוּךְ לְשַׁלְחֲנֵי הָעֲרוּדָה, וְצֹאֲתֶכֶם לְשָׁלוֹם,
מִעֲתָהּ וְעַד עוֹלָם, אָמֵן סֵלָה.

משלי לא, י-לא

וְרַחֵק מִפְּנִינִים מְכָרָהּ.	אֲשֶׁת חַיִּל מִי יִמָּצָא
וְשָׁלָל לֹא יִחְסֹר.	בְּטֹחַ בָּהּ לֵב בַּעֲלָהּ
כָּל יְמֵי חַיֶּיהָ.	וְנִמְלֹתָהּ טוֹב וְלֹא רָע
וְתַעֲשֶׂ בְּחִפְזָהּ בִּפְיָהּ.	דִּרְשָׁה צָמֹךְ וּפְשָׁתִים
מִמְּרָחֵק תִּבְיֵא לַחֲמָהּ.	הִי־תָהּ בְּאֵינִיּוֹת סוֹחֵר
וְתִתֵּן טָרֶף לְבֵיתָהּ	וְתִתֵּם בְּעוֹד לַיִלָּה
וְרַחֵק לְנַעֲרֹתֶיהָ.	
מִפְּרִי בִפְיָהּ נִטְעָה כֶּרֶם.	זִמְמָהּ שָׂדֶה וְתִקְחָהּוּ
וְתִאֲמֹץ זְרוּעֹתֶיהָ.	חֲגֹרָהּ בַּעֲזֵי מִתְּנִיָּהּ
לֹא יִכָּבֵד בְּלִילָה נְגֵדָהּ.	טַעֲמָהּ כִּי טוֹב סִתְרָהּ
וּבִפְיָהּ תִּמְכּוּ פָלֶדֶד.	יְדֶיהָ שְׁלָחַהּ בְּבִישׁוֹר
וְיָדֶיהָ שְׁלָחַהּ לְאֲבִיוֹן.	כִּפְּהָ פֶּרֶשָׁה לְעֵנִי
כִּי כָל בֵּיתָהּ לִבָּשׁ שָׁנִים.	לֹא תִירָא לְבֵיתָהּ מִשָּׁלֵג
שֵׁשׁ וְאַרְבָּעֵי לְבוּשָׁהּ.	מִרְבָּדִים עֲשֵׂתָהּ לָהּ
בְּשִׁבְתָּהּ עִם זָקְנֵי אֶרֶץ.	נוֹדַע בְּשַׁעְרִים בַּעֲלָהּ
וְחִגּוֹר נִתְּנָה לְבָנֶיהָ.	סֹדִין עֲשֵׂתָהּ וְתִמְכֹּר
וְתִשְׁחַק לְיוֹם אַחֲרוֹן.	עַז וְהָדָר לְבוּשָׁהּ

אשת חיל is an acrostic poem in which the verses begin with the letters of the alphabet in regular order. It describes the perfect housewife, trusted by her husband, obeyed by her servants, and admired by the people. She is kind to the poor and gentle to all; she is self-respecting and dignified. Husband and children praise her as the source of their happiness.

love thee. Without discomfort will I then keep thy ordinances and thy laws, and worship thee properly and correctly.

Angels of peace, may your coming be in peace; bless me with peace, and bless my prepared table. May your departure be in peace, henceforth and forever. Amen.

Proverbs 31:10-31

An efficient wife who can find?
She is worth far more than rubies.
Her husband trusts in her,
And he never lacks gain.
She brings him good and not harm,
All the days of her life.
She seeks out wool and flax,
And works with her willing hands.
She is like the merchant ships—
She brings her food from afar.
She rises while it is yet night,
And gives food to her household,
And rations to her maids.
She considers a field and buys it;
With her earnings she plants a vineyard.
She girds herself with strength,
And braces her arms for work.
She finds that her trade is profitable;
Her lamp goes not out at night.
She sets her hands to the distaff;
Her fingers hold the spindle.
She stretches out her hand to the poor;
She reaches out her arms to the needy.
She is not afraid of the snow for her household,
For all her household is clad in scarlet wool.
She makes her own tapestries;
Her clothing is fine linen and purple.
Her husband is known at the gates,
As he sits among the elders of the land.
She makes linen cloth and sells it;
She supplies the merchants with girdles.
Dignity and honor are her garb;
She smiles looking at the future.

ותורת חסד על לשונתה.	פיה פתחה בחכמה
ולקחם עצלות לא תאכל.	צופיה הליכות ביתה
בעלה ויהללה.	קמו בניה ויאשרוה
ואת עלית על כלנה.	רבות פנות עשו חיל
אשה יראת יי היא תתהלל.	שקר חסן והכל תיפי
ויהללה בשערים מעשיה.	תנו לה מפרי ידיה

קידוש

Recited before the Sabbath meal

ויהי ערב ויהי בקר
 יום הששי. ויכלו השמים והארץ וכל צבאם. ויכל אלהים
 ביום השביעי מלאכתו אשר עשה, וישבת ביום השביעי מכל
 מלאכתו אשר עשה. ויברך אלהים את יום השביעי וינקדש
 אתו, כי בו שבת מכל מלאכתו אשר ברא אלהים לעשות.
 סברי מרנו ורבותי.
 ברוך אתה, יי אלהינו, מלך העולם, בורא פרי הגפן.
 ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו
 ורצה בנו, וישבת קדשו באהבה ובכבוד הנחילנו, ופרון
 למעשה בראשית. כי הוא יום תחלה למקראי קדש, זכר
 ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל העמים,
 וישבת קדשך באהבה ובכבוד הנחלתנו. ברוך אתה, יי,
 מקדש השבת.

קידוש recited at home over wine, the symbol of joy, is attributed to the men of the Great Assembly who flourished during the early period of the Second Temple. It is referred to as קידוש היום, "the sanctification of the day"

She opens her mouth with wisdom,
 And kindly counsel is on her tongue.
 She looks after her household;
 She never eats the bread of idleness.
 Her children rise and bless her,
 And her husband praises her, saying:
 "Many women do worthily,
 But you excel them all."
 Charm is deceptive, and beauty is vain;
 Only a God-fearing woman shall be praised.
 Give her due credit for her achievement;
 Let her own works praise her at the gates.

KIDDUSH

Recited before the Sabbath meal.

There was evening and there was morning—
 The sixth day. Thus the heavens and the earth were finished,
 and all their host. By the seventh day God had completed his
 work which he had made, and he rested on the seventh day from
 all his work in which he had been engaged. Then God blessed the
 seventh day and hallowed it, because on it he rested from all his
 work which he had created.¹

Blessed art thou, Lord our God, King of the universe, who
 createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who
 hast sanctified us with thy commandments and hast been pleased
 with us; thou hast graciously given us thy holy Sabbath as a heri-
 tage, in remembrance of the creation. The Sabbath is the first
 among the holy festivals which recall the exodus from Egypt. In-
 deed, thou hast chosen us and hallowed us above all nations, and
 hast graciously given us thy holy Sabbath as a heritage. Blessed
 art thou, O Lord, who hallowest the Sabbath.

(Pesahim 105a). When wine is not available, the *Kiddush* is pronounced over
 two loaves of bread which are in memory of the double portion of manna that
 was gathered on Fridays.

¹ *Genesis* 1:31; 2:1-3.

ומירות לליל שבת

Chanted at the table

כָּל מְקַדֵּשׁ שְׁבִיעֵי כְּרָאֵי לוֹ, כָּל שׁוֹמֵר שֶׁבֶת בְּדַת מִחְלָלוֹ,
שֶׁכְּרוּ הִרְבֵּה מְאֹד עַל פִּי פֶּעֱלוֹ, אִישׁ עַל מִחְנָהוּ וְאִישׁ עַל
דִּגְלוֹ.

אוֹהֲבֵי יי הַמְּחַבִּים לְבִנְיָן אֲרִיאֵל, בְּיוֹם הַשֶּׁבֶת שִׁישׁוּ וְשִׁמְחוּ
בְּמִקְבְּלֵי מִתֵּן נִחְלִיאֵל, וְגַם שְׂאֵי יִדְכֶם קִדְּשׁ וְאָמְרוּ לֵאלֹהִים,
כְּרוּךְ יי אֲשֶׁר נָתַן מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל.

דּוֹרְשֵׁי יי זֶרַע אֲבָרָהֶם אוֹהֲבֵי, הַמְּאַחֲרִים לְצֵאת מִן הַשֶּׁבֶת
וּמִמְחֵרִים לְבֹא, וְשִׁמְחִים לְשִׁמְרוֹ וּלְעֶרֶב עֲרוּבוֹ, זֶה הַיּוֹם
עָשָׂה יי נְגִילָה וְנִשְׁמָחָה בּוֹ.

זָכְרוּ תּוֹרַת מֹשֶׁה בְּמִצְוֹת שֶׁבֶת זָרוּסָה, חֲרוּתָה לַיּוֹם
הַשְּׁבִיעִי בְּכֻלָּהּ בֵּין רַעוּתֶיהָ מְשַׁבָּצָה, טְהוּרִים יִירָשׁוּהָ
וַיִּקְדְּשׁוּהָ בְּמִאֲמַר כָּל אֲשֶׁר עָשָׂה, וַיְכַל אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי
מִלְאֲכָתוֹ אֲשֶׁר עָשָׂה.

יוֹם קָדוֹשׁ הוּא מִבּוֹאוֹ וְעַד צֵאתוֹ, כָּל זֶרַע יַעֲקֹב יִכְבְּדוּהוּ
בְּדִבְרֵי הַקְּלֹף וְדָתוֹ, לָנוּחַ בּוֹ וּלְשִׁמּוֹת בְּתַעֲנוּג אָכּוֹל וְשָׂתוֹ,
כָּל עַדַת יִשְׂרָאֵל יַעֲשׂוּ אוֹתוֹ.

ומירות became particularly popular during the sixteenth century through kabbalistic influence. These songs, composed at a much earlier date, are not a mere glorification of food and drink, but an appreciation of God's continual vigilance. They sum up the very essence of holy joyousness which has been the keynote of Judaism. The love for song gave rise to many Hebrew poets, whose hymns were frequently collected and published by various congre-

SABBATH EVE HYMNS

Chanted at the table

Whoever duly observes the Sabbath,
 Whoever keeps the Sabbath unprofaned,
 Shall be greatly rewarded for his deed,
 Each in his own camp, each in his own home.

Friends of the Lord, you who yearn for the Temple,
 Enjoy the Sabbath, welcome the Torah's gift;
 Lift up your hands to the shrine and praise God,
 Who has granted rest to his people Israel.

You who seek the Lord, children of Abraham,
 Late to end Sabbath, early to welcome it,
 Glad to protect it and form its *eruv*,
 This is the Lord's day, let us rejoice in it!

Heed the Sabbath law in Moses' Torah,
 Arrayed like a bride amid her maids;
 The pure keep it holy while proclaiming:
 On the seventh day God finished his work.

A holy day from sunset to sunset,
 Let all Jacob's seed honor God's command
 By resting and feasting on the Sabbath;
 All the people of Israel must keep it!

gations. Only a small number of the hundreds of *Zemiroth* by many medieval poets may be found in the current editions of the *Siddur*.

כל מקדש was probably composed by Rabbi Moses ben Kalonymus who lived in Mayence towards the end of the tenth century. His name **משה** is given as an acrostic in the first stanza, and is formed from the initial letters of the words **מקדש**, **שומר** and **הרבה**. Each stanza of the poem **כל מקדש** consists of four verses, the last of which being a quotation from the Bible. The quotations are taken from Numbers 1:52; I Kings 8:56; Psalm 118:24; Genesis 2:2; Exodus 12:47; Psalm 36:9; I Samuel 14:41. Beginning with the second stanza, the poem is alphabetically arranged. The last stanza, which completes the

מִשׁוּד חֲסִדָּה לִידְעִיה אֵל כְּנֹא וְנֹקֶם, נִטְרִי יוֹם הַשְּׁבִיעִי
זְכוֹר וְשִׁמּוֹר לְהֶקֶם, שְׁמַחֲם בְּבִנְיָן שָׁלֵם וּבְאֹר פְּנִיה תְּבַהֲיֶקֶם,
יְרִינֵן מִדְּשֵׁן בֵּיתָה וְנַחֵל עֲדָנֶיה תִּשְׁקֶם.

עֲזוֹר לְשׁוֹבְתִים בְּשְׁבִיעִי בְּחֲרִישׁ וּבְקִצִּיר לְעוֹלָמִים,
פּוֹסְעִים בּוֹ פְּסִיעָה קִטְנָה סוֹעֲדִים בּוֹ לְבָרֵךְ שְׁלֹשׁ פְּעָמִים,
צִדְקָתָם תַּצְהִיר בְּאֹר שְׁבַעַת הַיָּמִים, יְיָ אֱלֹהֵי יִשְׂרָאֵל הָבָה
תָּמִים.

מְנוּחָה וְשִׁמְחָה אֹר לַיהוּדִים, יוֹם שְׁבָתוֹן יוֹם מַחְמָדִים, שׁוֹמְרֵי
וְזוֹכְרֵי הַמָּה מַעֲדִידִים, כִּי לְשִׁשָּׁה כָּל בְּרוּאִים וְעוֹמְדִים.

שְׁמֵי שָׁמַיִם אֶרֶץ וַיָּמִים, כָּל צָבָא מְרוֹם גְּבוּהִים וְרָמִים, תִּנְיִן
וְאָדָם וְחַיִּת רָאמִים, כִּי בָּיָה יְיָ צוֹר עוֹלָמִים.

הוּא אֲשֶׁר דָּבָר לָעַם סִגְלָתוֹ, שְׁמּוֹר לְקִדְשׁוֹ מִבֶּא וְעַד צֵאתוֹ,
שְׁבַת קֶרֶשׁ יוֹם חֲמֻדָּתוֹ, כִּי בּוֹ שְׁבַת מְכֹל מְלֹאכָתוֹ.

בְּמִצְוֹת שְׁבַת אֵל יַחֲלִיצֶהָ, קוֹם קְרָא אֱלֹיו יַחוּשׁ לְאַמְצָהָ,
נִשְׁמַת כָּל חַי וְגַם נַעֲרִיצֶהָ, אֲכַל בְּשִׁמְחָה כִּי בְּכָר רָצֶהָ.

בְּמִשְׁנֵה לֶחֶם וּקְדוּשׁ רַבָּה, בְּרַב מַטְעָמִים וְרוּחַ נְדִיבָה, יִזְבוּ
לְרַב־טוֹב מִתַּעֲנָגִים בָּהּ, בְּבִיאַת גּוֹאֵל לְעוֹלָם הָבָא.

alphabet, may be supplied from Mahzor Vitry (page 147) where the entire poem is cited. The last stanza, according to Mahzor Vitry, reads:

קִדְשֵׁם בְּמִצְוֹתֶיה וְטַהֲרֵם כְּעֶצֶם הַשָּׁמַיִם לְטַהֵר

רוּחָה תְּנִיחֵמוּ בְּבִהְמָה תִּרְדּוּ בְּבִקְעָה מִן הַהָר (Isaiah 63:14)

שְׁבַתָּם תִּשְׁכַּנּוּ בְּנִחְלַת הַסֶּהר

כְּנִחְלִים נָטִיו עָלֵי נָהָר (Numbers 24:6).

מנוחה ושמה is an acrostic, the initial letters of the first three stanzas forming the author's name, משה. The unidentified poet speaks of the Sabbath as a

Grant thy love to those who know thee, O God,
Those who keep the laws of the seventh day;
Cheer them, show them thy grace, rebuild Zion,
Let them eat and drink of thy land's delights.

Ever help those who rest on the Sabbath,
Taking small strides and saying grace thrice;
May their goodness shine sevenfold strong!
O Lord, God of Israel, declare the right.

Repose and gladness, a light to the Jews,
The day of Sabbath is a day of bliss;
Those who observe it give testimony
That in six days all things were created:

The highest heavens, the land and the seas,
All the celestial hosts, lofty and great,
Sea-monster as well as man and wild beast;
Indeed, God is Creator of all worlds.

He it is who bade his chosen people:
Keep it holy from sunset to sunset;
The holy Sabbath is his beloved day,
For on it he rested from all his work.

By the Sabbath command God makes you strong;
Arise, call upon him; soon will he strengthen you;
Read the prayers, *Nishmath* and *Kedushah*,
Then eat with joy, for he is pleased with you.

Recite the day's *Kiddush* over twin loaves;
Be generous with abundant dainties;
All who enjoy the Sabbath shall merit
The future world when the redeemer comes.

day of rest and joy to those who recite the *Kiddush*, proclaiming that God created the universe in six days. He concludes with a wish for a speedy deliverance of those who observe the Sabbath properly.

יְהִי רַבּוֹן עָלֶם וְעֹלְמָיָא, אַנְתָּ הוּא מְלָכָא מְלִךְ מְלַכְיָא, עוֹבֵד
נְבוֹרֶתָךְ וְחַמְהָיָא, שְׁפָר קִדְמִי לְחַחֲוִיָּה.

יְהִי רַבּוֹן עָלֶם וְעֹלְמָיָא, אַנְתָּ הוּא מְלָכָא מְלִךְ מְלַכְיָא.

שְׁבַחֲחִין אֲסִדֵּר צַפְרָא וְרַמְשָׁא, לָךְ אֱלֹהָא קוֹדִישָׁא דִּי בָרָא כָּל
נַפְשָׁא, עִירִין קוֹדִישִׁין וּבְנֵי אֲנָשָׁא, חַיּוֹת בָּרָא וְעוֹפֵי שְׁמַיָּא.

יְהִי רַבּוֹן עָלֶם וְעֹלְמָיָא, אַנְתָּ הוּא מְלָכָא מְלִךְ מְלַכְיָא.

רַבְּרִבִּין עוֹבְדִידָךְ וְתַקִּיפִין, מְבַדֵּךְ רַמְיָא וְזִקְרָה כְּפִיפִין, לוֹ יְחִינָא
נְבֵר שְׁנִין אֶלְפִין, לָא יַעַל נְבוֹרֶתָךְ בְּחַשְׁבִּנְיָא.

יְהִי רַבּוֹן עָלֶם וְעֹלְמָיָא, אַנְתָּ הוּא מְלָכָא מְלִךְ מְלַכְיָא.

אֱלֹהָא דִּי לֵה יָקָר וִירְבוּתָא, פִּרְקִית עֲנֹד מַפְסֵ אַרְיוּתָא, וְאַפִּק
יָת עֲמֹד מְנֹ גִלּוּתָא, עֲמֹד דִּי בְחֶרֶת מְכָל אַמְיָא.

יְהִי רַבּוֹן עָלֶם וְעֹלְמָיָא, אַנְתָּ הוּא מְלָכָא מְלִךְ מְלַכְיָא.

לְמַקְדָּשְׁךָ תּוֹב וּלְקִדְשֵׁךָ קוֹדִישִׁין, אַתָּר דִּי בֵּה יַחֲדוּן רוּחִין וְנַפְשִׁין,
וְיִזְמְרוּן לָךְ שִׁירִין וְרַחֲשִׁין, בִּירוּשָׁלַם קִרְתָּא דְּשַׁפְרָיָא.

יְהִי רַבּוֹן עָלֶם וְעֹלְמָיָא, אַנְתָּ הוּא מְלָכָא מְלִךְ מְלַכְיָא.

יְהִי רַבּוֹן was written in Aramaic by Rabbi Israel Najara, one of the most prolific Hebrew writers of the sixteenth century. His signature is seen in the initials of the five stanzas of this beautiful poem. At the end of the sixteenth century, he published a second and enlarged edition of his *Zemiroth Yisrael*, comprising three hundred and forty-six poems, which soon became the most popular songbook among the Jewish communities in the Orient. He was familiar with several languages, and was inspired by the kabbalistic school of Rabbi Isaac Luria at Safed, Palestine. His song *Yah Ribbon*, which

Lord, eternal Master of worlds,
Thou art the supreme King of kings.
Thy mighty acts and wondrous deeds
It is my pleasure to declare.

Lord, eternal Master. . .

Morning and evening I praise thee,
Holy God, who didst form all life:
Sacred spirits, human beings,
Beasts of the field, birds of the sky.

Lord, eternal Master. . .

Great and mighty are thy deeds,
Humbling the proud, raising the meek;
Were man to live a thousand years,
Yet he could not recount thy might.

Lord, eternal Master. . .

O God of glory and greatness,
Save thy flock from the lions' jaws;
Free thy people from captivity,
Thy people chosen from all nations.

Lord, eternal Master. . .

Return to thy most holy shrine,
The place where all souls will rejoice
And sing melodic hymns of praise—
Jerusalem, city of beauty.

Lord, eternal Master. . .

contains no allusion to the Sabbath, is chanted on Friday evenings all over the world. After describing the wonders of God's creation, the poet concludes with a prayer that God may redeem Israel and restore Jerusalem, the city of beauty. The phrase *שפר קדמי להחיה* is borrowed from Daniel 3:32.

צור מַשְׁלוֹ אֶכְלָנוּ בָּרְכוּ אַמּוּנִי, שְׁבַעְנוּ וְהוֹתַרְנוּ בְּדָבָר יי.
 הֵזֶן אֶת עוֹלָמוֹ, רוֹעֵנוּ אֲבִינוּ, אֶכְלָנוּ אֶת לַחֲמוֹ, וַיִּינוּ שְׁתִּינוּ,
 עַל בֶּן נֹדֶה לְשִׁמוֹ, וַיִּהְיֶה לָּנוּ בְּפִינוּ, אֲמַרְנוּ וְעָנִינוּ, אִין קְדוֹשׁ בִּי.
 צור מַשְׁלוֹ אֶכְלָנוּ בָּרְכוּ אַמּוּנִי, שְׁבַעְנוּ וְהוֹתַרְנוּ בְּדָבָר יי.

בָּשִׂיר וְקוֹל תּוֹדָה, נִבְרַךְ לְאַלְהֵינוּ, עַל אֶרֶץ חֲמֻדָּה,
 שְׁתַּחֲוִי לְאַבּוֹתֵינוּ, מִזֶּזֶן וְצִדָּה הַשְׁבִּיעַ לְנַפְשָׁנוּ, תְּסוֹדוֹ גִּבֹּר
 עֲלֵינוּ, וְאַמֶּת יי.

צור מַשְׁלוֹ אֶכְלָנוּ בָּרְכוּ אַמּוּנִי, שְׁבַעְנוּ וְהוֹתַרְנוּ בְּדָבָר יי.
 רַחֵם בְּחֶסֶדְךָ, עַל עַמְּךָ צוּרְנוּ, עַל צִיּוֹן מוֹשְׁבֵן בְּבוּדְךָ,
 וְבוֹל בֵּית תַּפְאֲרֹתָנוּ בֶּן־דָּוִד עַבְדְּךָ, יָבֵא וַיִּנְאֲלָנוּ, רוּחַ אֶפְיָנוּ,
 מוֹשִׁיחַ יי.

צור מַשְׁלוֹ אֶכְלָנוּ בָּרְכוּ אַמּוּנִי, שְׁבַעְנוּ וְהוֹתַרְנוּ בְּדָבָר יי.
 יִבְנֶה הַמִּקְדָּשׁ, עִיר צִיּוֹן תְּמִלָּא, וְשֵׁם נָשִׂיר שִׁיר חֲדָשׁ,
 וּבְרַנָּה נַעֲלָה, הַרְחֵמוּ הַמִּקְדָּשׁ, יִתְבָּרַךְ וַיִּתְעַלָּה, עַל כּוֹס יַיִן
 מְלֵא, בְּבִרְבֵּת יי.

צור מַשְׁלוֹ אֶכְלָנוּ בָּרְכוּ אַמּוּנִי, שְׁבַעְנוּ וְהוֹתַרְנוּ בְּדָבָר יי.

צור משלו is of unknown authorship. This poem is an introduction to the grace recited after the meal. Its four stanzas contain the substance of that prayer. The first stanza is based on the first paragraph of the grace; the second stanza relates to the second paragraph of the grace (עודה); the third stanza corresponds to the third paragraph of the grace (ועל ירושלים); and the fourth stanza has reference to the grace recited over a cup of wine. This poem, though it has no bearing on the Sabbath, is not used on the busy weekdays.

My comrades, bless the Lord whose food we ate!
We ate and have some left, as God has said.

He feeds his world—our Shepherd, our Father;
His was the bread we ate, his the wine we drank;
Hence, let us thank and praise him with our lips,
Chanting: There is none holy like the Lord!

My comrades, bless the Lord . . .

We praise our God with song and thanksgiving
For the good land he gave to our fathers
And for the ample sustenance he grants us;
Great is his love to us; the Lord is true.

My comrades, bless the Lord . . .

Our God, O have mercy on thy people,
On Zion thy shrine and our splendid home;
May David's scion come to redeem us,
The Lord's anointed, the breath of our life.

My comrades, bless the Lord . . .

Let the shrine be restored, Zion refilled,
That we may come up singing a new song;
Blessed be the Merciful, Holy One,
Over the brimful cup of wine, God's gift.

My comrades, bless the Lord . . .

ברכו אמוני corresponds to the introductory phrase **רבותי נברך**, inviting the table companions to recite the grace. **אמוני** my faithful friends. **דבר ה'** refers to II Kings 4:43 (**אכול ודותר**). Other biblical references are: I Samuel 2:2; Jeremiah 3:19; 33:15; Lamentations 4:20; Isaiah 63:15; 33:5. **ובר עלינו חסדו, ואמת ה' לעולם** is Psalm 117:2 transposed, which reads:

שחרית לשבת ויום טוב

The Preliminary Morning Service (pages 11–48) is read as on weekdays.

תהלים ל

מזמור שיר חנכת הבית לדוד. אַרוממֶה, יי, בִּי דְלִיתָנִי,
וְלֹא שְׁמַחַת אִיבֵי לִי. יי אֱלֹהִי, שְׁנֵעַתִּי אֵלֶיךָ וּתְרַפְּאֵנִי. יי,
הַעֲלִיתָ מִן שְׂאוֹל נַפְשִׁי, חֲיִיתָנִי מִיָּרְדֵי בֹר. וַמְּרוּ לִי חֲסִידֶיךָ,
וְהוֹדוּ לְזִכְרֶךָ קְדוֹשׁ. בִּי רַנֵּעַ בְּאַפּוֹ, חַיִּים בְּרִצּוֹנִי; בְּעֶרְבַּי יְלִין
פֶּה, וּלְבָבְךָ רִנָּה. וְאַנִּי אֲמַרְתִּי בְּשִׁלּוֹי, בַּל אֲמוּשׁ לְעוֹלָם. יי,
בְּרִצּוֹנְךָ הִעֲמַדְתָּ לְהַרְרִי עוֹ; הִסְתַּרְתָּ פָנֶיךָ, הִיטִיתִי נִבְהָל.
אֵלֶיךָ יי אֶקְרָא, וְאַל אֲדַנִּי אֶתְחַנֵּן. מַה בָּצַע בְּדַמִּי, בְּרִדְתִּי
אֶל שָׁחַת; הִיּוֹדֶךָ עֶפֶר, הִנִּיד אֲמַתְּךָ. שָׁמַע יי וַחֲנִנִי; יי, הִיָּה
עֶזֶר לִי. הַפְּכֵת מִסִּפְדִּי לְמַחֹל לִי; פִּתְחַת שְׁקִי וַתֹּאזְנֵנִי
שְׁמַחָה. לְמַעַן יִזְמְרֶךָ כְּבוֹד, וְלֹא יִדָּם; יי אֱלֹהִי, לְעוֹלָם אֲוֶדְךָ.

MOURNERS' KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְּרַעוּתָהּ;
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֻגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵינָא.

יְתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלָא* (לְעָלָא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִחַמְתָּא, וְאִמְרוּ בְּעָלְמָא,
וְאִמְרוּ אָמֵן.

* is said between Rosh Hashanah and Yom Kippur. לעלא לעלא

MORNING SERVICE FOR SABBATHS AND FESTIVALS

The Preliminary Morning Service (pages 11-48) is read as on weekdays.

Psalm 30

A psalm, a song for the dedication of the house; by David.

I extol thee, O Lord, for thou hast lifted me, and hast not let my foes rejoice over me. Lord my God, I cried to thee, and thou didst heal me. O Lord, thou hast lifted me up from the grave; thou hast let me live, that I should not go down to the pit. Sing to the Lord, you who are godly, and give thanks to his holy name. For his anger only lasts a moment, but his favor lasts a lifetime; weeping may lodge with us at evening, but in the morning there are shouts of joy. I thought in my security I never would be shaken. O Lord, by thy favor thou hadst established my mountain as a stronghold; but when thy favor was withdrawn, I was dismayed. To thee, O Lord, I called; I appealed to my God: "What profit would my blood be, if I went down to the grave? Will the dust praise thee? Will it declare thy faithfulness? Hear, O Lord, and be gracious to me; Lord, be thou my helper." Thou hast changed my mourning into dancing; thou hast put off my sackcloth and girded me with joy; so that my soul may praise thee, and not be silent. Lord my God, I will thank thee forever.

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

הָרִינִי מִזְמֵן אֶת פִּי לַהֲדוּת וּלְהַלֵּל וּלְשַׁבַּח אֶת בּוֹרְאִי.

בָּרוּךְ שָׂאֲמֵר וְהָיָה הָעוֹלָם, בָּרוּךְ הוּא. בָּרוּךְ עוֹשֶׂה בְּרָאשִׁית, בָּרוּךְ אוֹמֵר וְעוֹשֶׂה, בָּרוּךְ גּוֹזֵר וּמַקְנִים, בָּרוּךְ מְרַחֵם עַל הָאָרֶץ, בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת, בָּרוּךְ מוֹשֵׁל שְׂכָר טוֹב לִירְאָיו, בָּרוּךְ חַי לְעַד וְקָיָם לְנֶעְדָּם, בָּרוּךְ פּוֹדֶה וּמַצִּיל, בָּרוּךְ שְׁמוֹ. בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הָאֵל, הָאֵב הַרְחֵמוֹ, הַמְהַלֵּל בְּפִי עַמּוֹ, מוֹשְׁבֵת וּמַפָּאֵר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו. וּבְשִׁירֵי דָוִד עַבְדְּךָ נִהְלֵלְךָ, יְיָ אֱלֹהֵינוּ; בְּשִׁבְחֹת וּבְזִמְרוֹת נִגְדֵלְךָ, וּנְשַׁבַּחְךָ וּנְפָאֶרְךָ וְנִזְכִּיר שְׁמֹךָ וְנִמְלִיכְךָ, מִלְּכֵנוּ אֱלֹהֵינוּ. Reader יְחִיד, חַי הָעוֹלָמִים, מֶלֶךְ, מוֹשְׁבֵת וּמַפָּאֵר עַד־יְדֵי עַד שְׁמוֹ הַגָּדוֹל. בָּרוּךְ אַתָּה, יְיָ, מֶלֶךְ מוֹהַלֵּל בַּתְּשֻׁבּוֹת.

דברי הימים א טו, ח-לו

הוֹדּוּ לֵי, קִרְאוּ בְּשֵׁמוֹ, הוֹדִיעוּ בְּעַמִּים עֲלִילוֹתָיו. שִׁירוּ לוֹ, זַמְרוּ לוֹ, שִׁיחוּ בְּכָל נִפְלְאוֹתָיו. הִתְהַלְלוּ בְּשֵׁם קְדֹשׁ; יִשְׂמַח לֵב מִבְּקָשֵׁי יְיָ. דַּרְשׁוּ יְיָ וְעֹז, בִּקְשׁוּ פָנָיו תָּמִיד. זָכְרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה, מוֹפְתָיו וּמִשְׁפָּטֵי פִיהוּ. זָרַע יִשְׂרָאֵל עַבְדּוֹ, בְּגִי יַעֲקֹב בְּחִירָיו. הוּא יְיָ אֱלֹהֵינוּ, בְּכָל הָאָרֶץ מִשְׁפָּטָיו. זָכְרוּ לְעוֹלָם בְּרִיתוֹ, דָּבָר צִוָּה לְאַלְף דָּוִד. אֲשֶׁר כָּרַת אֶת אַבְרָהָם, וּשְׁבוּעָתוֹ לְיִצְחָק. וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֹק, לְיִשְׂרָאֵל בְּרִית עוֹלָם. לֵאמֹר, לְךָ אֶתֵּן אֶרֶץ כְּנָעַן, חֶבְל נַחֲלָתְכֶם. בְּהִיוֹתְכֶם

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Blessed be he who spoke, and the world came into being; blessed be he. Blessed be he who created the universe. Blessed be he who says and performs. Blessed be he who decrees and fulfills. Blessed be he who has mercy on the world. Blessed be he who has mercy on all creatures. Blessed be he who grants a fair reward to those who revere him. Blessed be he who lives forever and exists eternally. Blessed be he who redeems and saves; blessed be his name. Blessed art thou, Lord our God, King of the universe, O God, merciful Father, who art praised by the mouth of thy people, lauded and glorified by the tongue of thy faithful servants. With the songs of thy servant David will we praise thee, Lord our God; with his hymns and psalms will we exalt, extol and glorify thee. We will call upon thy name and proclaim thee King, our King, our God. Thou who art One, the life of the universe, O King, praised and glorified be thy great name forever and ever. Blessed art thou, O Lord, King extolled with hymns of praise.

I Chronicles 16:8-36

Give thanks to the Lord, call upon his name; make known his deeds among the peoples. Sing to him, sing praises to him; speak of all his wonders. Take pride in his holy name; let the heart of those who seek the Lord rejoice. Inquire of the Lord and his might; seek his presence continually. Remember the wonders he has done, his marvels, and the judgments of his mouth, O descendants of Israel his servant, children of Jacob, his chosen. He is the Lord our God; his judgments are over all the earth. Remember his covenant forever, the word which he pledged for a thousand generations, the covenant he made with Abraham, and his oath to Isaac. He confirmed the same to Jacob as a statute, to Israel as an everlasting covenant, saying: "To you I give the land of Canaan as the portion of your possession." While they were but a few men,

מִתִּי מִסֶּפֶר, כְּמַעֲט וְנָגִירִים בָּהֶן. וַיִּתְּחֵלְכוּ מִגֹּיִי אֶל גֹּיִי, וּמִמַּמְלָכָה
 אֶל עַם אַחֵר. לֹא הִנִּיחַ לְאִישׁ לַעֲשֹׂקָם, וַיּוֹכַח עֲלֵיהֶם מְלָכִים.
 אֵל תִּגְעוּ בְּמִשְׁחִי, וּבִגְבִיאֵי אֵל תִּקְרְעוּ. שִׁירוּ לַיְי כָּל הָאָרֶץ,
 בְּשָׂרוּ מִיּוֹם אֶל יוֹם יִשׁוּעָתוֹ. סִפְרוּ בְּגוֹיִם אֶת כְּבוֹדוֹ, בְּכָל
 הָעַמִּים נִפְלְאוֹתָיו. בִּי גְדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְנוֹרָא הוּא עַל כָּל
 אֱלֹהִים. בִּי כָּל אֱלֹהֵי הָעַמִּים אֱלִילִים, וַיְי שָׁמַיִם עָשָׂה. הוֹד
 וְהָדָר לִפְנָיו, עֲזוֹ וְחִדְוָה בְּמִקְוָמוֹ. הָבוּ לַיְי מִזְשַׁפְּחוֹת עַמִּים, הָבוּ
 לַיְי כְּבוֹד וְעֲזוֹ. הָבוּ לַיְי כְּבוֹד שָׁמוֹ, שְׂאוּ מִנְּחָה וּבָאוּ לִפְנָיו,
 הִשְׁתַּחֲווּ לַיְי בְּהִדְרַת קֹדֶשׁ. תִּילּוּ מִלִּפְנָיו כָּל הָאָרֶץ, אַף תִּבְּחוּ
 תִּבְּל כָּל תַּמּוּז. יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, וַיֹּאמְרוּ בְּגוֹיִם יְיָ
 מִלְּךָ. יִרְעֻם הַיָּם וּמִלְּאוֹ, יַעֲלֶץ הַשָּׂדֶה וְכָל אֲשֶׁר בּוֹ. אֲזִי יִרְנְנוּ
 עֲצֵי הַיַּעַר, מִלִּפְנֵי יְיָ, כִּי בָא לְשִׁפּוֹט אֶת הָאָרֶץ. הוֹדוּ לַיְי כִּי
 טוֹב, כִּי לַעֲוֹלָם חֲסִדּוֹ. וַיֹּאמְרוּ, הוֹשִׁיעֵנו אֱלֹהֵי יִשְׁעֵנו, וְקַבְּלֵנוּ
 וְתַצִּילֵנוּ מִן הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קֹדֶשְׁךָ, לְהִשְׁתַּבֵּחַ בְּתִהְלִיתְךָ.
 בָּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם; וַיֹּאמְרוּ כָּל
 הָעַם אָמֵן וְחֵלֵל לַיְי.

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לַהֲדָם רִגְלָיו, קֹדֶשׁ הוּא.
 רוֹמְמוֹ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לְהַר קֹדֶשׁוֹ, כִּי קֹדֶשׁ יְיָ אֱלֹהֵינוּ.
 וְהוּא רַחוּם, יִכַּפֵּר עֲוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב אָפּוֹ,
 וְלֹא יַעִיר כָּל חַמָּתוֹ. אַתָּה, יְיָ, לֹא תִכְלָא רַחֲמֶיךָ מִמֶּנִּי, חֲסִדֶּךָ
 וְאַמְתֶּךָ תִּמְיֵד יִצְרוּנִי. זָכֹר רַחֲמֶיךָ יְיָ, וְחֲסִדֶּיךָ, כִּי מֵעוֹלָם
 הִקְמָה. תִּגְיוֹ עֲזוֹ לְאֱלֹהִים, עַל יִשְׂרָאֵל גְּאוֹתוֹ, וְעֲזוֹ בַּשְּׂחָקִים. נוֹרָא
 אֱלֹהִים מִמִּקְדָּשְׁךָ; אֵל יִשְׂרָאֵל, הוּא נוֹתֵן עֲזוֹ וְתַעֲצָמוֹת לָעַם;
 בָּרוּךְ אֱלֹהִים. אֵל נִקְמוֹת, יְיָ, אֵל נִקְמוֹת, הוֹפִיעַ. הַנְּשֵׂא, שִׁפְט
 הָאָרֶץ, הֲשֵׁב גְּמוּל עַל גְּאוִים. לַיְי הַיְּשׁוּעָה, עַל עַמְּךָ בְּרַכְתֶּךָ

very few, and strangers in it; when they went about from nation to nation and from realm to realm, he permitted no man to oppress them, and warned kings concerning them: "Touch not my anointed, and do my prophets no harm!" Sing to the Lord, all the earth; proclaim his salvation day after day. Recount his glory among the nations, and his wonders among all the peoples. For great is the Lord and most worthy of praise; he is to be feared above all gods. For all the gods of the peoples are mere idols, but the Lord made the heavens. Majesty and beauty are in his presence; strength and joy are in his sanctuary. Ascribe to the Lord, O families of peoples, ascribe to the Lord glory and strength. Give to the Lord the honor due to his name; bring an offering and come before him; worship the Lord in holy array. Tremble before him, all the earth; indeed, the world is firm that it cannot be shaken. Let the heavens rejoice, let the earth exult, and let them say among the nations: "The Lord is King!" Let the sea and its fulness roar; let the field and all that is therein rejoice. Then let the trees of the forest sing before the Lord, who comes to rule the world. Praise the Lord, for he is good; for his kindness endures forever. And say: "Save us, O God of our salvation, gather us and deliver us from the nations, to give thanks to thy holy name, to glory in thy praise." Blessed be the Lord, the God of Israel, from eternity to eternity. Then all the people said "Amen" and praised the Lord.

Exalt the Lord our God, and worship at his footstool—holy is he. Exalt the Lord our God, and worship at his holy mountain, for holy is the Lord our God. He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. Thou, O Lord, wilt not hold back thy mercy from me; thy kindness and thy faithfulness will always protect me. Remember thy mercy, O Lord, and thy kindness, for they have been since eternity. Give honor to God, whose majesty is over Israel, whose glory is in the skies. Feared art thou, O Lord, from thy sanctuary; the God of Israel gives strength and power to his people. Blessed be God! God of vengeance, O Lord, God of vengeance, appear! Arise, O Ruler of the world, and render to the arrogant what they deserve. Salvation belongs to the Lord; thy blessing be upon thy people. The Lord of hosts is with us; the

סֵלָה. יִי צְבָאוֹת עֲמֵנוּ, מִשְׁנֵב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה. יִי צְבָאוֹת,
אֲשֶׁר־י אָדָם בְּטַח בְּךָ. יִי, הוֹשִׁיעָה; הַמִּלֵּךְ יַעֲנֵנוּ בְּיוֹם קְרָאֵנוּ.
הוֹשִׁיעָה אֶת עַמָּךְ, וּבְרַךְ אֶת נַחֲלֶתְךָ, וּרְעֵם וְנִשְׁאֵם עַד
הָעוֹלָם. נִפְשָׁנוּ חֲבָתָה לִי, עֲזָרְנוּ וּמִגְנוּנוּ הוּא. כִּי בּוֹ יִשְׁמַח
לִבֵּנוּ, כִּי בִשֵׁם קֹדֶשׁוֹ בְּטַחֲנוּ. יְהִי חֲסִדְךָ יִי עֲלֵינוּ, כַּאֲשֶׁר יִחְלָנוּ
לָךְ. הִרְאֵנוּ יִי חֲסִדְךָ, וַיִּשְׁעָךְ תִּתֵּן-לָנוּ. קוֹמָה עֲזָרְתָה לָנוּ,
וּפָדְנוּ לְמַעַן חֲסִדְךָ. אֲנֹכִי יִי אֱלֹהֶיךָ הַמַּעֲלֶה מֵאֶרֶץ מִצְרַיִם,
הַרְחֵב-פִּיךָ וְאִמְלֵאֲהוּ. אֲשֶׁר־י הָעָם שָׂכָבָה לוֹ, אֲשֶׁר־י הָעָם שִׁי
אֱלֹהֵינוּ. Reader וְאֲנִי בַּחֲסִדְךָ בְּטַחֲתִי; יִגַּל לִבִּי בִישׁוּעָתְךָ;
אֲשִׁירָה לִי, כִּי גָמַל עָלַי.

תהלים יט

לְמִנְצַח, מִזְמוֹר קְדוֹד. הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֵל, וּמַעֲשֵׂה
יְדֵיו מְגִיד הֶרְקִיעַ. יוֹם לְיוֹם יִבְרַע אֱמֶר, וְלַיְלָה לְלַיְלָה יַחֲוֶה
דָּעַת. אֵין אֱמֶר וְאֵין דְּבָרִים, בְּלִי נִשְׁמַע קוֹלָם. בְּכָל הָאָרֶץ
יֵצֵא קוֹם, וּבִקְצֵה תֵּבֵל מְלִיָּהֶם; לִשְׁמֹשׁ שָׁם אֱהֵל בָּהֶם. וְהוּא
בְּחֻתָּן יֵצֵא מִחֻפָּתוֹ, יָשִׁישׁ בְּגִבּוֹר לְרוּיֹן אֶרֶת. מִקְצֵה הַשָּׁמַיִם
מוֹצֵאוֹ, וּתְקוּפָתוֹ עַל קְצוֹתָם, וְאֵין נִסְתָּר מִחֻמָּתוֹ. תּוֹרַת יִי
תְּמִימָה, מְשִׁיבַת נֶפֶשׁ; עֲדוֹת יִי נֶאֱמָנָה, מַחְכִּימַת פֶּתִי. פְּקוּדֵי
יִי יִשְׂרָיִם, מְשֻׁמְחֵי לֵב; מִצְוֹת יִי בָרָה, מְאִירַת עֵינַיִם. יִרְאֵת יִי
טְהוֹרָה, עוֹמֶדֶת לְעַד; מְשֻׁפְּטֵי יִי אֱמֶת, צִדְקוֹ יַחֲדוּ. הַנְּחַמְדִּים
מִזֶּהָב וּמִפֶּזֶז רָב, וּמִתּוֹקִים מִדְּבַשׁ וְנֹפֶת צוּפִים. גַּם עֲבֹדְךָ נִזְהָר
בָּהֶם, בְּשֹׁמְרָם עֵקֶב רָב. שְׁגִיאוֹת מִי יִבִּין; מִנְּסֻתוֹת נִקְנִי. גַּם
מִזִּידִּים חֲשֹׁף עֲבֹדְךָ, אֵל יִמְשְׁלוּ בִּי; אֲזִי אֵיתָם, וְנִקִּיתִי מִפֶּשַׁע
רָב. Reader יְהִיו לְרָצוֹן אֱמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יִי, צוּרֵי
וְנוֹאֲלֵי.

God of Jacob is our Stronghold. O Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call. Save thy people and bless thy heritage; tend them and sustain them forever. Our soul waits for the Lord; he is our help and our shield. Indeed, our heart rejoices in him, for in his holy name we trust. May thy kindness, O Lord, rest on us, as our hope rests in thee. Show us thy kindness, O Lord, and grant us thy salvation. Arise for our help, and set us free for thy goodness' sake. I am the Lord your God, who brought you up from the land of Egypt; open your mouth and I will fill it. Happy the people that is so situated; happy the people whose God is the Lord. I have trusted in thy kindness; may my heart rejoice in thy salvation. I will sing to the Lord, because he has treated me kindly.¹

Psalm 19

For the Choirmaster; a psalm of David. The heavens proclaim the glory of God; the sky declares his handiwork. Day unto day pours forth speech, and night unto night reveals knowledge. There is no speech, there are no words; unheard is their voice. Yet their message extends through all the earth, and their words reach the end of the world. In the heavens he has pitched a tent for the sun, which is like a bridegroom coming out of his chamber, like an athlete rejoicing to run the course. It sets out from one end of the heaven, and round it passes to the other end, and there is nothing hidden from its heat. The Lord's Torah is perfect, refreshing the soul; the Lord's testimony is trustworthy, teaching the simple man wisdom. The Lord's precepts are right, gladdening the heart; the Lord's commandment is clear, enlightening the eyes. The Lord's faith is pure, enduring forever; the Lord's judgments are true, they are altogether just. They are more desirable than gold, than much rare gold; sweeter are they than honey, than honey from the honeycomb. Thy servant is indeed careful with them; in keeping them there is great reward. Yet who discerns his own errors? Of unconscious faults hold me guiltless. Restrain thy servant also from wilful sins; let them not have dominion over me; then shall I be blameless, and I shall be clear of great transgression. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.

Psalm 19 has been summed up in the saying: "The starry sky above me and the moral law within me are two things which fill the soul with ever new and increasing admiration and reverence."

¹ *Psalms* 99:5, 9; 78:38; 40:12; 25:6; 68:35-36; 94:1-2; 3:9; 46:8; 84:13; 20:10; 28:9; 33:20-22; 85:8; 44:27; 81:11; 144:15; 13:6.

לְדָוִד, בַּשָּׁנוֹתֶיךָ אֶת טַעֲמוֹ לִפְנֵי אָבִימֶלֶךְ, וַיִּגְרָשְׁהוּ בַיָּלָד.
 אֲבָרְכָה אֶת יי בְּכָל עֵת; תָּמִיד תִּהְלֶתוּ בִּפְנֵי.
 בְּיָ תִתְהַלֵּל נַפְשִׁי; יִשְׁמְעוּ עֲנֹוִים וַיִּשְׁמְחוּ.
 גִּדְּלוּ לַיי אֹתִי, וַנְרוֹמְמָה שְׁמוֹ יַחְדָּו.
 דָּרָשְׁתִּי אֶת יי וַעֲנֵנִי, וּמִכָּל מְנוּרוֹתַי הִצִּילָנִי.
 הִבִּיטוּ אֵלָיו וַנִּהְרֹו, וּפְנִיָהֶם אֵל יַחְפְּרוּ.
 זֶה עָנִי קָרָא וַיִּשְׁמַע, וּמִכָּל צָרוֹתָיו הוֹשִׁיעֵו.
 חָנָה מִלֵּאָד יי סָבִיב לִירָאִו וַיַּחֲלֹצֵם.
 טַעֲמוּ וּרְאוּ כִי טוֹב יי; אֲשֶׁרִי הִנָּבֵר יַחֲסֶה בּוֹ.
 יֵרֵא אֶת יי, קִדְּשִׁוּ, כִּי אֵין מַחְסוֹר לִירָאִו.
 כְּפִירִים רָשׁוּ וַרְעִבוּ, וְדָרְשִׁי יי לֹא יַחְסְרוּ כָּל טוֹב.
 לָבוּ בָנִים, שְׁמְעוּ לִי, יֵרֵאת יי אֶלְמֹדְכֶם.
 מִי הָאִישׁ הַחֹפֵץ חַיִּים, אֲהֵב יָמִים לִרְאוֹת טוֹב.
 נָצַר לְשׁוֹנֵךְ מָרַע, וּשְׁפָתֶיךָ מִדְּבַר מְרָמָה.
 סוּר מָרַע וַעֲשֵׂה טוֹב, בִּקֵּשׁ שְׁלוֹם וַרְדִּפְהוּ.
 עֵינֵי יי אֵל צַדִּיקִים, וְאֲזִנֵּי אֵל שׁוֹעֲתִם.
 פְּנֵי יי בַּעֲשֵׂי רָע, לַחֲבֵרִית מֵאֶרֶץ זָכָרִם.
 צָעֲקוּ וַיִּשְׁמַע, וּמִכָּל צָרוֹתֶם הִצִּילֶם.
 קָרוֹב יי לְנִשְׁכָּרֵי לֵב, וְאֶת דִּבְאֵי רוּחַ יוֹשִׁיעַ.
 רְבוֹת רַעוֹת צַדִּיק, וּמִכָּלֶם יַצִּילָנוּ יי.

(Psalm 34) refers to the incident related in I Samuel 21:11-16 where the Philistine king, to whom David fled for refuge, is called Achish. Finding himself recognized as the slayer of Goliath, David feigned madness, and so escaped vengeance. The psalm is arranged alphabetically, except that the verse beginning with the letter ו is omitted and there is an additional verse at the end.

Psalm 34

A song of David, when he feigned madness before Abimelech,
who drove him out and he departed.

I bless the Lord at all times;

His praise is ever in my mouth.

My soul glories in the Lord;

The humble hear it and are glad.

Exalt the Lord with me,

And let us extol his name together.

I sought the Lord and he answered me,

And delivered me from all my fears.

Those who look to him are jubilant,

And they are never abashed.

This poor man cried, and the Lord heard him;

He saved him from all his troubles.

The angel of the Lord encamps

Around those who revere him, and rescues them.

Consider and see that the Lord is good;

Happy is the man who takes shelter with him.

Revere the Lord, you his holy people;

For those who revere him suffer no want.

Young lions may suffer want and hunger,

But those who seek the Lord shall lack nothing.

Come, children, listen to me;

I will teach you how to revere the Lord.

Who is the man that desires life,

And loves a long life of happiness?

Keep your tongue from evil,

And your lips from speaking falsehood.

Shun evil and do good;

Seek peace and pursue it.

The eyes of the Lord are toward the righteous,

And his ears are open to their cry.

The Lord's anger is set against evildoers,

To cut off their name from the earth.

When they cry, the Lord listens,

And delivers them from all their troubles.

The Lord is near to the broken-hearted,

And saves those who are crushed in spirit.

A good man may have many ills,

But the Lord delivers him from them all.

שׁוֹמֵר כָּל עֲצֻמוֹתָיו, אַחַת מִהֶנָּה לֹא נִשְׁכְּרָה.

תְּמוֹתַת רָשָׁע רָעָה, וְשֹׁנְאֵי צְדִיק יִאֲשָׁמוּ.

Reader פְּוֹדָה יְיָ נַפְשׁ עַבְדּוֹ, וְלֹא יִאֲשָׁמוּ כָּל הַחֹסִים בּוֹ.

תהלים צ

תִּפְלֶה לְמוֹשֶׁה, אִישׁ הָאֱלֹהִים. אֲדֹנִי, מַעֲזֹן אַתָּה הָיִיתָ לָנוּ
בְּדֹר וָדֹר. בְּטָרֶם הָרִים יִלְדוּ, וַתַּחֲוִלֵּל אֶרֶץ וַתַּבֵּל, וּמַעֲזֹלָם
עַד עוֹלָם אַתָּה אֵל. תָּשֵׁב אֲנֹשׁ עַד דָּבָא, וַתֹּאמֶר שׁוּבוּ בְנֵי
אָדָם. כִּי אֵלֶּךָ שָׁנִים בְּעֵינֶיךָ כִּיּוֹם אֶתְמוֹל כִּי יַעֲבֹר, וְאֲשַׁמְּרָה
בְּלִילָהּ. וְרַמַּתָּם, שָׁנָה יְהִיוּ; בִּבְקָר בַּחֲצִיר יִחְלַף. בִּבְקָר יִצְיִן
וַחֲלָף, לְעֶרֶב יִמּוּלֵל וַיָּבֵשׁ. כִּי כָלִינוּ בְּאַפָּהּ, וּבִחְמָתָהּ נִבְהָקְנוּ.
שֶׁתָּ עֲזַנְתִּינוּ לִנְגִידָה, עָלְמָנוּ לְמֵאֹר פְּנִיָּה. כִּי כָּל יָמֵינוּ פָּנוּ
בְּעֶבְרַתָּהּ, כָּלִינוּ שָׁנֵינוּ כְּמוֹ הַנֶּחֱה. יָמֵי שְׁנוֹתֵינוּ בָּהֶם שְׁבָעִים
שָׁנָה, וְאִם בְּגִבּוֹרֵת שְׁמוֹנִים שָׁנָה, וְרַחֲבָם עָמַל וְאָוֶן, כִּי גַז חִישׁ
וַנַּעֲפָה. מִי יוֹדֵעַ עַז אַפָּהּ, וּכְיִרְאָתָהּ עֶבְרַתָּהּ. לְמִנּוֹת יָמֵינוּ בֶן
הַיּוֹדֵעַ, וְנָבֵא לְבָב חֲכָמָה. שׁוֹבָה יְיָ, עַד מָתִי, וְהִנַּחֵם עַל
עֲבָרֶיךָ. שִׁבְעֵנוּ בִּבְקָר חֲסִידָהּ, וְנִרְנְנָה וְנִשְׁמַחָה בְּכָל יָמֵינוּ.
שְׁמַחְנוּ בַּיָּמֹת עֲנִיתָנוּ, שְׁנוֹת רִאֲיוֹנוּ רָעָה. Reader יִרְאָה אֵל
עֲבָרֶיךָ פְּעֻלָּהּ, וַתַּחֲרֹךְ עַל בְּנֵיהֶם. וַיְהִי נָעַם אֲדֹנִי אֱלֹהֵינוּ
עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָהּ.

תהלים צא

יֹשֵׁב בְּסִתְרָה עָלְיוֹן, בָּצַל שְׂדֵי יִתְלוּן. אֹמֵר לִי, מַחְסִי
וּמִצְדוֹתִי, אֱלֹהֵי אֲבֹתַי בּוֹ. כִּי הוּא יִצְלָהּ מִפֶּח יָקוֹשׁ, מִדְּבָר

He protects all his limbs,
 So that not one of them is broken.
 Evil destroys the wicked,
 And those who hate the righteous are doomed.
 The Lord saves the life of his servants;
 All who take shelter with him are never desolate.

Psalm 90

A prayer of Moses, the man of God. O Lord, thou hast been our shelter in every generation. Before the mountains were brought forth, before earth and world were formed—from eternity to eternity thou art God. Thou turnest man back to dust, and sayest: “Return, you children of man.” Indeed, a thousand years in thy sight are like a day that passes, like a watch in the night. Thou sweepest men away and they sleep; they are like grass that grows in the morning. It flourishes and grows in the morning; in the evening it fades and withers. For we are consumed by thy anger; by thy wrath we are hurried away. Thou settest our iniquities before thee, and our guilty secrets are exposed in the light of thy presence. Indeed, all our days decline under thy displeasure; we spend our years like a fleeting sound. The length of our life is seventy years, or, by reason of strength, eighty years; their pride is only toil and futility, for it is speedily gone, and we fly away. Who knows the power of thy anger, to fear thee in proportion to thy displeasure? Teach us how to number our days, that we may attain a heart of wisdom. Relent, O Lord; how long? Relent as to thy servants. Satisfy us in the morning with thy kindness, that we may sing and rejoice throughout our days. Gladden us in proportion to the days wherein thou hast afflicted us, the years wherein we have seen evil. Let thy work be revealed to thy servants, and thy glory upon their children. May thy favor, Lord our God, rest on us; establish for us the work of our hands; the work of our hands establish thou.

Psalm 91

He who dwells in the shelter of the Most High abides under the protection of the Almighty. I say of the Lord: “He is my refuge and my fortress, my God, in whom I trust.” Indeed, he will save you from the snare of the fowler, and from the destructive

Psalm 91 is termed *שיר של פנעים*, “a song against evil occurrences” (She-buoth 15b). It describes the safety of those who trust in God amid the perils of their journey through life. *אֵרַךְ יָמִים* is repeated so that the number of verses of this psalm reach a total of seventeen, the numerical value of *טוב*.

חיות. באִבְרָתוֹ יִסֵּד לָךְ, וְתַחַת כְּנָפָיו תַּחֲסֶה; צָנָה וְסַחֲרָה אֲמָתוֹ. לֹא תִירָא מִפֶּחַד לַיְלָה, מִחֵץ יַעֲוֶה יוֹמָם. מִדְּבַר בְּאִפֶּל יִהְיֶה, מִקָּטָב יִשׁוּד צָהָרִים. יִפֹּל מִצִּדְּךָ אֶלֶף, וּרְבָבָה מִיְּמִינֶךָ; אֵלֶיךָ לֹא יָנֹשׁ. רַק בְּעֵינֶיךָ תִּבְיט, וְשִׁלְמַת רְשָׁעִים תִּרְאֶה. כִּי אַתָּה, יי, מִחֲסִי; עֲלִיּוֹן שְׁמֹת מַעֲוֹנָה. לֹא תֵאָנֶה אֵלֶיךָ רָעָה, וְנָנֶע לֹא יִקְרַב בְּאַהֲלֶךָ. כִּי מִלְּאָכָיו יִצְנֶה לָךְ, לְשִׁמְרֶךָ בְּכָל דְּרָכֶיךָ. עַל כַּפִּים יִשְׁאוּנֶךָ, פֶּן תִּגַּף בְּאָבֶן רִגְלֶךָ. עַל שֶׁחַל וּפָתָהוּ תִדְרֹךְ, תִּרְמָס כִּפִּיר וְתַנִּין. כִּי בִי חֶשֶׁק וְאַפְלָטָהוּ; אֲשׁוּבָהוּ כִּי יֵדַע שְׁמִי. Reader יִקְרָאֲנִי וְאַעֲנֶהוּ, עֲמוּ אֲנֹכִי בְּצָרָה, אֲחַלְצָהוּ וְאֲכַבְּדָהוּ. אֲרֹךְ יָמִים אֲשׁבִּיעָהוּ, וְאֲרַאֲהוּ בִישׁוּעָתִי. אֲרֹךְ יָמִים אֲשׁבִּיעָהוּ, וְאֲרַאֲהוּ בִישׁוּעָתִי.

תהלים קלח

הַלְלוּיָהּ, הַלְלוּ אֶת שֵׁם יי; הַלְלוּ, עַבְדֵי יי. שְׁעִמְדִים בְּבֵית יי, בְּחִצְרוֹת בֵּית אֱלֹהֵינוּ. הַלְלוּיָהּ, כִּי טוֹב יי; זָמְרוּ לְשִׁמּוֹ, כִּי נָעִים. כִּי יַעֲקֹב בָּחַר לוֹ יְהוָה, יִשְׂרָאֵל לְסִגְלָתוֹ. כִּי אֲנִי יִדְעָתִי כִּי גָדוֹל יי, וְאֲדַנִּינוּ מִכָּל אֱלֹהִים. כֹּל אֲשֶׁר חָפֵץ יי עָשָׂה, בַּשָּׁמַיִם וּבָאָרֶץ, בַּיָּמִים וּבְהַמּוֹת. מַעַלָּה נִשְׁאִים מִקְצֵה הָאָרֶץ, בְּרִקִּים לְמִטֶּר עָשָׂה; מוֹצֵא רוּחַ מֵאוֹצְרוֹתָיו. שֶׁהִכָּה בְּכוֹרֵי מִצְרַיִם, מֵאֲדָם עַד בְּהֵמָה. שָׁלַח אוֹתוֹת וּמִפְתִּים בְּתוֹכֵי מִצְרַיִם, בַּפֶּרֶעַה וּבְכָל עַבְדָּיו. שֶׁהִכָּה גּוֹיִם רַבִּים, וְהָרַג מְלָכִים עֲצוּמִים. לְסִיחוֹן מֶלֶךְ הָאֲמֹרִי, וּלְעֹג מֶלֶךְ הַבָּשָׁן, וּלְכָל מַמְלָכוֹת כְּנָעַן. וְנָתַן אֶרֶצָם נַחֲלָה, נַחֲלָה לְיִשְׂרָאֵל עַמּוֹ. יי, שְׁמֹךְ לְעוֹלָם; יי, זִכְרֶךְ לְדוֹר וָדוֹר. כִּי יִדִּין יי עַמּוֹ, וְעַל עַבְדָּיו יִתְנַחֵם. עֲצֵבֵי הַגּוֹיִם כֶּסֶף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם. פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ. אֲזַנְנִים

pestilence. With his pinions he will cover you, and under his wings you will find refuge; his faithfulness is a shield and buckler. Fear not the terror of the night, nor the arrow that flies by day, nor the pestilence that stalks in darkness, nor the destruction that ravages at noon. Though a thousand fall at your side, and a myriad at your right hand, it shall not come near you. Only with your eyes will you gaze, and see the reward of evil men. Thou, O Lord art my refuge! When you have made the Most High your shelter, no disaster shall befall you, no calamity shall come near your tent. For he will give his angels charge over you, to guard you in all your ways. They will bear you upon their hands, lest you strike your foot against a stone. You can tread on lion and asp; you can trample young lion and serpent. "He clings to me, so I deliver him; I set him safe, because he loves me. When he calls upon me, I will answer him; I will be with him in trouble; I will rescue him and bring him to honor. With long life will I satisfy him, and let him see my saving power."

Psalm 135

Praise the Lord! Praise the name of the Lord; give praise, you servants of the Lord, who stand in the house of the Lord, in the courts of the house of our God. Praise the Lord, for the Lord is good; sing praise to his name, for it is pleasant. Surely, the Lord has chosen Jacob to be his, and Israel as his prized possession. I know that the Lord is great; our Lord is above all gods. The Lord does whatever he pleases, in heaven and earth, in the seas and all the depths. He makes clouds rise from the ends of the earth; he makes lightning for the rain, and brings forth the wind from his storehouses. It was he who smote the first-born of Egypt, both of man and beast. He sent signs and wonders into the midst of Egypt, on Pharaoh and on all his servants. It was he who struck down many nations, and slew mighty kings: Sihon, the king of the Amorites, Og, the king of Bashan, and all the kingdoms of Canaan. He gave their land as a heritage, a possession of his people Israel. O Lord, thy name is forever; O Lord, thy fame is for all generations. The Lord will do justice for his people; he will have compassion on his servants. Pagan gods are mere silver and gold, the work of men's hands. They have a mouth, but cannot speak; eyes have they, but cannot see; they have ears, but cannot

Psalm 135 is a hymn of praise particularly suitable for public worship, for it begins and ends with the liturgical *Halleluyah*. It is a mosaic of fragments from various biblical passages illustrating God's greatness. The first verse, for example, is identical with Psalm 113:1, except that the clauses are transposed.

לָהֶם וְלֹא יֵאָזִינוּ, אַף אֵין־יִשְׁרֹיחַ בְּפִיהֶם. בְּמוֹהֶם יִהְיוּ
עֲשִׂיהֶם, כֹּל אֲשֶׁר בְּמִטָּח בָּהֶם. ^{Reader} בֵּית יִשְׂרָאֵל, בָּרְכוּ אֶת
יְיָ; בֵּית אֶהְרֹן, בָּרְכוּ אֶת יְיָ. בֵּית הַלְוִי, בָּרְכוּ אֶת יְיָ; יִרְאֵי יְיָ,
בָּרְכוּ אֶת יְיָ. בְּרוּךְ יְיָ מְצִיּוֹן, שֶׁכֵּן יְרוּשָׁלַיִם; הַלְלוּהָ.

החלים קלו

הוֹדוּ לַיְיָ כִּי טוֹב	כִּי לְעוֹלָם חֲסִדּוֹ.
הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים	כִּי לְעוֹלָם חֲסִדּוֹ.
הוֹדוּ לְאֱדֹנֵי הָאֲדָנִים	כִּי לְעוֹלָם חֲסִדּוֹ.
לְעֵשָׂה נִפְלְאוֹת גְּדֻלּוֹת לְבָדּוֹ	כִּי לְעוֹלָם חֲסִדּוֹ.
לְעֵשָׂה הַשְׁמָיִם בְּתַבּוּנָה	כִּי לְעוֹלָם חֲסִדּוֹ.
לְרוֹקַע הָאָרֶץ עַל הַמַּיִם	כִּי לְעוֹלָם חֲסִדּוֹ.
לְעֵשָׂה אוֹרִים גְּדֻלִּים	כִּי לְעוֹלָם חֲסִדּוֹ.
אֶת הַשָּׁמֶשׁ לְמִמְשָׁלֶת בַּיּוֹם	כִּי לְעוֹלָם חֲסִדּוֹ.
אֶת הַיָּרֵחַ וּכּוֹכָבִים לְמִמְשָׁלוֹת בַּלַּיְלָה	כִּי לְעוֹלָם חֲסִדּוֹ.
לְמַכָּה מִצָּרִים בַּבְּכוֹרִיהֶם	כִּי לְעוֹלָם חֲסִדּוֹ.
וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם	כִּי לְעוֹלָם חֲסִדּוֹ.
בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה	כִּי לְעוֹלָם חֲסִדּוֹ.
לְגֹזֵר יָם סוּף לְגִזְרִים	כִּי לְעוֹלָם חֲסִדּוֹ.
וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכּוֹ	כִּי לְעוֹלָם חֲסִדּוֹ.
וַנַּעַר פָּרְעֹה וַחֲתִילוּ בָּיָם סוּף	כִּי לְעוֹלָם חֲסִדּוֹ.
לְמוֹלִיד עַמּוֹ בַּמִּדְבָּר	כִּי לְעוֹלָם חֲסִדּוֹ.
לְמַכָּה מַלְכִּים גְּדֻלִּים	כִּי לְעוֹלָם חֲסִדּוֹ.

Psalm 136 is called in the Talmud *Hallel ha-Gadol*, "the Great Hallel" (Pesahim 118a) to distinguish it from the "Egyptian Hallel" (Psalms 113–118) sung on festivals. It differs from all other psalms in that each verse closes with a refrain, probably designed to be sung in full chorus by the people.

hear; neither, indeed, is there any breath in their mouth. Those who make them will become like them—everyone who trusts in them. House of Israel, bless the Lord; house of Aaron, bless the Lord; house of Levi, bless the Lord; you who revere the Lord, bless the Lord. Blessed from Zion be the Lord, who dwells in Jerusalem. Praise the Lord!

Psalm 136

Give thanks to the Lord, for he is good,

His mercy endures forever;

Give thanks to the supreme God,

His mercy endures forever;

Give thanks to the Lord of lords,

His mercy endures forever;

To him who alone does great wonders,

His mercy endures forever;

To him who made the heavens with wisdom,

His mercy endures forever;

To him who spread the earth over the waters,

His mercy endures forever;

To him who made the great lights,

His mercy endures forever;

The sun to rule by day,

His mercy endures forever;

The moon and stars to rule by night,

His mercy endures forever;

To him who smote Egypt's first-born,

His mercy endures forever;

And brought out Israel from among them,

His mercy endures forever;

With strong hand and with outstretched arm,

His mercy endures forever;

To him who divided the Red Sea,

His mercy endures forever;

And brought Israel through it,

His mercy endures forever;

And drowned Pharaoh and his host in the Red Sea,

His mercy endures forever;

To him who led his people through the wilderness,

His mercy endures forever;

To him who struck down great kings,

His mercy endures forever;

וַיַּהֲרֹג מַלְכִּים אֲדִירִים	כִּי לְעוֹלָם חֲסִדּוֹ.
לְסִיחֹן מֶלֶךְ הָאֲמֹרִי	כִּי לְעוֹלָם חֲסִדּוֹ.
וַיַּלְעֹג מֶלֶךְ הַבָּשָׁן	כִּי לְעוֹלָם חֲסִדּוֹ.
וַנָּתַן אֲרָצָם לַנַּחֲלָה	כִּי לְעוֹלָם חֲסִדּוֹ.
נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ	כִּי לְעוֹלָם חֲסִדּוֹ.
שָׁבַשְׁפָּלָנוּ זָכַר לָנוּ	כִּי לְעוֹלָם חֲסִדּוֹ.
וַיַּפְרְקֵנוּ מִצָּרֵינוּ	כִּי לְעוֹלָם חֲסִדּוֹ.
נָתַן לָחֶם לְכָל בָּשָׂר	כִּי לְעוֹלָם חֲסִדּוֹ.
הוֹדּוּ לְאֵל הַשָּׁמַיִם	כִּי לְעוֹלָם חֲסִדּוֹ.

תהלים לג

רִנְנוּ צַדִּיקִים בְּיְיָ, לַיִּשְׁרִים נֶאֱמָה תְּהַלֵּלָהּ. הוֹדּוּ לַיְיָ בְּכִנּוֹר,
בְּנֶבֶל עֲשׂוֹר וּזְמֹרוּ לוֹ. שִׁירוּ לוֹ שִׁיר חֲדָשׁ, הִיטִיבוּ נֶגֶן בְּתִרְעוּתָהּ.
כִּי יֵשֶׁר דְּבַר יְיָ, וְכָל מַעֲשָׂהּוּ בְּאֱמוּנָה. אֱהִב צְדָקָה וּמִשְׁפָּט,
חֲסִד יְיָ מְלֵאכָה הָאָרֶץ. בְּדָבַר יְיָ שָׁמַיִם נִעֲשׂוּ, וּבְרוּחַ פִּיו כָּל
צִבְאָם. כִּגַּס כִּנּוֹר מִי הַיָּם, נָתַן בְּאוֹצְרוֹת תְּהוֹמוֹת. יִירָאוּ מִי
כָּל הָאָרֶץ, מִמֶּנּוּ יִגְּדוּ כָּל יֹשְׁבֵי תֵבֶל. כִּי הוּא אָמַר וַיְהִי, הוּא
צִוָּה וַיַּעֲמֵד. יְיָ הַפִּיר עֲצַת גּוֹיִם, הֵנִיא מַחֲשָׁבוֹת עַמִּים. עֲצַת
יְיָ לְעוֹלָם תַּעֲמֵד, מַחֲשָׁבוֹת לִבּוֹ לְדֹר וָדֹר. אֲשֶׁרִי הִגִּדְתִּי אֲשֶׁר
יְיָ אֱלֹהִיו, הָעַם בָּחַר לְנַחֲלָה לוֹ. מִשְׁמָנִים הִבִּיט יְיָ, רָאָה אֶת
כָּל בְּנוֹי הָאָדָם. מִמֶּכּוֹן שִׁבְתּוֹ הַשְׁנִיחַ, אֵל כָּל יֹשְׁבֵי הָאָרֶץ.
הֵיצֵר יָחַד לָבָם, הַמְּבִין אֵל כָּל מַעֲשֵׂיהֶם. אֵין הַמֶּלֶךְ נֹשָׁע
בְּרֶב־חֵיל, וְבוֹר לֹא יִנָּצַל בְּרֶב־כֹּחַ. שֶׁקֶר הַסּוֹס לַתְּשׁוּעָה,

Psalm 33 is a hymn of praise called forth by some national deliverance. The opening call to praise is followed by a description of God's righteous rule and creative omnipotence. He is to be praised for his choice and care of Israel, whose protection does not depend on military power but on God.

And slew mighty kings,
His mercy endures forever;
Sihon, king of the Amorites,
His mercy endures forever;
And Og, king of Bashan,
His mercy endures forever;
And gave their land as a heritage,
His mercy endures forever;
A heritage to Israel his servant,
His mercy endures forever;
Who remembered us when we were downcast,
His mercy endures forever;
And delivered us from our foes,
His mercy endures forever;
Who gives food to all creatures,
His mercy endures forever;
Give thanks to the God of heaven,
His mercy endures forever.

Psalms 33

Rejoice in the Lord, you righteous; it is fitting for the upright to give praise. Give thanks to the Lord with the harp; sing to him with the ten-stringed lute. Sing a new song to him; play skillfully amid shouts of joy. The word of the Lord is right; all his work is done with faithfulness. He loves righteousness and justice; the earth is full of the Lord's kindness. By the word of the Lord the heavens were made, and all their host by the breath of his mouth. He gathers the waters of the sea as a heap; he places the deeps in storehouses. Let all the earth revere the Lord; let all the inhabitants of the world stand in awe of him. For he spoke, and the world came into being; he commanded, and it stood firm. The Lord annuls the counsel of nations; he foils the plans of peoples. But the Lord's purpose stands forever; his plans are through all generations. Happy is the nation whose God is the Lord, the people he has chosen for his possession. From heaven the Lord looks down; he sees all of mankind. From his abode he looks carefully on all the inhabitants of the earth. It is he who fashions the hearts of them all, he who notes all their deeds. A king is not saved by the size of an army; a warrior is not rescued by sheer strength. Vain is the horse for victory; nor does it afford escape by its great strength.

וּבְרַב חִילוֹ לֹא יִמְלֹט. הִנֵּה עֵין יי אֵל יִרְאִיו, לְמִנְחָלִים
 לְחֶסֶדוֹ. לְהַצִּיל מִמָּוֶת נַפְשָׁם, וּלְחַיּוֹתָם בְּרָעַב. נַפְשֵׁנוּ חֲבָתָה
 לִי, עֲזָרְנוּ וּמִגְנוּנוּ הוּא. Reader כִּי בּוֹ יִשְׁמַח לִבֵּנוּ, כִּי בְשֵׁם
 קִדְשׁוֹ בְּטַחָנוּ. יְהִי חֶסֶדְךָ יי עֲלֵינוּ, בְּאֲשֶׁר יַחְלֵנוּ לָךְ.

תהלים צב

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת. טוֹב לְהַדוֹת לִי, וּלְזַמֵּר לְשִׁמְךָ
 עֲלִיּוֹן. לְהַנִּיד בַּבֶּקֶר חֶסֶדְךָ, וְאַמּוֹנָתְךָ בְּלֵילוֹת. עָלִי עֲשׂוֹר
 וְעָלִי נָבֵל, עָלִי חַיִּיּוֹן בְּכִנּוֹר. כִּי שִׁמְחָתָנִי יי בְּפַעֲלֶךָ, בְּמַעֲשֵׁי
 יָדֶיךָ אֲרַנֶּנּוּ. מִה נִדְּלוּ מַעֲשֵׂיךָ, יי; מֵאֵד עָמְקוֹ מִחֲשַׁבְתֶּיךָ. אִישׁ
 בָּעֵר לֹא יָדַע, וּכְסִיל לֹא יָבִין אֶת זֹאת. בְּפָרַח רִשְׁעִים כְּמוֹ
 עֵשֶׁב, וַיִּצְיָצוּ כָּל פְּעָלֵי אֱנוֹן, לְהַשְׁמָדָם עָדִי עַד. וְאַתָּה מְרוֹם
 לַעֲלָם, יי. כִּי הִנֵּה אֵיבֶיךָ, יי, כִּי הִנֵּה אֵיבֶיךָ יֹאבְדוּ, יִתְפָּרְדּוּ
 כָּל פְּעָלֵי אֱנוֹן. וַתָּרֵם בְּרָאִים קִרְנִי, בִּלְתִּי בְשִׁמְן רַעְנֹן. וַתִּבְטַ
 עֵינֵי בְשׂוּרֵי, בַּקָּמִים עָלִי מְרַעִים תִּשְׁמַעְנָה אָזְנִי. צַדִּיק בְּתִמְרָה
 יִפְרָח, בְּאֶרֶז בְּלִבָּנוֹן יִשְׁנֶה. שְׁתוּלִים בְּבֵית יי, בְּחֲצֵרוֹת אֱלֹהֵינוּ
 יִפְרִיחוּ. Reader עוֹד יִגּוּבוֹן בְּשִׁיבָה, דְּשָׁנִים וְרַעְנָנִים יִהְיוּ.
 לְהַנִּיד כִּי יֵשֶׁר יי; צוּרִי, וְלֹא עוֹלָתָה בּוֹ.

תהלים צג

יי מְלֹךְ, גִּאוֹת לִבְשׁ; לִבְשׁ יי, עַז הַתְּאֵאֶזֶר; אֵף תַּבּוֹן תִּבְלֵל,
 בַּל תִּמּוֹט. נָכוֹן בְּסֶאֱךָ מֵאֵז, מַעוֹלָם אָתָּה. נִשְׂאוּ נְהָרוֹת, יי,
 נִשְׂאוּ נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דְּכָכִם. מִקְלוֹת מָיִם רַבִּים,
 אֲדִירִים מִשְׁבְּרֵי יָם, אֲדִיר בְּמְרוֹם יי. Reader עֲדִתְךָ נֶאֱמָנוּ
 מֵאֵד, לְבֵיתְךָ נֶאֱדָה קִדְשׁ, יי, לְאֶרֶץ יָמִים.

The eye of the Lord rests on those who revere him, those who hope for his kindness, to save them from death and to keep them alive in famine. Our soul waits for the Lord; he is our help and our shield. In him our heart rejoices; in his holy name we trust. May thy kindness, O Lord, rest on us, even as our hope rests in thee.

Psalm 92

A psalm, a song for the Sabbath day. It is good to give thanks to the Lord, and to sing praises to thy name, O Most High; to proclaim thy goodness in the morning, and thy faithfulness at night, with a ten-stringed lyre and a flute, to the sound of a harp. For thou, O Lord, hast made me glad through thy work; I sing for joy at all that thou hast done. How great are thy works, O Lord! How very deep are thy designs! A stupid man cannot know, a fool cannot understand this. When the wicked thrive like grass, and all evildoers flourish, it is that they may be destroyed forever. But thou, O Lord, art supreme for evermore. For lo, thy enemies, O Lord, for lo, thy enemies shall perish; all evildoers shall be dispersed. But thou hast exalted my power like that of the wild ox; I am anointed with fresh oil. My eye has gazed on my foes; my ears have heard my enemies' doom. The righteous will flourish like the palm tree; they will grow like a cedar in Lebanon. Planted in the house of the Lord, they shall flourish in the courts of our God. They shall yield fruit even in old age; vigorous and fresh they shall be, to proclaim that the Lord is just! He is my Stronghold, and there is no wrong in him.

Psalm 93

The Lord is King; he is robed in majesty; the Lord is robed, he has girded himself with strength; thus the world is set firm and cannot be shaken. Thy throne stands firm from of old, thou art from all eternity. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their mighty waves. But above the sound of many waters, mighty breakers of the sea, the Lord on high stands supreme. Thy testimonies are very sure; holiness befits thy house, O Lord, for all time.

יְהִי כְבוֹד יְיָ לְעוֹלָם; יִשְׁמַח יְיָ בְּמַעֲשָׁיו. יְהִי שֵׁם יְיָ מְבָרָךְ,
 מַעֲתָה וְעַד עוֹלָם. מִמְּזֶרֶח שָׁמֶשׁ עַד מְבוֹאוֹ, מִהַלֵּל שֵׁם יְיָ. רָם
 עַל כָּל גּוֹיִם יְיָ, עַל הַשָּׁמַיִם כְּבוֹדוֹ. יְיָ, שִׁמּוֹךְ לְעוֹלָם; יְיָ, זִכְרוֹךְ
 לְדֹר וָדֹר. יְיָ בְּשָׁמַיִם הַכִּין כֶּסֶּא, וּמִלְכוּתוֹ בְּכָל מְשָׁלָה.
 יִשְׁמַחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, וְיֹאמְרוּ בְּגוֹיִם יְיָ מְלֹךְ. יְיָ מְלֹךְ,
 יְיָ מְלֹךְ, יְיָ יִמְלֹךְ לְעוֹלָם וָעַד. יְיָ מְלֹךְ עוֹלָם וָעַד, אֲבָדוּ גּוֹיִם
 מֵאֲרָצוֹ. יְיָ הַפִּיר עֲצַת גּוֹיִם, הִנֵּיא מַחֲשָׁבוֹת עַמִּים. רַבּוֹת
 מַחֲשָׁבוֹת בְּלִב־אִישׁ, וְעֲצַת יְיָ הִיא תִקּוּם. עֲצַת יְיָ לְעוֹלָם
 וְתַעֲמֹד, מַחֲשָׁבוֹת לְבוֹ לְדֹר וָדֹר. כִּי הוּא אָמַר וַיְהִי, הוּא צְנוּה
 וַיַּעֲמֹד. כִּי בָחַר יְיָ בְּצִיּוֹן, אֲנֹה לְמוֹשֵׁב לָהּ. כִּי יַעֲקֹב בָּחַר לָהּ
 יְהִי, יִשְׂרָאֵל לְסִגְלָתוֹ. כִּי לֹא יִטַּשׁ יְיָ עַמּוֹ, וְנִחַלְתּוֹ לֹא יַעֲזֹב.
 Reader והוא רחום, יִכַּפֵּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב
 אָפוֹ, וְלֹא יַעִיר כָּל חַמָּתוֹ. יְיָ, הוֹשִׁיעָה; הַמְּלֹךְ יַעֲנֵנוּ בְּיוֹם
 קִרְאָנוּ.

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ; עוֹד יְהַלְלוּךָ סֶלָה.
 אֲשֶׁרִי הָעַם שֶׁכָּבַדְתָּ לָּהּ; אֲשֶׁרִי הָעַם שֶׁיֵּי אֱלֹהָיו.

תהלים קמה

תְּהַלֵּה לְדָוִד

אֲרוֹמְמֶךָ, אֱלֹהֵי הַמְּלֹךְ, וְאֶבְרַכְּךָ שִׁמּוֹךְ לְעוֹלָם וָעַד.
 בְּכָל יוֹם אֶבְרַכְּךָ, וְאֶהְלֵלְךָ שִׁמּוֹךְ לְעוֹלָם וָעַד.
 גָּדוֹל יְיָ וּמִהַלֵּל מְאֹד, וְלִגְדָלְתוֹ אֵין חֶקֶר.
 דֹּר לְדֹר יִשְׁבַח מַעֲשֶׂיךָ, וּגְבוּרָתֶיךָ יִגְדֹּר.
 הִדֵּר כְּבוֹד הוֹדָךְ, וְדַבְּרִי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
 וַעֲזֹז נִזְרוֹתֶיךָ יֹאמְרוּ, וְגִדְלָתְךָ אֲסַפְּרָנָה.

May the glory of the Lord be forever; may the Lord rejoice in his works. Blessed be the name of the Lord henceforth and forever. From the rising of the sun to its setting let the Lord's name be praised. High above all nations is the Lord; above the heavens is his glory. O Lord, thy name is forever; O Lord, thy fame is through all generations. The Lord has set up his throne in the heavens, and his kingdom rules over all. Let the heavens rejoice, let the earth exult, and let them say among the nations, "The Lord is King!" The Lord is King, the Lord was King, the Lord shall be King forever and ever. The Lord is King for evermore; the heathen have vanished from his land. The Lord annuls the counsel of nations; he foils the plans of peoples. Many are the plans in a man's heart, but it is the Lord's purpose that shall stand. The Lord's purpose stands forever; his plans are through all generations. For he spoke, and the world came into being; he commanded, and it stood firm. Surely, the Lord has chosen Zion; he has desired it for his habitation. Surely, the Lord has chosen Jacob to be his, and Israel as his prized possession. Surely, the Lord will not abandon his people, nor forsake his heritage. He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. O Lord, save us; may the King answer us when we call.¹

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.²

Psalm 145

A hymn of praise by David

I extol thee, my God the King,
And bless thy name forever and ever.
Every day I bless thee,
And praise thy name forever and ever.
Great is the Lord and most worthy of praise;
His greatness is unsearchable.
One generation to another praises thy works;
They recount thy mighty acts.
On the splendor of thy glorious majesty
And on thy wondrous deeds I meditate.
They speak of thy awe-inspiring might,
And I tell of thy greatness.

¹ *Psalms* 104:31; 113:2-4; 135:13; 103:19; *I Chronicles* 16:31; *Psalms* 10:16; 33:10; *Proverbs* 19:21; *Psalms* 33:11, 9; 132:13; 135:4; 94:14; 78:38; 20:10. ² *Psalms* 84:5; 144:15.

זָכַר רַב טוֹבָה יִבְיָעוּ, וְצִדְקָתָהּ יִרְנְנוּ.
 חֲנוּן וְרַחוּם יְיָ, אֲרָךְ אַפִּים וּגְדֹל־חֶסֶד.
 טוֹב יְיָ לְכֹל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
 יוֹדוּךָ יְיָ כָּל מַעֲשֶׂיךָ, וַחֲסִידֶיךָ יִבְרְכוּכָהּ.
 כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ, וּגְבוּרַתְךָ יִדְבְּרוּ.
 לַהּוֹדִיעַ לִבִּנִי הָאָדָם גְּבוּרָתִיו, וּכְבוֹד הָדָר מַלְכוּתוֹ.
 מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים, וּמִמְשַׁלְתְּךָ בָּכָל דּוֹר וָדָר.
 סוֹמֵךְ יְיָ לְכֹל הַנִּפְלִים, וְזוֹקֵף לְכֹל הַכַּפּוּפִים.
 עֵינֵי כָל אֱלֹהִים יִשְׁכְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת אֲכֻלָּם בְּעֵתוֹ.
 פּוֹתֵחַ אֶת יַרְדֵּךְ, וּמַשְׁבִּיעַ לְכֹל חַי רִצּוֹן.
 צָדִיק יְיָ בְּכָל דֶּרֶכָיו, וַחֲסִיד בְּכָל מַעֲשָׂיו.
 קְרוֹב יְיָ לְכֹל קִרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֻהוּ בְּאַמֶּת.
 רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְאַתָּה שׁוֹעֲתָם וְשֹׁמֵעַ וְיוֹשִׁיעֵם.
 שׁוֹמֵר יְיָ אֶת כָּל אֲהָבָיו, וְאַתָּה כָּל הַרְשָׁעִים יִשְׁמִיד.
 תַּהַלֵּל יְיָ יִדְבַּר־פִּי; וּיְבָרֶךְ כָּל בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.
 וְאַנְחֵנוּ נִבְרַךְ יְיָ מֵעַתָּה וְעַד עוֹלָם; הַלְלוּיָהּ.

Reader

תהלים קמו

הַלְלוּיָהּ; הַלְלִי נַפְשִׁי אֶת יְיָ. אֶהְלֶלָה יְיָ בַּחַיִּי, אֲזַמְרָה
 לְאֱלֹהֵי בְעוֹדִי. אֵל תִּבְטְחוּ בְּנִדְיָבִים, בְּכֹן־אָדָם שְׂאִין לוֹ
 תְּשׁוּעָה. תִּצַּא רוּחוֹ יָשֵׁב לְאֲדָמָתוֹ, בַּיּוֹם הַהוּא אֲבָדוֹ עֲשֹׂתֶנָּתוֹ.
 אֲשֶׁרִי שָׂאֵל יַעֲקֹב בְּעֶזְרוֹ, שִׁבְרוּ עַל יְיָ אֱלֹהָיו. עֲשֶׂה שְׁמִים
 וְאַרְצִי, אֶת הַיָּם, וְאַתָּה כָּל אֲשֶׁר בָּם; הַשְׁמֵר אֶמֶת לְעוֹלָם. עֲשֶׂה
 מִשְׁפָּט לַעֲשׂוּקִים, נָתַן לָחֶם לָרַעֲבִים; יְיָ מַתִּיר אֲסוּרִים. יְיָ

They spread the fame of thy great goodness,
And sing of thy righteousness.
Gracious and merciful is the Lord,
Slow to anger and of great kindness.
The Lord is good to all,
And his mercy is over all his works.
All thy works praise thee, O Lord,
And thy faithful followers bless thee.
They speak of thy glorious kingdom,
And talk of thy might,
To let men know thy mighty deeds,
And the glorious splendor of thy kingdom.
Thy kingdom is a kingdom of all ages,
And thy dominion is for all generations.
The Lord upholds all who fall,
And raises all who are bowed down.
The eyes of all look hopefully to thee,
And thou givest them their food in due season.
Thou openest thy hand,
And satisfiest every living thing with favor.
The Lord is righteous in all his ways,
And gracious in all his deeds.
The Lord is near to all who call upon him,
To all who call upon him sincerely.
He fulfills the desire of those who revere him;
He hears their cry and saves them.
The Lord preserves all who love him,
But all the wicked he destroys.
My mouth speaks the praise of the Lord;
Let all creatures bless his holy name forever and ever.
¹We will bless the Lord henceforth and forever.
Praise the Lord!

Psalms 146

Praise the Lord! Praise the Lord, O my soul! I will praise the Lord as long as I live; I will sing to my God as long as I exist. Put no trust in princes, in mortal man who can give no help. When his breath goes, he returns to the dust, and on that very day his designs perish. Happy is he who has the God of Jacob as his help, whose hope rests upon the Lord his God, Maker of heaven and earth and sea and all that is therein; who keeps faith forever, renders justice to the oppressed, and feeds those who are hungry. The Lord sets the captives free. The Lord opens the eyes of the

¹ *Psalm 115:18.*

פָּקַח עֵינַי, יי זָקַף כְּפופִים, יי אָהַב צְדִיקִים. יי שָׁמַר אֶת
גִּרָּם; יתום וְאַלְמָנָה יַעֲזֹרֶה, וְדֶרֶךְ רָשָׁעִים יַעֲזוּת. Reader יִמְלֹךְ
יי לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר; הִלְלוּיָהּ.

תהלים קמו

הִלְלוּיָהּ; כִּי טוֹב זִמְרָה אֱלֹהֵינוּ, כִּי נָעִים, נֶאֱמָה תְהִלָּה.
בּוֹנֵה יְרוּשָׁלַיִם יי; נִדְּחֵי יִשְׂרָאֵל יִבְנֶם. הָרוּפָא לְשִׁבּוּרֵי לֵב,
וּמַחְבֵּשׁ לְעִצְבוֹתָם. מוֹנֶה מִסְפָּר לְבוֹכְבִּים, לְכֹלֶם שְׁמוֹת
יִקְרָא. גָּדוֹל אֲדוֹנֵינוּ וְרַב כֹּחַ, לְתַבּוּנָתוֹ אֵין מִסְפָּר. מְעוֹדֶה
עֲנָוִים יי, מַשְׁפִּיל רָשָׁעִים עַדִּי אֶרֶץ. עָנּוּ לִי בַתּוֹדָה, זִמְרוּ
לְאֱלֹהֵינוּ בְּכִנּוֹר. הַמְכַסֶּה שָׁמַיִם בְּעָבִים, הַמְכִּין לְאֶרֶץ מָטָר,
הַמְצַמֵּחַ הָרִים חֲצִיר. נוֹתֵן לְבַהֲמָה לַחֲמָה, לְבָנִי עֶרֶב אֲשֶׁר
יִקְרָאוּ. לֹא בְּגִבּוֹרֶת הַסּוֹס יִחַפֵּץ, לֹא בְּשׁוֹקֵי הָאִישׁ יִרְצֶה.
רוֹצֶה יי אֶת יִרְאָיו, אֶת הַמְּנַחֲלִים לַחֲסִדּוֹ. שְׂבָחִי, יְרוּשָׁלַיִם,
אֶת יי; הִלְלִי אֱלֹהֶיךָ, צִיּוֹן. כִּי חֲזַק בְּרִיחֵי שְׁעָרֶיךָ, בְּרֹךְ בְּנֶיךָ
בְּקִרְבֶּךָ. הַשֶּׁם גְּבוּלֶךָ שְׁלוֹם, חֵלֶב חַמִּים יִשְׂבִּיעֶךָ. הַשִּׁלַּח
אֲמָרְתוֹ אֶרֶץ, עַד מִהֲרָה יִרְוֵץ דְּבָרוֹ. הִנֵּתִן שָׁלֹג בְּצִמְרָה; כְּפוֹר
בְּאֶפֶר יִפּוֹר. מִשְׁלִיךְ קֶרְחוֹ בְּפִתִּים; לִפְנֵי קָרְתוֹ מִי יַעֲמֹד.
יִשְׁלַח דְּבָרוֹ וַיִּמָּסֶם; יֵשֶׁב רוּחוֹ, וַיִּלּוּ מָיִם. מְגִיד דְּבָרָיו לִיַּעֲקֹב,
חֲקִיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל. Reader לֹא עָשָׂה כֵּן לְכָל גּוֹי,
וּמִשְׁפָּטִים בָּל יָדְעוּם; הִלְלוּיָהּ.

תהלים קמח

הִלְלוּיָהּ; הִלְלוּ אֶת יי מִן הַשָּׁמַיִם, הִלְלוּהוּ בַּמְרוֹמִים.
הִלְלוּהוּ כָּל מַלְאָכָיו, הִלְלוּהוּ כָּל צְבָאָיו. הִלְלוּהוּ שְׁמֹשׁ
וַיָּרֵחַ, הִלְלוּהוּ כָּל בּוֹכְבֵי אוֹר. הִלְלוּהוּ שְׁמֵי הַשָּׁמַיִם, וְחַמִּים
אֲשֶׁר מַעַל הַשָּׁמַיִם. יְהִלְלוּ אֶת שֵׁם יי, כִּי הוּא צִנָּה וַנִּבְרָאוּ.

blind, raises those who are bowed down, and loves the righteous. The Lord protects the strangers, and upholds the fatherless and the widow; but the way of the wicked he thwarts. The Lord shall reign forever; your God, O Zion, for all generations. Praise the Lord!

Psalm 147

Praise the Lord! It is good to sing to our God, it is pleasant; praise is comely. The Lord rebuilds Jerusalem; he gathers together the dispersed people of Israel. He heals the broken-hearted, and binds up their wounds. He counts the number of the stars, and gives a name to each. Great is our Lord and abundant in power; his wisdom is infinite. The Lord raises the humble; he casts the wicked down to the ground. Sing thanks to the Lord; make melody upon the harp to our God, who covers the sky with clouds, provides rain for the earth, and causes grass to grow upon the hills. He gives food to the cattle, and to the crying young ravens. He cares not for [those who rely on] the strength of the horse; he delights not in [those who rely on] a warrior's legs. The Lord is pleased with those who revere him, those who yearn for his kindness. Praise the Lord, O Jerusalem! Praise your God, O Zion! He has indeed fortified your gates; he has blessed your children within. He establishes peace within your territory, and fills you with the finest of wheat. He sends forth his command to the earth; his word runs very swiftly. He gives snow like wool; he scatters hoarfrost like ashes. He casts forth his ice like crumbs; who can stand before his cold? He sends forth his word and melts them; he causes his wind to blow, and the waters flow. He declares his word to Jacob, his statutes and ordinances to Israel. He has not dealt so with heathen nations; his ordinances they do not know. Praise the Lord!

Psalm 148

Praise the Lord! Praise the Lord from the heavens; praise him in the heights. Praise him, all his angels; praise him, all his hosts. Praise him, sun and moon; praise him, all you stars of light. Praise him, highest heavens and waters that are above the heavens. Let them praise the name of the Lord; for he commanded and they were created. He fixed them fast forever and ever; he gave

וַיַּעֲמִידֵם לָעֵד לְעוֹלָם, חֲקֻנָּתוֹ וְלֹא יַעֲבֹר. הִלְלוּ אֶת יְיָ מִן
הָאָרֶץ, תַּיִינִים וְכָל תַּהֲמוֹת. אֵשׁ וּבָרָד, שֶׁלֵּג וְקִיטּוֹר, רוּחַ
סַעֲרָה עֹשֶׂה דְבָרוֹ. הַהָרִים וְכָל גְּבְעוֹת, עֵץ פָּרִי וְכָל אֲרָזִים.
הַחֲיָה וְכָל בְּהֵמָה, רֶמֶשׂ וְצִפּוֹר כָּנָף. מַלְכֵי אֶרֶץ וְכָל לְאֻמִּים,
שָׂרִים וְכָל שְׂפָטֵי אֶרֶץ. בַּחוּרִים וְגַם בְּתוּלוֹת, זָקֵנִים עִם
נְעָרִים. יִהְלְלוּ אֶת שֵׁם יְיָ, כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ; הוֹדוּ עַל אֶרֶץ
וְשָׁמַיִם. Reader וַיִּרְם קֶרֶן לְעַמּוֹ, תַּהַלָּה לְכָל חֲסִידָיו, לְבְנֵי
יִשְׂרָאֵל עִם קָרְבוֹ; הִלְלוּיָהּ.

תהלים קמט

הִלְלוּיָהּ; שִׁירוֹ לַיְי שִׁיר חֲדָשׁ, תַּהַלָּתוֹ בְּקֹהֶל חֲסִידִים.
יִשְׁמַח יִשְׂרָאֵל בְּעֹשָׂיו, בְּנֵי צִיּוֹן יִגִּילוּ בְּמִלְכָּם. יִהְלְלוּ שְׁמוֹ
בְּמַחֲוֹל, בְּתֹף וּבְנֹר יִזְמְרוּ לוֹ. כִּי רוּצָה יְיָ בְּעַמּוֹ, וַיִּפְאַר עֲנָוִים
בִּישׁוּעָה. יַעֲלוּ חֲסִידִים בְּכַבּוֹד, יִרְנְנוּ עַל מִשְׁכְּבוֹתָם. רוּמָמוֹת
אֵל בְּגִירוֹנָם, וַחֲרָב פִּיפִיּוֹת בְּיָדָם. לַעֲשׂוֹת נִקְמָה בְּגוֹיִם,
תּוֹכַחוֹת בְּלְאֻמִּים. Reader לְאַסֹּר מַלְכֵיהֶם בְּזָקִים, וּנְכַבְּרֵיהֶם
בְּכַבְּלֵי בְרָזָל. לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כְּתוֹב; הָדָר הוּא לְכָל
חֲסִידָיו; הִלְלוּיָהּ.

תהלים קנ

הִלְלוּיָהּ; הִלְלוּ אֵל בְּקֹדֶשׁוֹ, הִלְלוּהוּ בְּרִקִיעַ עֶזּוֹ. הִלְלוּהוּ
בְּגִבּוֹרָתוֹ, הִלְלוּהוּ בְּרַב גְּדָלוֹ. הִלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הִלְלוּהוּ
בְּנֶבֶל וּבְנֹר. הִלְלוּהוּ בְּתֹף וּמַחֲוֹל, הִלְלוּהוּ בְּמִנִּים וְעֹגֶב.
הִלְלוּהוּ בְּצִלְצְלֵי שְׁמֵעַ, הִלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה. Reader כֹּל
הַנִּשְׁמָחָה תַּהַלֵּל יְיָ; הִלְלוּיָהּ. כֹּל הַנִּשְׁמָחָה תַּהַלֵּל יְיָ; הִלְלוּיָהּ.

a law which none transgresses. Praise the Lord from the earth, you sea-monsters and all depths; fire and hail, snow and vapor, stormy wind, fulfilling his word; mountains and all hills, fruit-trees and all cedars; wild animals and all cattle, crawling things and winged fowl; kings of the earth and all nations, princes and all earthly rulers; young men and maidens, old men and children; let them praise the name of the Lord, for his name alone is exalted; his majesty is above earth and heaven. He has raised the honor of his people, the glory of his faithful followers, the children of Israel, the people near to him. Praise the Lord!

Psalm 149

Praise the Lord! Sing a new song to the Lord; praise him in the assembly of the faithful. Let Israel rejoice in his Maker; let the children of Zion exult in their King. Let them praise his name with dancing; let them make music to him with drum and harp. For the Lord is pleased with his people; he adorns the meek with triumph. Let the faithful exult in glory; let them sing upon their beds. Let the praises of God be in their mouth, and a double-edged sword in their hand, to execute vengeance upon the nations, punishment upon the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the written judgment. He is the glory of all his faithful. Praise the Lord!

Psalm 150

Praise the Lord! Praise God in his sanctuary; praise him in his glorious heaven. Praise him for his mighty deeds; praise him for his abundant greatness. Praise him with the blast of the horn; praise him with the harp and the lyre. Praise him with the drum and dance; praise him with strings and flute. Praise him with resounding cymbals; praise him with clanging cymbals. Let everything that has breath praise the Lord. Praise the Lord!

בְּרוּךְ יְיָ לְעוֹלָם, אָמֵן וְאָמֵן. בְּרוּךְ יְיָ מִצִּיּוֹן, שֶׁבֶן יְרוּשָׁלַיִם;
הַלְלוּיָהּ. בְּרוּךְ יְיָ אֱלֹהִים, אֱלֹהֵי יִשְׂרָאֵל, עֲשֵׂה נִפְלְאוֹת לְבִדּוֹ.
Reader וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם; וְיִמְלֹא כְבוֹדוֹ אֶת כָּל הָאָרֶץ,
אָמֵן וְאָמֵן.

דברי הימים א כט, י-יג

וַיְבָרֶךְ דָּוִיד אֶת יְיָ לְעֵינָיו כָּל הַקָּהָל, וַיֹּאמֶר דָּוִיד: בְּרוּךְ
אַתָּה יְיָ, אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ, מֵעוֹלָם וְעַד עוֹלָם. לְךָ יְיָ
הַגְדֵּלָה וְהַגְבוּרָה וְהַתְפָּאֲרָת וְהַנְצַח וְהַחֹד, כִּי כָל בְּשָׁמַיִם
וּבָאָרֶץ; לְךָ יְיָ הַמְמַלְכָה, וְהַמְחַנְשָׁא לְכָל לְרֹאשׁ. וְהַעֲשֵׂה
וְהַכְּבוֹד מְלֻפְנֶיךָ, וְאַתָּה מוֹשֵׁל בְּכָל, וּבִידְךָ כֶּתֶם וּגְבוּרָה,
וּבִידְךָ לְגַדֵּל וּלְחַזֵּק לְכָל. וְעַתָּה אֱלֹהֵינוּ, מוֹדִים אֲנִיחֵנוּ לְךָ,
וּמְהַלְלִים לְשֵׁם תְּפָאֲרֶתְךָ.

נחמיה ט, ו-יא

אַתָּה הוּא יְיָ לְבִדְךָ, אַתָּה עֹשִׂיתָ אֶת הַשָּׁמַיִם, שְׁמֵי הַשָּׁמַיִם
וְכָל צָבָאָם, הָאָרֶץ וְכָל אֲשֶׁר עָלֶיהָ, הַיָּמִים וְכָל אֲשֶׁר בָּהֶם,
וְאַתָּה מַחְיָה אֶת כָּלֶם, וּצָבָא הַשָּׁמַיִם לְךָ מוֹשְׁתַּחֲוִים. Reader אַתָּה
הוּא יְיָ אֱלֹהִים, אֲשֶׁר בְּחֶרֶת בְּאַבְרָם וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים
וְשָׂמֶת שְׁמוֹ אַבְרָהָם. וּמַצֵּאתָ אֶת לָבָב נְאֻמָּן לְפָנֶיךָ—

וּכְרוֹת עַמּוֹ הַכְּרִית לָתֵת אֶת אֶרֶץ הַכְּנַעֲנִי, הַחֲתִי, הָאֲמֹרִי,
וְהַפְּרָזִי וְהַיְבוּסִי וְהַגְּרָזִשִׁי, לָתֵת לְזֶרְעוֹ; וַתִּקֶּם אֶת דְּבָרֶיךָ, כִּי
צִדִּיק אַתָּה. וַתֵּרָא אֶת עֲנִי אַבְרָהָם בְּמִצְרַיִם, וְאַתָּה זַעַקְתָּם
שָׁמַעְתָּ עַל יָם סוּף. וַתִּתֵּן אֹתָת וּמִפְתִּים בְּפָרְעָה וּבְכָל עַבְדָּיו
וּבְכָל עַם אֶרֶצוֹ, כִּי יִדְעֶתָ כִּי הִזִּירוּ עָלֶיהֶם; וַתַּעַשׂ לְךָ שֵׁם
כְּהִיּוֹם הַזֶּה. Reader וְהֵיכֵם בָּקַעְתָּ לְפָנֶיהֶם, וַיַּעֲבְרוּ בַתּוֹךְ הַיָּם
בַּיָּבָשָׁה; וְאַתָּה רִדְפִיהֶם הִשְׁלַכְתָּ בַּמִּצּוֹלָת, כְּמוֹ אֶבֶן בְּמַיִם
עֲזִים.

Blessed be the Lord forever. Amen, Amen. Blessed-out of Zion be the Lord who dwells in Jerusalem. Praise the Lord! Blessed be the Lord God, the God of Israel, who alone works wonders; blessed be his glorious name forever. May the whole earth be filled with his glory. Amen, Amen.¹

I Chronicles 29:10-13

David blessed the Lord before all the assembly, and David said: Blessed art thou, O Lord, God of Israel our Father, forever and ever. Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty, for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all. Riches and honor come from thee; thou rulest over all; in thy hand are power and might, and it is in thy power to make all great and strong. Hence, our God, we ever thank thee and praise thy glorious name.

Nehemiah 9:6-11

Thou art the Lord, thou alone. Thou hast made the heavens and the heaven of heavens with all their host, the earth and all the things upon it, the seas and all that is in them, and thou preservest them all; the host of the heavens worships thee. Thou art the Lord God, who didst choose Abram, and didst bring him out of Ur of the Chaldeans, and gavest him the name of Abraham. Thou didst find his heart faithful before thee, and didst make a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Jebusite, and the Girgashite—to give it to his descendants, and hast fulfilled thy words, for thou art righteous. Thou didst see the distress of our fathers in Egypt and hear their cry by the Red Sea; thou didst show signs and wonders on Pharaoh and all his servants and all the people of his land, for thou knewest that they dealt viciously against them; and so hast thou made a name for thyself to this day. The sea thou didst divide before them, so that they went through the middle of the sea on dry ground; and their pursuers thou didst cast into the depths, like a stone into the mighty waters.

¹ *Psalms* 89:53; 135:21; 72:18-19.

שמות יד, ל-לא

וַיֹּשַׁע יי בַּיּוֹם הַהוּא אֶת יִשְׂרָאֵל מִיַּד מִצְרַיִם; וַיֵּרָא יִשְׂרָאֵל
אֶת מִצְרַיִם מֵת עַל שְׂפַת הַיָּם. Reader וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּד
הַגְּדֹלָה אֲשֶׁר עָשָׂה יי בְּמִצְרַיִם, וַיֵּרָאוּ הָעָם אֶת יי, וַיֹּאמְרוּ
בְּיַי וּבַמּוֹשֶׁה עֲבָדָיו.

שמות טו, א-יח

אֲזַיִּשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת לַיי, וַיֹּאמְרוּ
לֵאמֹר: אֲשִׁירָה לַיי כִּי גָאֹה גָאֹה, סוֹס וְלִכְבּוֹ רָמָה בָּיָם. עֲזִי
וְזִמְרַת יְהוָה, וַיְהִי לִי לִישׁוּעָה; זֶה אֱלֹהֵי אֲבִי
וְאַרְמָנָהוּ. יי אִישׁ מִלַּחְמָה, יי שָׁמוּ. מִרְכַּבַּת פָּרֹעַה וַחֲיִילוֹ יִרְהַ
בָּיָם, וּמִבְּחַר שְׁלָשׁוֹ טַבְּעוּ בָּיָם סוּף. תַּחֲמוֹת יִכְסִּימוּ; יִרְדּוּ
בַּמַּצּוֹת בָּמוֹ אֲבָן. יַמִּינֶךָ יי נֶאֱדָרִי בַּכֶּתֶם, יַמִּינֶךָ יי תִּרְעַץ
אוֹיֵב. וּבָרֵב גָּאוֹנֶךָ תַּהֲרֹס קַמִּיָּךָ; תִּשְׁלַח חֲרֹנֶךָ, יֹאכְלֵמוּ בִּקְשׁ.
וּבְרוּחַ אַפִּיקָה נַעֲרֵמוּ מָיִם, נִצְבּוּ כְמוֹ גֵּד נִזְלִים, קָפְאוּ תַּחֲמוֹת
בְּלִבָּיָם. אָמַר אוֹיֵב: אֶרְדֹּף אֲשִׁיג, אֲחַלֵּק שָׁלָל, תִּמְלֹאמוּ
נַפְשִׁי, אָרִיק חֲרָבִי, תִּזְרִישְׁמוּ יָדַי. נִשְׁפְּתָ בְּרוּחְךָ, בִּסְמוּ יָם;
צָלְלוּ בַּעֲוֹפֶרֶת בְּמָיִם אֲדִירִים. מִי כְּמִכָּה בָּאֵלִים יי, מִי כְּמִכָּה
נֶאֱדָר בִּקְדָשׁ, נִזְרָא תַּהֲלֵת, עָשָׂה פֶּלֶא. נָטִיתָ יַמִּינֶךָ, תִּבְלַעְמוּ
אֶרֶץ. נָחִיתָ בַּחֲסִידֶךָ עַם־זוֹ נֶאֱלָתָ; נִהְלָתָ בַּעֲזֶךָ אֶל נוֹה קִדְשֶׁךָ.
שָׁמְעוּ עַמִּים, יִרְוֹנוּ; חֵיל אַחֲזִי יִשְׁבִּי פִלִּשְׁתִּי. אֲזַיִּנְבְּהֵלוּ אֱלוֹפֵי
אֲדוֹם, אֵילֵי מוֹאָב יִאֲחַזְמוּ רָעַד; נִמְנוּ כָּל יֹשְׁבֵי כְנָעַן. תִּפֹּל
עֲלֵיהֶם אֵימָתָה וּפַחַד; בְּגִדֵּל זְרוּעֶךָ יִדְמוּ בְּאֲבָן; עַד יַעֲבֹר
עִמָּךָ יי, עַד יַעֲבֹר עַם־זוֹ קִנִּיתָ. תִּבְאֲמוּ וְתִטְעֲמוּ בַּהֲרַחֲלָתְךָ,
מִבּוֹן לְשִׁבְתֶּךָ פִּעֲלָתָהּ, יי; מִקְדָּשׁ, אֲדָנִי, בּוֹנוֹנִי יִדְּיָהּ. יי יִמְלֹךְ
לְעֹלָם וָעֶד. יי יִמְלֹךְ לְעֹלָם וָעֶד.

Exodus 14:30-31

Thus did the Lord save Israel that day from the power of the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the mighty act which the Lord had performed against the Egyptians, and the people revered the Lord: they believed in the Lord and in his servant Moses.

Exodus 15:1-18

Then Moses and the children of Israel sang this song to the Lord; they said: I will sing to the Lord, for he has completely triumphed; the horse and its rider he has hurled into the sea. The Lord is my strength and song, for he has come to my aid. This is my God, and I will glorify him; my father's God, and I will extol him. The Lord is a warrior—Lord is his name. Pharaoh's chariots and his army he has cast into the sea, and his picked captains are engulfed in the Red Sea. The depths cover them; they went down into the depths like a stone. Thy right hand, O Lord, glorious in power, thy right hand, O Lord, crushes the enemy. By thy great majesty thou destroyest thy opponents. Thou sendest forth thy wrath—it consumes them like stubble. By the blast of thy nostrils the waters piled up—the floods stood upright like a wall; the depths were congealed in the heart of the sea. The enemy said: "I will pursue them, I will overtake them, I will divide the spoil, my lust shall be glutted with them; I will draw my sword, my hand shall destroy them." Thou didst blow with thy wind—the sea covered them; they sank like lead in the mighty waters. Who is there like thee among the mighty, O Lord? Who is like thee, glorious in holiness, awe-inspiring in renown, doing marvels? Thou didst stretch out thy right hand—the earth swallowed them. In thy grace thou hast led the people whom thou hast redeemed; by thy power thou hast guided them to thy holy habitation. The peoples have heard of it and trembled; pangs have seized the inhabitants of Philistia. Then were the chieftains of Edom in agony; trembling seized the lords of Moab; all the inhabitants of Canaan melted away. Terror and dread fell on them. Under the great sweep of thy arm they are as still as a stone, till thy people pass over, O Lord, till the people thou hast acquired pass over. Thou wilt bring them in and plant them in the highlands of thy own, the place which thou, O Lord, hast made for thy dwelling, the sanctuary, O Lord, which thy hands have established. The Lord shall reign forever and ever. The Lord shall reign forever and ever.

כי ליי המלוכה, ומזשל בגוים. Reader ועלו מושיעים בחר ציון לשפט את הר עשו, והיתה ליי המלוכה. והיה יי למלך על כל הארץ; ביום ההוא יהיה יי אחד ושמו אחד.

נשמת כל חי תברך את שמך, יי אלהינו, ורוח כל בשר תפאר ותרום וזכרך, מלכנו, תמיד. מן העולם ועד העולם אתה אל, ומפלעדיך אין לנו מלך גואל ומושיע, פודה ומציל ומפרינס, ומרחם בכל עת צרה וצוקה; אין לנו מלך אלא אתה. אלהי הראשונים והאחרונים, אלוה כל בריות, אדון כל תולדות, המחלל ברב התשפחות, המנהג עולמו בחסד ובריותיו ברחמים. ויי לא ינום ולא יישן, המעורר ישנים, והמקיץ נרדמים, והמשיח אלמים, והמתיר אסורים, והסומך נופלים, והזוקק בפופים. לך לבדך אנחנו מודים. אלו פינו מלא שירה פים, ולשוננו רנה בהמון גליו, ושפתותינו שבת במרחבי רקיע, ועינינו מאירות בשמש ובירח, וידינו פרושות בנשרי שמים, ורגלינו קלות באילות, אין אנחנו מספיקים להודות לך, יי אלהינו ואלהי אבותינו, ולברך את שמך על אחת מאלהי, אלהי אלפי אלפים ורבי רבבות פעמים הטובות שעשית עם אבותינו ועמנו. ממצרים ואלתנו, יי אלהינו, ומבית עבדים פדיתנו; ברעב ונתנו ובשבע בבלתנו; מחרב הצלתנו ומדבר מלטתנו, ומחלים רעים ונאמנים דליתנו. עד הנה עזרנו רחמך ולא עזבנו חסדיך; ואל תושנו, יי אלהינו, לנצח. על כן, אברים שפלות

נשמת was well known in the talmudic period. A portion of this poem is quoted as part of the prayer for rain (Berakhoth 59b; Ta'anith 6b). The phrase "countless millions of favors" probably refers to the drops of rain, each drop being a separate favor; indeed, the Talmud suggests that thanks

For sovereignty is the Lord's, and he governs the nations. Deliverers shall go up to Mount Zion to rule the hill country of Esau, and dominion shall be the Lord's. The Lord shall be King over all the earth; on that day shall the Lord be One and his name One.¹

NISHMATH

The soul of every living being shall bless thy name, Lord our God; the spirit of all mortals shall ever glorify and extol thy fame, our King. From eternity to eternity thou art God. Besides thee we have no king who redeems and saves, ransoms and rescues, sustains and shows mercy in all times of woe and stress. We have no King but thee.

God of the first and of the last, God of all creatures, Lord of all generations, endlessly praised be he who guides his world with kindness and his creatures with mercy. The Lord neither slumbers nor sleeps; he rouses those who sleep and awakens those who slumber; he enables the speechless to speak and sets the captives free; he supports all who fall and raises all who are bowed down. To thee alone we give thanks.

Were our mouth filled with song as the sea [is with water], and our tongue with ringing praise as the roaring waves; were our lips full of adoration as the wide expanse of heaven, and our eyes sparkling like the sun or the moon; were our hands spread out in prayer as the eagles of the sky, and our feet as swift as the deer—we should still be unable to thank thee and bless thy name, Lord our God and God of our fathers, for one thousandth of the countless millions of favors which thou hast conferred on our fathers and on us. Thou hast delivered us from Egypt, Lord our God, and redeemed us from slavery. Thou hast nourished us in famine and provided us with plenty. Thou hast rescued us from the sword, made us escape the plague, and freed us from severe and lasting diseases. Until now thy mercy has helped us, and thy kindness has not abandoned us; mayest thou, Lord our God, never forsake us.

should be given for every drop of rain. *Nishmath* is identified in the Talmud (Pesahim 118a) with *ברכת השיר*, recommended by the Mishnah for the closing of the *Haggadah* service on Passover.

¹ Psalm 22:29; Obadiah 1:21; Zechariah 14:9

בְּנוֹ, וְרוּחַ וּנְשָׁמָה וְנִפְחָתָה בְּאַפֵּינוּ, וְלִשׁוֹן אֲשֶׁר שְׁמַתָּ בְּפִינוּ, הֵן
 הֵם יוֹדוּ וַיְבָרְכוּ, וַיִּשְׁבְּחוּ וַיְפָאֲרוּ, וַיְרוֹמְמוּ וַיַּעֲרִיצוּ, וַיְקַדִּישׁוּ
 וַיְמַלִּיכוּ אֶת שְׁמֹךְ, מִלְּבָנוּ. כִּי כָל פֶּה לָּךְ יוֹדֶה, וְכָל לִשׁוֹן לָּךְ
 תִּשָּׁבַע, וְכָל בֶּרֶךְ לָּךְ תִּכְרַע, וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה,
 וְכָל לְבָבוֹת יִירָאוּךָ, וְכָל קֶרֶב וּבְלִיּוֹת יִזְמְרוּ לְשִׁמְךָ, בְּדַבָּר
 שְׁכֵתוֹב: כָּל עֲצָמוֹתַי תֹּאמְרֶנָּה, יְיָ מִי כְמוֹךָ, מִצִּיל עֲנִי מִחֲזֹק
 מִמָּוֶה, וְעֲנִי וְאַבְיוֹן מִנִּזְלוֹ. מִי יִדְמֶה לָּךְ, וּמִי יִשְׁוֶה לָּךְ, וּמִי
 יַעֲרֹךְ-לָּךְ, הָאֵל הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, קֹנֵה שָׁמַיִם
 וְאָרֶץ. Reader נִתְּלָלָךְ וְנִשְׁבַּחְךָ וְנִפְאָרְךָ, וְנִבְרַךְ אֶת שֵׁם קִדְשְׁךָ,
 בְּאִמּוֹר: לְדוֹד, בְּרַבִּי נִפְשִׁי אֶת יְיָ, וְכָל קֶרֶבִי אֶת שֵׁם קִדְשׁוֹ.

On festivals the Reader begins here:

הָאֵל בְּתַעֲצֻמוֹת עֲזָךְ, הַגָּדוֹל בְּכַבּוֹד שְׁמֹךְ, הַגִּבּוֹר לְנִצָּחַת
 וְהַנּוֹרָא בְּנוֹרְאוּתֶיךָ, הַמְּלֹךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂא.

On Sabbaths the Reader begins here:

שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ, וְכֵתוֹב: רִנְנוּ צַדִּיקִים בְּיְיָ,
 לַיְשָׁרִים נֶאֱמָה תְהִלָּה.

בְּפִי יִשְׁרִים תְּתַהַלֵּל,

וּבְדַבְּרֵי צַדִּיקִים תִּתְבָּרַךְ,

וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם,

וּבִקְרֵב קְדוֹשִׁים תִּתְקַדֵּשׁ.

וּבְמִקְהֵלוֹת רַבִּבוֹת עֲמֶךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יִתְפָּאֵר שְׁמֹךְ,
 מִלְּבָנוּ, בְּכָל דּוֹר וָדוֹר; שִׁבְּן חוֹבֶת כָּל הַיְּצוּרִים לְפָנֶיךָ, יְיָ

יִצחק is borrowed from Isaiah 57:15. The initials of the four synonyms for "righteous" in **בפי ישרים** happen to form the acrostic **יִצחק**; by re-arranging

Therefore, the limbs which thou hast apportioned in us, the spirit and soul which thou hast breathed into our nostrils, and the tongue which thou hast placed in our mouth, shall all thank and bless, praise and glorify, extol and revere, hallow and do homage to thy name, our King. Indeed, every mouth shall praise thee; every tongue shall vow allegiance to thee; every knee shall bend to thee, and every person shall bow before thee. All hearts shall revere thee, and men's inmost being shall sing to thy name, as it is written: "All my being shall say: O Lord, who is like thee? Thou savest the poor man from one that is stronger, the poor and needy from one who would rob him."¹ Who is like thee, who is equal to thee, who can be compared to thee, O great, mighty and revered God, supreme God, Master of heaven and earth? We will praise, laud and glorify thee and bless thy holy name, as it is said by David: "Bless the Lord, O my soul, and let my whole being bless his holy name."²

On festivals the Reader begins here:

Thou art God in thy tremendous power, great in thy glorious name, mighty forever and revered for thy awe-inspiring acts; thou, O King, art seated upon a high and lofty throne.

On Sabbaths the Reader begins here:

Thou who abidest forever, exalted and holy is thy name. It is written: "Rejoice in the Lord, you righteous; it is fitting for the upright to give praise."³

By the mouth of the upright thou art praised;
By the speech of the righteous thou art blessed;
By the tongue of the faithful thou art extolled;
Inside the holy thou art sanctified.

In the assemblies of the tens of thousands of thy people, the house of Israel, with ringing song shall thy name, our King, be glorified in every generation; for this is the duty of all creatures

the verbs תתרום, תתברך, תתקדש, תתהלל, the third letters spell רבקה. Such rearrangement is found in the Sephardic *Siddur*.

¹ Psalm 35:10. ² Psalm 103:1. ³ Psalm 33:1.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, Reader לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח,
לְפָאֵר, לְרוֹמֵם, לְהַדָּר, לְבָרֵךְ, לַעֲלֶה וּלְקַלֵּס עַל כָּל דְּבָרֵי
שִׁירוֹת וְתַשְׁבְּחוֹת דָּוִד בֶּן-יִשִּׁי עַבְדְּךָ מְשִׁיחֶךָ.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד, מִלִּבְנוֹ, חָאֵל מִמְּלֶכֶךְ הַגָּדוֹל וְהַקְדוֹשׁ,
בְּשִׁמְיִם וּבְאַרְצֵי. כִּי לָךְ נִאֲהָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר
וְשִׁבְחָה, חֵלֶל וְזִמְרָה, עֲזָה וּמִמְשָׁלָה, נִצָּחַת, גְּדֻלָּה וְגִבּוֹרָה, תִּהְיֶה
וְתִפְאֶרֶת, קִדְשָׁה וּמְלִכוּת, Reader בְּרָכוֹת וְהוֹדָאוֹת, מֵעַתָּה
וְעַד עוֹלָם. בָּרוּךְ אַתָּה, יְיָ, אֵל מֶלֶךְ הַגָּדוֹל בַּתַּשְׁבְּחוֹת, אֵל
הַחוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַבוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ, אֵל,
חַי הָעוֹלָמִים.

Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֹהּ רַבָּא בְּעֶלְמָא דִּי בְּרָא כִרְעוּתֵיהּ;
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעִנְיָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֹהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֹהּ דְּקִדְשָׁא, בָּרוּךְ הוּא, לְעָלְמָא (לְעָלְמָא)
מִן כָּל בְּרָכְתָּא וְשִׁירָתָא, תַּשְׁבְּחָתָא וְנִחְמָתָא, דְּאִמְרִין בְּעֶלְמָא,
וְאִמְרוּ אָמֵן.

Silent meditation:

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא שְׁמוֹ שֶׁל מֶלֶךְ מַלְכֵי הַמַּלְכִּים,
הַקְדוֹשׁ בָּרוּךְ הוּא, שֶׁהוּא רִאשׁוֹן וְהוּא
אַחֲרוֹן, וּמִבְּלַעֲדֵיו אֵין אֱלֹהִים. סְלוּ

Reader:

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ.

Congregation and Reader:

בָּרוּךְ יְיָ הַמְּבָרַךְ לְעוֹלָם וָעֶד.

לְרַכֵּב בְּעֶרְבוֹת, בִּיָּה שְׁמוֹ, וְעָלוּ לְפָנָיו; וְשָׁמוּ מְרוֹמָם עַל כָּל בְּרָכָה וְתִהְיֶה. בָּרוּךְ
שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד. יְהִי שֵׁם יְיָ מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם.

towards thee, Lord our God and God of our fathers, to thank and praise, laud and glorify, extol and honor, bless and exalt and acclaim thee, even beyond all the songs of praise by David, son of Jesse, thy anointed servant.

Praised be thy name forever, our King, great and holy God and King, in heaven and on earth; for to thee, Lord our God and God of our fathers, pertain song and praise, hymn and psalm, power and dominion, victory, greatness and might, renown and glory, holiness and kingship, blessings and thanks, henceforth and forever. Blessed art thou, O Lord, most exalted God and King, Lord of wonders, who art pleased with hymns, thou God and King, the life of the universe.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

Reader:

Bless the Lord who is blessed.

Congregation and Reader:

Blessed be the Lord who is blessed
forever and ever.

Silent meditation:

Blessed, praised, glorified, extolled and exalted be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and

besides him there is no God. Extol him who is in the heavens—Lord is his name, and rejoice before him. His name is exalted above all blessing and praise. Blessed be the name of his glorious majesty forever and ever. Let the name of the Lord be blessed henceforth and forever.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ, עֲשֵׂה שָׁלוֹם, וּבוֹרֵא אֶת הַכֹּל.

On festivals occurring on weekdays say:

(הַמַּאִיר לָאָרֶץ וְלִדְרִים עָלֶיהָ בְּרַחֲמִים, וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית. מָה רַבּוֹ מַעֲשֵׂיךָ, יי; בְּכֹל בְּחֻכְמָה עֲשִׂיתָ, מְלֵאָה הָאָרֶץ קִנְיָנְךָ. הַמְּלֶכֶד הַמְּרוֹמָם לְבִדּוֹ מֵאָז, הַמְּשַׁבֵּחַ וְהַמְּפָאֵר וְהַמְּתַנַּשֵּׂא מִיָּמוֹת עוֹלָם. אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ, אֲדוֹן עֲגוּנָה, צוֹר מְשַׁנְּבֵנוּ, מְגוֹן יִשְׁעֵנוּ, מְשַׁנֵּב בַּעֲדָנוּ.

אֵל בְּרוּךְ גָּדוֹל יָדְעָה, הַכִּין וּפָעַל זְהָרֵי חַמָּה, טוֹב יָצַר כְּבוֹד לְשִׁמוֹ, מְאֻרוֹת נָתַן סְבִיבוֹת עֲזוֹ, פְּנוֹת צָבָאִיו קְדוֹשִׁים, רוֹמְמֵי שְׂדֵי, תָּמִיד מְסַפְּרִים כְּבוֹד אֵל וּקְדוּשָׁתוֹ. תְּתַבָּרֶךְ, יי אֱלֹהֵינוּ, עַל שֶׁבַח מַעֲשֵׂה יְדִידְךָ, וְעַל מְאֻרֵּי אוֹר שֶׁעָשִׂיתָ; יִפְאֲרוּךְ סִלָּה).

Continue תְּתַבָּרֶךְ on page 341.

On Sabbaths say:

הַכֹּל יוֹדוּךָ וְהַכֹּל יִשְׁבְּחוּךָ, וְהַכֹּל יֹאמְרוּ אֵין קְדוֹשׁ כִּיָּי. הַכֹּל יְרוֹמְמוּךָ סִלָּה, יוֹצֵר הַכֹּל, הָאֵל הַפּוֹתֵחַ בְּכָל יוֹם דְּלִתּוֹת שַׁעְרֵי מִזְרַח, וּבּוֹקֵעַ חֲלוֹנֵי רִקְיעַ, מוֹצִיא חַמָּה מִמְּקוֹמָהּ, וּלְבָנָה מִמְּכוֹן שְׁבָתָהּ, וּמַאִיר לְעוֹלָם כָּלוֹ וּלְיוֹשְׁבָיו שְׁבָרָא בְּמִדַּת רַחֲמִים. הַמַּאִיר לָאָרֶץ וְלִדְרִים עָלֶיהָ בְּרַחֲמִים, וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית. הַמְּלֶכֶד הַמְּרוֹמָם לְבִדּוֹ מֵאָז, הַמְּשַׁבֵּחַ וְהַמְּפָאֵר וְהַמְּתַנַּשֵּׂא מִיָּמוֹת עוֹלָם. אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ, אֲדוֹן עֲגוּנָה, צוֹר מְשַׁנְּבֵנוּ, מְגוֹן יִשְׁעֵנוּ, מְשַׁנֵּב בַּעֲדָנוּ. אֵין בַּעֲרַבְךָ וְאֵין זוֹלָתְךָ; אֶפְסָ בִּלְתָּךְ, וּמִי דוֹמָה לָךְ. Reader אֵין בַּעֲרַבְךָ, יי

Blessed art thou, Lord our God, King of the universe, who formest light and createst darkness, who makest peace and createst all things.

On festivals occurring on weekdays say:

(In mercy thou givest light to the earth and to those who dwell on it; in thy goodness thou renewest the work of creation every day, constantly. How great are thy works, O Lord! In wisdom hast thou made them all; the earth is full of thy creations. Thou alone, O King, art ever exalted! Thou art lauded, glorified and extolled from days of old. Eternal God, show us thy great mercy! Lord of our strength, thou art our secure Stronghold, our saving Shield, our Refuge.

The blessed God, great in knowledge, designed and made the brilliant sun. The Beneficent One created glory for his name. He placed luminaries round about his majesty. His chief hosts are holy beings that extol the Almighty. They constantly recount God's glory and holiness. Be thou blessed, Lord our God, for thy excellent handiwork and for the luminaries which thou hast made; they ever render thee glory.)

Continue "Be thou blessed" on page 342.

On Sabbaths say:

All shall thank thee; all shall praise thee; all shall declare There is none holy like the Lord! All shall forever extol thee, Creator of all. Thou, O God, openest daily the gates of the east, and cleavest the windows of the sky; thou bringest forth the sun from its place, and the moon from its abode, and givest light to the whole world and to its inhabitants whom thou hast created in thy mercy.

In mercy thou givest light to the earth and to those who dwell on it; in thy goodness thou renewest the work of creation every day, constantly. Thou alone, O King, art ever exalted! Thou art lauded, glorified and extolled from days of old. Eternal God, show us thy great mercy! Lord of our strength, thou art our secure Stronghold, our saving Shield, our Refuge.

There is none to be compared to thee, and there is none besides thee; there is none but thee. Who is like thee? *There is none to be compared to thee, Lord our God, in this world, and there is none*

אַלְהֵינוּ, בְּעוֹלָם הַזֶּה; וְאֵין זִוְלָתָהּ, מִלְכָּנוּ, לְחַיֵּי הָעוֹלָם הַבֶּא.
אָפֶס בְּלָתָהּ, גּוֹאֲלָנוּ, לַיָּמוֹת הַמְּשִׁיחִית; וְאֵין דּוֹמָה לָהּ, מוֹשִׁיעֵנוּ,
לְתַחֲנִית הַמֵּתִים.

אֵל אֲדוֹן עַל כָּל הַמַּעֲשִׂים בְּרוּךְ וּמְבָרֵךְ בְּפִי כָל נִשְׁמָה;
נִדְּלוּ וְטוֹבוּ מִלֵּא עוֹלָם דַּעַת וּתְבוּנָה סוֹבְבִים אֹתוֹ.
הַמְתַּנָּחַה עַל חַיּוֹת הַקֶּדֶשׁ וְנִהְדָּר בְּכָבוֹד עַל הַמְּרַכְּבָה;
זְכוּת וּמִישׁוֹר לִפְנֵי כֶסֶף חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ.
טוֹבִים מְאֻדּוֹת שֶׁבְּרָא אֱלֹהֵינוּ יֵצֵרֵם בְּדַעַת בְּבִינָה וּבְהַשְׁכֵּל;
כַּחַ וּגְבוּרָה נָתַן בָּהֶם לְחַיּוֹת מוֹשְׁלִים בְּקָרֵב תֵּבֵל.
מְלָאִים זֵיו וּמְפִיקִים נִגְהָ נֶאֱחָה זֵיוֹם בְּכָל הָעוֹלָם;
שְׁמַחִים בְּצִאֲתָם וְשָׁשִׁים בְּבוֹאֵם עוֹשִׂים בְּאַיְמָה רִצּוֹן קוֹנֵם.
פֶּאֶר וּכְבוֹד נּוֹתְנִים לְשִׁמּוֹ צִהְלָה וְרִנָּה לְזָכָר מִלְכוּתוֹ;
קָרָא לְשִׁמְשׁ וַיִּזְרַח אוֹר רָאָה וַהֲתִקִּין צוּרַת הַלְבָּנָה.
שָׁבַח נּוֹתְנִים לוֹ כָּל צָבָא מְרוֹם, תִּפְאֶרֶת וּגְדָלָהּ,
שָׂרִפִּים וְאוֹפְנִים וְחַיּוֹת הַקֶּדֶשׁ—

לֵאל אֲשֶׁר שָׁבַת מִכָּל הַמַּעֲשִׂים בַּיּוֹם הַשְּׁבִיעִי; הַתַּעֲלָה
וַיֵּשֶׁב עַל כֶּסֶף כְּבוֹדוֹ; תִּפְאֶרֶת עֲטָה לַיּוֹם הַמְּנוּחָה, עֲנֵן קָרָא
לַיּוֹם הַשְּׁבַת. זֶה שָׁבַח שֶׁל יוֹם הַשְּׁבִיעִי, שֶׁבּוּ שָׁבַת אֵל מִכָּל

אל אדון is an alphabetical hymn, generally attributed to the *Yorde Mer-kavah*, mystics of the eighth century, who applied their minds to theosophy. The *Tur* mentions a variant reading, והתקין instead of והקטין, according to which the clause concerning the moon refers to the talmudic tradition that God diminished the original size of the moon (Hullin 60b). *El Adon* is a praise of God who created the seven seemingly "wandering" celestial bodies (כוכבי לכת). Having spoken of the sun and the moon, the poet alludes to the five

besides thee, our King, in the life of the world to come; there is none but thee, our Redeemer, in the days of the Messiah; and there is none like thee, our Deliverer, during the revival of the dead.

God is the Lord of all creation;
Blessed and praised is he by every soul.
His greatness and goodness fill the universe;
Knowledge and wisdom surround him.

He is exalted above the celestial beings,
And adorned in glory above the chariot.
Purity and justice stand before his throne;
Kindness and mercy are in his glorious presence.

Good are the luminaries which our God has created;
He made them with knowledge, wisdom and insight;
He placed in them energy and power
To have dominion over the world.

Full of splendor, they radiate brightness;
Beautiful is their brilliance throughout the world.
They rejoice in their rising and exult in their setting,
Performing with reverence the will of their Creator.

Glory and honor do they give to his name,
And joyous song to his majestic fame.
He called forth the sun, and it shone;
He saw fit to regulate the form of the moon.

All the hosts of heaven give him praise;
All the celestial beings attribute glory and grandeur—

To God who rested from all the work of creation on the seventh day, and ascended to sit upon his throne of glory. He vested the day of rest with beauty, and called the Sabbath a delight. Such is the distinction of the seventh day, on which God rested from

planets Saturn (שבטאי), Venus (ונוה), Mercury (כוכב), Jupiter (צדק), and Mars (מאדים), by means of the initials of the words שבת ונותנים כל צבא מרום.

שבת לאל אשר שבת is found in the geonic liturgy. Like the other Sabbath additions to the *Yotser* benediction, it probably belongs to the talmudic period. According to the Midrash, Adam and the Sabbath sang in unison: "It is good to give thanks to the Lord"; hence השביעי משבח ואומר.

מלאכתו. ויום השביעי מושבת ואומר: מזמור שיר ליום השבת, טוב להודות ליי. לפיכך יפארו ויברכו לאל כל יצוריו; שבת, יקר וגדלה יתנו לאל מלך, יוצר כל, המנחיל מנוחה לעמו ישראל בקדשתו ביום שבת קדש. שמך יי אלהינו יתקדש, וזכרך מלכנו יתפאר, בשמים ממעל ועל הארץ מתחת. תתברך, מושיענו, על שבת מעשה ידך, ועל מאורי אור שעשית; יפארוך סלה.

תתברך צורנו, מלכנו וגואלנו, בורא קדושים; ושתבח שמך לעד מלכנו, יוצר משרתים, ואשר משרתיו כלם עומדים ברום עולם, ומשמיעים ביראה, יחד בקול, דברי אלהים חיים ומלך עולם. כלם אהובים, כלם ברוכים, כלם גבורים, וכלם עשים באימה וביראה רצון קונם. Reader וכלם פותחים את פיהם בקדשה ובטהרה, בשירה ובזמרה, ומברכים ומשבחים, ומפארים ומעריצים, ומקדישים וממליכים—

את שם האל המלך הגדול, הגבור והנורא, קדוש הוא. וכלם מקבלים עליהם על מלכות שמם זה מזה, ונותנים רשות זה לזה Reader להקדיש ליוצרים. בנחת רוח, בשפה ברוכה ובנעימה קדשה, כלם באחד עונים ואומרים ביראה: קדוש, קדוש, קדוש יי צבאות; מלא כל הארץ כבודו.

והאופנים ותיבות הקדש, ברעש גדול מתנשאים לעמדת שרפים. Reader לעמדת משרתים ואומרים: ברוך כבוד יי ממקומו.

לאל ברוך נעימות יתנו; למלך, אל חי וקים, זמרות יאמרו, ותשבחות ישמיעו; כי הוא לבדו פועל גבורות, עשה

all his work. The seventh day itself utters praise, saying: "A song of the Sabbath day—It is good to give thanks to the Lord." Therefore, let all God's creatures glorify and bless him; let them attribute excellence, glory and grandeur to God, the King and Creator of all, who in his holiness bestows rest upon his people Israel on the holy Sabbath day. Thy name, Lord our God, shall be hallowed; thy fame, our King, shall be glorified in heaven above and on earth beneath. Be thou blessed, our Deliverer, for thy excellent handiwork, and for the bright luminaries which thou hast made; they ever render thee glory.

Be thou blessed, our Stronghold, our King and Redeemer, Creator of holy beings; praised be thy name forever, our King, Creator of ministering angels, all of whom stand in the heights of the universe and reverently proclaim in unison, aloud, the words of the living God and everlasting King. All of them are beloved, all of them are pure, all of them are mighty; they all perform with awe and reverence the will of their Creator; they all open their mouth with holiness and purity, with song and melody, while they bless and praise, glorify and reverence, sanctify and acclaim—

The name of the great, mighty and revered God and King, holy is he. They all accept the rule of the kingdom of heaven, one from the other, granting permission to one another to hallow their Creator. In serene spirit, with pure speech and sacred melody, they all exclaim in unison and with reverence:

Holy, holy, holy is the Lord of hosts;

The whole earth is full of his glory.¹

Then the celestial ofannim and the holy beings, rising with a loud sound toward the seraphim, respond with praise and say:

Blessed be the glory of the Lord from his abode.²

To the blessed God they offer melodies; to the King, the living and eternal God, they utter hymns and praises. Truly, he alone performs mighty acts and creates new things; he is a warrior who

¹ *Isaiah* 6:3. ² *Ezekiel* 3:12.

חֲדָשׁוֹת, בְּעַל מִלְחָמוֹת, זֹרֵעַ צָדִיקוֹת, מִצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא
רְפוּאוֹת, נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַמְחַדֵּשׁ בְּטוֹבוֹ בְּכָל
יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית, בְּאֲמוּרָה: לַעֲשֵׂה אוֹרִים גְּדֹלִים, כִּי
לְעוֹלָם חֲסִידוֹ. Reader אֲדָר חֲדָשׁ עַל צִיּוֹן תֵּאִיר, וְנִזְכֶּה כְּלָנוּ
מִהֲרָה לְאוּרֹ. בְּרוּךְ אַתָּה, יְיָ, יוֹצֵר הַמְּאוֹרוֹת.

אַהֲבָה רַבָּה אַהֲבָתֵנוּ, יְיָ אֱלֹהֵינוּ; חֲמִלָה גְדוֹלָה וִיתְרָה
חֲמִלָתָ עָלֵינוּ. אֲבִינוּ מִלִּפְנֵינוּ, בַּעֲבוּר אֲבוֹתֵינוּ שֶׁבִטְחוּ בָךְ,
וְתִלְמִידֵם חֲקִי חַיִּים, בֶּן תַּחֲנֻנֵנוּ וְתִלְמִידֵנוּ. אֲבִינוּ הָאֵל הַרְחֵמוּ,
הַמְרַחֵם, רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל, לְשִׁמּוֹעַ
לְלַמֵּד וּלְלַמֵּד, לְשִׁמּוֹר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד
תּוֹרַתְךָ, בְּאַהֲבָה. וְהֵאָר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
וַיַּחֲד לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, וְלֹא גִבּוֹשׁ לְעוֹלָם
וָעֶד. כִּי בָשָׂם קֹדֶשְךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחֲנוּ, נִגִּילָה וְנִשְׂמַחָה
בִּישׁוּעָתְךָ. Reader וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאֲרֻבַּע כַּנְפוֹת הָאָרֶץ,
וְתוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ, כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה, וּבְנוּ
בְּחִרָתָ מִכָּל עָם וְלָשׁוֹן, וְקִרְבָּתֵנוּ לְשִׁמְךָ הַגָּדוֹל סֶלָה בְּאַמָּת,
לְהוֹדוֹת לָךְ וּלְיִחְדָּךְ בְּאַהֲבָה. בְּרוּךְ אַתָּה, יְיָ, הַבּוֹחֵר בְּעַמּוֹ
יִשְׂרָאֵל בְּאַהֲבָה.

(אל מִלֵּךְ נִאֲמֹן (When praying in private, add:

דברים ו, ד-ט

שִׁמְעֵה יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאַהֲבָתָ אֶת יְיָ אֱלֹהֶיךָ בְּכָל לֵבְבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל
מֵאדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנִי מְצֻוֶּה הַיּוֹם, עַל
לֵבְבְךָ. וְשִׁנְתָּם לְבִנְיָה, וְדִבְרָתָ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ

sows justice, produces triumphs, and creates healing. Revered in renown, Lord of wonders, in his goodness he renews the creation every day, constantly, as it is said: "He makes the great lights; truly, his mercy endures forever."¹ O cause a new light to shine upon Zion, and may we all be worthy soon to enjoy its brightness. Blessed art thou, O Lord, Creator of the lights.

With great love hast thou loved us, Lord our God; great and abundant mercy hast thou bestowed upon us. Our Father, our King, for the sake of our forefathers who trusted in thee, whom thou didst teach laws of life, be gracious to us and teach us likewise. Our Father, merciful Father, thou who art ever compassionate, have pity on us and inspire us to understand and discern, to perceive, learn and teach, to observe, do, and fulfill gladly all the teachings of thy Torah. Enlighten our eyes in thy Torah; attach our heart to thy commandments; unite our heart to love and reverence thy name, so that we may never be put to shame. In thy holy, great and revered name we trust—may we thrill with joy over thy salvation. O bring us home in peace from the four corners of the earth, and make us walk upright to our land, for thou art the God who performs triumphs. Thou hast chosen us from all peoples and nations, and hast truly brought us near to thy great name forever, that we may eagerly praise thee and acclaim thy Oneness. Blessed art thou, O Lord, who hast graciously chosen thy people Israel.

SHEMA

(When praying in private, add: God is a faithful King.)

Deuteronomy 6:4-9

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey,

ברוך שם כבוד was regularly used in the Temple. It is attributed to Jacob.

¹ *Psalm 136:7.*

בְּדֶרֶךְ, וּבְשִׁבְכָּךְ וּבְקוֹמָךְ, וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ, וְהָיוּ
לְטֹטְפַת בֵּין עֵינֶיךָ. וּכְתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ.

דברים יא, יג-כא

וְהָיָה אִם שָׁמַעַתְּ שְׁמִיעוּ אֶל מִצְוֹתַי, אֲשֶׁר אֲנֹכִי מִצְוֶה אֶתְכֶם
הַיּוֹם, לֹא־הִבֵּה אֶת יְיָ אֱלֹהֵיכֶם, וּלְעַבְדּוֹ בְּכָל לְבַבְכֶם וּבְכָל
נַפְשְׁכֶם. וְנָתַתִּי מִטֶּר אֲרֻצְכֶם בְּעֵתוֹ, יוֹרֶה וּמִלְקוֹשׁ; וְאִסְפַּתְּ
דִּגְגָּךְ, וְתִירֶשֶׁתְּ וַיִּצְהַרְךָ. וְנָתַתִּי עֹשֶׁב בְּשָׂדֶךְ לְבִהֲמֹתֶךָ; וְאִכְלָתָּ
וְשָׂבַעְתָּ. הִשְׁמָרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסָרְתֶם וַעֲבַדְתֶּם
אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף יְיָ בָּכֶם, וְעָצַר
אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מִטֶּר, וְהִאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ;
וְאֲבַדְתֶּם מִחֲרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם. וְשָׁמַתֶּם
אֶת דְּבָרֵי אֱלֹהַ עַל לְבַבְכֶם וְעַל נַפְשְׁכֶם; וּקְשַׁרְתֶּם אוֹתָם
לְאוֹת עַל יָדְכֶם, וְהָיוּ לְטֹטְפַת בֵּין עֵינֶיכֶם. וְלִמְדֶתֶם אֹתָם
אֶת בְּנֵיכֶם לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבִלְכַתְּךָ בְּדֶרֶךְ,
וּבְשִׁבְכָּךְ וּבְקוֹמָךְ. וּכְתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ.

לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם, עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע
יְיָ לֵאבְדֵיכֶם לָתֵת לָהֶם, בְּיָמֵי הַשָּׁמַיִם עַל הָאָרֶץ.

במדבר טו, לו-סא

וַיֹּאמֶר יְיָ אֶל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל כְּנָפֵי בְגָדֵיהֶם לְדֹרֹתָם; וְנָתַנּוּ עַל
צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ
וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יְיָ, וַעֲשִׂיתֶם אֹתָם. וְלֹא תִתּוּרוּ אַחֲרֵי
לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר אֹתָם זֵנוּם אַחֲרֵיהֶם. לְמַעַן
תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהִייתֶם קְדָשִׁים לֵאלֹהֵיכֶם.
אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהָיוֹת
לָכֶם לֵאלֹהִים; אֲנִי Reader יְיָ אֱלֹהֵיכֶם—

when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

Deuteronomy 11:13-21

And if you will carefully obey my commands which I give you today, to love the Lord your God and to serve him with all your heart and with all your soul, I will give rain for your land at the right season, the autumn rains and the spring rains, that you may gather in your grain, your wine and your oil. And I will produce grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and worship them; for then the Lord's anger will blaze against you, and he will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly perish from the good land which the Lord gives you. So you shall place these words of mine in your heart and in your soul, and you shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall teach them to your children, speaking of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall inscribe them on the doorposts of your house and on your gates—that your life and the life of your children may be prolonged in the land, which the Lord promised he would give to your fathers, for as long as the sky remains over the earth.

Numbers 15:37-41

The Lord spoke to Moses, saying: Speak to the children of Israel and tell them to make for themselves fringes on the corners of their garments throughout their generations, and to put on the fringe of each corner a blue thread. You shall have it as a fringe, so that when you look upon it you will remember to do all the commands of the Lord, and you will not follow the desires of your heart and your eyes which lead you astray. It is for you to remember and do all my commands and be holy to your God. I am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.

אַמֶּת וְיָצִיב, וְנִכּוֹן וְקָיָם, וְיָשָׁר וְנָאֵמָן, וְאֱהוֹב וְחָבִיב, וְנִחְמָד וְנִעֵיִם, וְנוֹרָא וְאֲדִיר, וּמִתְקַן וּמִקְבָּל, וְטוֹב וְיָפֶה הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד. אַמֶּת, אֱלֹהֵי עוֹלָם מְלַכְנוּ, צוֹר יַעֲקֹב מִגֹּן יִשְׁעָנוּ. Reader לְדֹר וָדֹר הוּא קָיָם, וְשָׁמוּ קָיָם, וְכִסְאוֹ נָכוֹן, וּמַלְכוּתוֹ וְאַמּוֹנָתוֹ לְעֶד קִנְיָת. וְדִבְרֵיו חַיִּים וְקִיָּמִים, נְאֻמִּים וְנִחְמָדִים, לְעֶד וּלְעוֹלָמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ וְעָלֵינוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל דּוֹרוֹת זָרַע יִשְׂרָאֵל עַבְדֶּיךָ.

עַל הָרִאשׁוֹנִים וְעַל הָאַחֲרוֹנִים דָּבָר טוֹב וְקָיָם לְעוֹלָם וָעֶד, אַמֶּת וְאַמּוֹנָה, חֹק וְלֹא יַעֲבֹר. Reader אַמֶּת, שְׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלַכְנוּ מְלֶכֶּךָ אֲבוֹתֵינוּ, גּוֹאֲלֵנוּ גּוֹאֲלֵ אֲבוֹתֵינוּ, יוֹצְרֵנוּ צוֹר יִשְׁעָתָנוּ, פּוֹדֵנוּ וּמַצִּילָנוּ; מֵעוֹלָם שְׁמֹךְ, אֵין אֱלֹהִים זולָתְךָ.

עֲזַרְתָּ אֲבוֹתֵינוּ אֶתָּה הוּא מֵעוֹלָם, מִגֹּן וּמוֹשִׁיעַ לְבִנְיָהֶם אַחֲרֵיהֶם בְּכָל דּוֹר וָדוֹר. בְּרוּם עוֹלָם מוֹשְׁבֶיךָ, וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ עַד אֶפְסֵי אֶרֶץ. אֲשֶׁרִי אֵישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ, וְתוֹרָתְךָ וּדְבָרְךָ יָשִׁים עַל לְבוֹ. אַמֶּת, אֶתָּה הוּא אֲדוֹן לְעַמְּךָ, וּמְלֶכֶךָ גִּבּוֹר לָרִיב רִיבָם. אַמֶּת, אֶתָּה הוּא רֹאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן, וּמַבְלִעֶיךָ אֵין לָנוּ מְלֶכֶךָ גּוֹאֲלֵנוּ וּמוֹשִׁיעַ. מִמַּצְרֵיִם גּוֹאֲלָתָנוּ, יְיָ אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. כָּל בְּכוֹרֵיהֶם הִקְנֵיתָ, וּבְכוֹרָה גְּאֻלָּתָ, וַיִּם סוּף בְּקַעַתָּהּ, וְזָרִים טִבְעָתָהּ, וַיִּדְרִידִם הַעֲבָרָתָהּ, וַיְכַסּוּ מַיִם צָרִיהֶם, אֶחָד מֵהֶם לֹא נוֹתֵר. עַל זֹאת שָׁבַחוּ אֱהוֹבִים וְרוֹמְמוֹ אֵל, וְנִתְּנוּ יְדִידִים זְמוּרוֹת, שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרִכּוֹת וְהוֹדָאוֹת לְמֶלֶכְךָ, אֵל חַי וְקָיָם. רָם וְנִשְׂאֵ, גָדוֹל וְנוֹרָא, מִשְׁפִּיל גְּאִים וּמִגְבִּיהַ שְׁפָלִים, מוֹצִיא אֲסִירִים

True and certain, established and enduring, right and steadfast, beloved and precious, pleasant and sweet, revered and glorious, correct and acceptable, good and beautiful is this faith to us forever and ever. True it is that the eternal God is our King, the Stronghold of Jacob and our saving Shield. He exists throughout all generations; his name endures; his throne is firm; his kingship and his truth are forever established. His words are living and enduring, faithful and precious, forever and to all eternity, as for our fathers so also for us, for our children and future generations, and for all generations of the seed of Israel his servants.

Alike for the first and the last generations this faith is good and valid forever and ever; it is true and trustworthy, a law that will not pass away. True it is that thou art the Lord our God and the God of our fathers, our King and the King of our fathers, our Redeemer and the Redeemer of our fathers, our Maker and saving Stronghold, our Deliverer and Rescuer. Thou art eternal; there is no God besides thee.

Thou wast the help of our fathers from of old, and hast been a Shield and Savior to their children after them in every generation. In the heights of the universe is thy habitation, and thy justice and righteousness reach to the furthest ends of the earth. Happy is the man who obeys thy commands and takes thy Torah and thy word to heart. True it is that thou art the Lord of thy people, and a mighty King to champion their cause. True it is that thou art the first and thou art the last, and besides thee we have no King who redeems and saves. From Egypt thou didst redeem us, Lord our God, and from the house of slavery thou didst deliver us; all their first-born thou didst slay, but thy first-born thou didst redeem; thou didst divide the Red Sea and drown the arrogant, but thy beloved people thou didst take across; the water covered their enemies, not one of them was left.

For this, the beloved people praised and extolled God; they offered hymns, blessings and thanksgivings to the King, the living and eternal God. He is high and exalted, great and revered; he brings low the arrogant, and raises up the lowly; he frees the captives, and delivers the afflicted; he helps the poor, and answers

ופודה ענוים, ועוזר דלים, ועונה לעמו בעת שועם אליו.
תהלות לאל עליון, ברוך הוא ומברך.

מושה ובני ישראל לך ענו שירה בשמחה רבה, ואמרו כלם:
מי במכה באלם, יי; מי במכה נאדר בקדש, נורא תהלת,
עשה פלא.

שירה חדשה שבחו גאולים לשמך על שפת הים; יחד
כלם הודו והמליכו ואמרו:

יי ימלך לעולם ועד.

צור ישראל, קומה בעזרת ישראל, ופרה כנאמה יהודה
וישראל. Reader גאלנו יי צבאות שמו, קדוש ישראל. ברוך
אתה, יי, גאל ישראל.

The Amidah for festivals begins on page 585.

The Amidah is recited in silent devotion while standing, facing east.

The Reader repeats the Amidah aloud when a minyan holds service.

אדני, שפתי תפתח, ופי יגיד תהלתך.

ברוך אתה, יי אלהינו ואלהי אבותינו, אלהי אברהם,
אלהי יצחק, ואלהי יעקב, האל הגדול הגבור והנורא, אל
עליון, גומל חסדים טובים, וקונה הכל, וזוכר חסדי אבות,
ומביא גואל לבני בניהם למען שמו באהבה.

Between Rosh Hashanah and Yom Kippur add:

(זכרנו לחיים, מלך חפץ בחיים,

ובתבנו בספר החיים, למענה אלהים חיים.)

מלך עוזר ומושיע ומגן. ברוך אתה, יי, מגן אברהם.

אתה גבור לעולם, אדני, מתיה מתים אתה, רב להושיע.

Between Sukkoth and Pesah add:

(משיב הרוח ומוריד הגשם.)

his people whenever they cry to him. Praised be the supreme God; be he ever blessed.

Moses and the children of Israel sang a song to thee with great joy; all of them said:

“Who is like thee, O Lord, among the mighty?

Who is like thee, glorious in holiness,

Awe-inspiring in renown, doing wonders?”¹

The redeemed people sang a new song of praise to thy name at the seashore; they all, in unison, gave thanks and proclaimed thy sovereignty, and said:

“The Lord shall reign forever and ever.”²

Stronghold of Israel, arise to the help of Israel; deliver Judah and Israel, as thou hast promised. Our Redeemer, thou art the Lord of hosts, the Holy One of Israel. Blessed art thou, O Lord, who hast redeemed Israel.

The Amidah for festivals begins on page 586.

AMIDAH

The Amidah is recited in silent devotion while standing, facing east.

The Reader repeats the Amidah aloud when a minyan holds service.

O Lord, open thou my lips, that my mouth may declare thy praise.³

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Between Rosh Hashanah and Yom Kippur add:

(Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.)

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Between Sukkoth and Pesah add:

(Thou causest the wind to blow and the rain to fall.)

¹ *Exodus* 15:11. ² *Exodus* 15:18. ³ *Psalms* 51:17.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ לַיִּשְׁנֵי עָפָר. מִי כְמוֹהוּ, בַּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָּךְ, מְלֶכֶךְ מִמִּית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(מִי כְמוֹהוּ, אֵב הַרְחָמִים, זֹכֵר יְצוּרֵיוֹ לְחַיִּים בְּרַחֲמִים.)
וַיֵּאמֶן אֶתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יי, מְחַיֶּה הַמֵּתִים.

When the Reader repeats the *Amidah*, the following *Kedushah* is said.
נִקְדַּשׁ אֶת שְׁמֶךָ בְּעוֹלָם בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשֵׁמִי
מְרוֹם, בְּכַתִּיב עַל יַד נְבִיאָה: וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יי צְבָאוֹת; מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.
אֵז בְּקוֹל רַעַשׁ גָּדוֹל, אֲדִיר וְחָזָק, מְשֻׁמְעִים קוֹל, מְתַנַּשְׂאִים
לְעַמֹּת שָׁרָפִים, לְעַמָּתָם בְּרוּךְ יֹאמְרוּ—
בְּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ.
מִמְּקוֹמָהּ מְלַכְנוּ תוֹפִיעַ וְתַמְלִךְ עָלֵינוּ, בִּי מַחֲכִים אֲנַחְנוּ
לָּךְ. מְתִי תַמְלִךְ בְּצִיּוֹן, בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁבּוֹן.
וְתַתְּנֵנִדֵּל וְתַתְּקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַּיִם עִירָךְ לְדוֹר וָדוֹר וּלְנֶצַח
נִצְחִים. וְעֵינֵינוּ תִרְאֶינָה מְלִכּוּתָךְ, בְּדָבָר הָאֲמוּר בְּשִׁירֵי עֲזָה,
עַל יְדֵי דָוִד מְשִׁיחַ צִדְקָה:
יְמַלֵּךְ יי לְעַלְמֵם, אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר; הִלְלוּיָהּ.

Reader:

לְדוֹר וָדוֹר נִגִּיד נִדְלָהּ, וּלְנֶצַח נִצְחִים קִדְשָׁתְךָ נִקְדִּישׁ,
וְשִׁבְחָךְ אֱלֹהֵינוּ מִפִּינֵנוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, בִּי אֵל מְלֶכֶךְ גָּדוֹל
וְקְדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה, יי, הָאֵל * (הַמְּלֶכֶךְ) הַקְּדוֹשׁ.

*Between *Rosh Hashanah* and *Yom Kippur* say בְּרוּךְ הַקְּדוֹשׁ.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Between Rosh Hashanah and Yom Kippur add:

(Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.)

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

KEDUSHAH

When the Reader repeats the Amidah, the following Kedushah is said:

We sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory."¹

Then with a loud sound, mighty and strong, they make their voice heard; upraising themselves toward the Seraphim, they respond by exclaiming: Blessed—

Blessed be the glory of the Lord from his abode.²

From thy abode, our King, appear and reign over us, for we wait for thee. O when wilt thou reign in Zion? Speedily, in our days, do thou dwell there forever. Mayest thou be exalted and sanctified in Jerusalem thy city throughout all generations and to all eternity. May our eyes behold thy kingdom, as it is said in thy glorious Psalms by thy truly anointed David:

The Lord shall reign forever,
Your God, O Zion, for all generations.
Praise the Lord!³

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. Blessed art thou, O Lord, * holy God.

**Between Rosh Hashanah and Yom Kippur say "holy King".*

ממקומך מלכנו is included in the weekday *Kedushah* in the *Siddur* of Amram Gaon with some variations: ... בקרוב בימינו ובחיינו תשכן. ... ותפיע ותושיענו.

¹ Isaiah 6:3. ² Ezekiel 3:12. ³ Psalm 146:10.

אתה קדוש ושמוך קדוש, וקדושים בכל יום יתקלוק סלח.
ברוך אתה, יי, האל (המלך) הקדוש.

ישמח משה במתנת חלקו, כי עבד נאמן קראת לו; כליל
תפארת בראשו נתת, בעמרו לפניך על הר סיני. ושני לוחות
אבנים חוריד בידו, וכתוב בהם שמירת שבת, וכן כתוב
בתורתך:

ושמרו בני ישראל את השבת, לעשות את השבת לדורתם
ברית עולם. ביני ובין בני ישראל אות היא לעולם, כי ששית
ימים עשה יי את השמים ואת הארץ, וביום השביעי שבת
וינפש.

ולא נתתו, יי אלהינו, לגויי הארצות; ולא הנחלתו, מלכנו,
לעובדי פסילים; וגם במנוחתו לא ישכנו ערלים; כי לישראל
עמך נתתו באהבה, לזרע יעקב אשר בם בחרת. עם מקדשי
שביעי, כלם ישבעו ויתענגו מטובך. והשביעי רצית בו
וקדשתו, חמדת ימים אותו קראת, זכר למעשה בראשית.

אלהינו ואלהי אבותינו, רצה במנוחתנו; קדשנו במצותך,
ותן חלקנו בתורתך; שבענו מטובך, ושמחנו בישועתך; וטהר
לבנו לעבדך באמת; והנחילנו, יי אלהינו, באהבה וברצון
שבת קדשך, ויניחו בה ישראל מקדשי שמוך. ברוך אתה, יי,
מקדש השבת.

רצה, יי אלהינו, בעמך ישראל ובתפלתם; והשב את
העבודה לדביר ביתך, ואשי ישראל ותפלתם באהבה תקבל
ברצון, ותהי לרצון תמיד עבודת ישראל עמך.

On Rosh Hodesh and Hol ha-Mo'ed add:

(אלהינו ואלהי אבותינו, יעלה ויבא, ויגיע ויראה, וירצה
וישמע, ויפקד ויזכר, וזכרוננו ופקדוננו, וזכרון אבותינו,

Thou art holy and thy name is holy, and holy beings praise thee daily. Blessed art thou, O Lord, holy God

Moses was pleased with the gift bestowed on him, for thou didst call him a faithful servant. A glorious crown didst thou place on his head as he stood before thee on Mount Sinai. He brought down in his hand the two tablets of stone upon which was engraved the command to observe the Sabbath, as it is written in thy Torah:

The children of Israel shall keep the Sabbath, observing the Sabbath throughout their generations as an everlasting covenant. It is a sign between me and the children of Israel forever, that in six days the Lord made the heavens and the earth, and on the seventh day he ceased from work and rested.¹

Thou, Lord our God, hast not given the Sabbath day to the nations of the world; thou, our King, hast not given it as a heritage to those who worship idols; heathen do not enjoy its rest. But thou hast graciously given it to Israel thy people, the descendants of Jacob whom thou hast chosen. May all the people who sanctify the seventh day be satisfied and delighted with thy goodness. Thou wast pleased with the seventh day and didst hallow it—the most desirable of days didst thou call it—in remembrance of the creation.

Our God and God of our fathers, be pleased with our rest. Sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy help; purify our heart to serve thee sincerely. In gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage; may Israel who sanctifies thy name rest on it. Blessed art thou, O Lord, who hallowest the Sabbath.

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

On Rosh Hodesh and Hol ha-Mo'ed add:

(Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Je-

שמח משה alludes to the talmudic statement that God said to Moses: "I have a precious gift in my treasure house, called the Sabbath, and I desire to give it to Israel" (Shabbath 10b).

עבד נאמן קראת לו refers to Numbers 12:7 ("Moses my servant, so faithful in all my household").

¹ *Exodus* 31:16-17.

וְזָכְרוֹן מְשִׁיחַ בְּיָדָיו עֲבָדָה, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה,
וְזָכְרוֹן כָּל עַמָּה בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפָלִיטָה וּלְטוֹבָה, לְחַן
וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

Sukkoth

Pesah

Rosh Hodesh

חג הסוכות

חג המצות

ראש החודש

הַזֶּה. זָכְרֵנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקָדְנוּ בּוֹ לְבִרְכָּה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדָבָר יְשׁוּעָה וּרְחֻמִּים חוּס וְחַנּוּן, וּרְחֹם
עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וּרְחוּם
אַתָּה.)

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ,
הַמַּחְזִיר שְׂבִינָתוֹ לְצִיּוֹן.

When the Reader repeats the *Amidah*, the Congregation responds here by saying:

(מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
אֲבוֹתֵינוּ. אֱלֹהֵי כָּל בָּשָׂר,
יוֹצֵרֵנוּ, יוֹצֵר בְּרָאשִׁית,
בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְתַקְדּוּשׁ עַל שֶׁחֲחִייתָנוּ
וְקִבַּלְתָּנוּ. כֵּן תַּחֲזִינָה וְתַקְבֵּלְנוּ,
וְתַאֲסֹף גְּלוּתֵינוּ לְחֻצְרוֹת
קְדֻשָּׁה לְשִׁמּוֹר חֻקֶּיךָ וּלְעֲשׂוֹת
רְצוֹנָךְ, וּלְעֲבָדְךָ בְּלִבָּב
שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ.
בְּרוּךְ אַתָּה הַהוֹדָאוֹת.)

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָגֵן
יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר
נוֹדָה לָךְ, וְנִסְפָּר תַּהֲלֻתְךָ, עַל
חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נַשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל
נַסִּיךְ שֶׁבְּכָל יוֹם עַמָּנוּ, וְעַל
נַפְּלֹאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל
עֵת, עָרֵב וְבָקָר וְצִהָרִים.
הַטוֹב כִּי לֹא כָּלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסִדֶּיךָ,
מֵעוֹלָם קִינֵנוּ לָךְ.

rusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of

Rosh Hodesh

the New Moon.

Pesah

the Feast of Un-
leavened Bread

Sukkoth

the Feast of
Tabernacles.

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.)

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

When the Reader repeats the Amidah, the Congregation responds here by saying:

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

On Hanukkah add:

(על הנסים ועל הפֶּרֶקֶן, ועל הגְּבוּרוֹת ועל התְּשׁוּעוֹת, ועל המְלַחְמוֹת, שְׁעֵשִׂית לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה—

בַּיָּמִי מִתְּתִיחוּ בֶן יוֹחָנָן כִּהֵן גָּדוֹל, חֲשֵׁמוֹנִי וּבְנָיו, בְּשַׁעֲמֻדָּה מְלָכוֹת יוֹן הָרָשָׁעָה עַל עַמּוֹד יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרְתָהּ, וּלְהַעֲבִירָם מִחֲקֵי רְצוֹנָהּ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עֲמֻדָּתָ לָהֶם בָּעֵת צָרָתָם, רָבַתְּ אֶת רִיבָם, דָּנַתְּ אֶת דִּינָם, נִקְמַתְּ אֶת נִקְמָתָם; מִסֻּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מַעֲטִים, וְטַמְאִים בְּיַד טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזוֹדִים בְּיַד עוֹסְקֵי תּוֹרָתָהּ. וְלֹא עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וּלְעַמּוֹד יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפֶרֶקֶן בַּחַיִּים הַזֶּה. וְאַחֲרַיִךְ בָּנוּ בָּנוּ בְּנֵיךָ לְדַבֵּר בִּיתְּךָ, וּפָנוּ אֶת הַיְכָלְךָ, וְטָהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחִצְרוֹת קֹדֶשְׁךָ, וְקִבְּעוּ שְׁמוֹנַת יָמֵי חֲנֻכָּה אֵלָיו לְהוֹדוֹת וּלְחַלֵּל לְשִׁמְךָ הַגָּדוֹל.)

ועל כָּל־שֵׁם יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֹךְ, מְלַכְנוּ, תָּמִיד לְעוֹלָם וָעֶד.

Between Rosh Hashanah and Yom Kippur add:

(וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.)

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיַּחֲלִלוּ אֶת שְׁמֹךְ בְּאַמֶּת, הָאֵל, וְשׁוֹעֲתָנוּ וְעִזְרָתָנוּ סֶלָה. בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׁמֹךְ, וְלֹא נֶאֱחָה לְהוֹדוֹת.

Priestly blessing recited by the Reader:

אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכָּה הַמְּשַׁלֶּשֶׁת בְּתוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אֶהְרֹן וּבְנָיו, כְּתוּבָה עִם קְדוּשָׁהּ, בְּאֲמֹר: יְבָרְכֶךָ יְיָ וַיִּשְׁמְרֶךָ. יֵאָר יְיָ פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ. יֵשָׂא יְיָ פָּנָיו אֵלֶיךָ, וַיִּשֶׂם לְךָ שְׁלוֹם.

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yoḥanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in the world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Hanukkah for giving thanks and praise to thy great name.)

For all these acts may thy name, our King, be blessed and exalted forever and ever.

Between Rosh Hashanah and Yom Kippur add:

(Inscribe all thy people of the covenant for a happy life.)

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

Priestly blessing recited by the Reader:

Our God and God of our fathers, bless us with the threefold blessing written in thy Tōrah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace."¹

¹ Numbers 6:24-26.

שִׁים שְׁלוֹם, טוֹבָה וּבִרְכָּה, חֵן וְחֶסֶד וּרְחֻמִּים, עָלֵינוּ וְעַל
 כָּל יִשְׂרָאֵל עַמּוֹךְ. בִּרְכְּנוּ אֲבִינוּ, בְּלָנוּ בְּאַחֵד, בְּאוֹר פְּנִיָּה;
 כִּי בְּאוֹר פְּנִיָּה נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
 וּצְדָקָה וּבִרְכָּה וּרְחֻמִּים, וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֹךְ
 אֶת עַמּוֹךְ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמָךְ. * בְּרוּךְ
 אַתָּה, יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

* Between Rosh Hashanah and Yom Kippur say:

בְּסֻפֵּר חַיִּים, בִּרְכָּה וְשְׁלוֹם וּפְרִינְסָה טוֹבָה, נִזְכֵּר וְנִפְתָּח
 לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמּוֹךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם.
 בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

After the Amidah add the following meditation:

אֱלֹהֵי, נִצַּר לְשׁוֹנֵי מָרָע, וּשְׂפָתַי מִדְּבַר מִרְמָה; וְלִמְקַלְלֵי
 נַפְשֵׁי תְדוּם, וְנַפְשֵׁי בָּעֶפֶר לְכָל תַּהֲוָה. פִּתַּח לִבִּי בְּתוֹרָתְךָ,
 וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכָל הַחוֹשְׁבִּים עָלַי רָעָה, מִהֲרָה
 הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֹךְ, עֲשֵׂה לִמְעַן
 יִמְיִנֶךָ, עֲשֵׂה לִמְעַן קִדְשְׁתָּךְ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן יִחַלְצוּן
 יִדְיָדֶיךָ, הוֹשִׁיעָה יִמְיִנֶךָ וְעַנְּנִי. יְהִיו לְרָצוֹן אֲמָרֵי פִי וְחַגִּיוֹן לִבִּי
 לְפָנֶיךָ, יְיָ, צוּרִי וְגוֹאֲלִי. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה
 שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאֲמָרוֹ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׂיבְנָה בֵּית
 הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ
 בִּירוּאָה, בִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת. וְעֲרֹבָה לִי מִנִּחַת
 יְהוּדָה וִירוּשָׁלַיִם, בִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת.

Hallel (page 565) is recited here on Rosh Hodesh, *Hol ha-Mo'ed* and *Hanukkah*.

O grant peace, happiness, blessing, grace, kindness and mercy to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance; indeed, by the light of thy countenance thou hast given us, Lord our God, a Torah of life, lovingkindness, charity, blessing, mercy, life and peace. May it please thee to bless thy people Israel with peace at all times and hours. *Blessed art thou, O Lord, who blessest thy people Israel with peace.

**Between Rosh Hashanah and Yom Kippur say:*

(May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, for a happy life and for peace. Blessed art thou, O Lord, Author of peace.)

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me, and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.¹ May he who creates peace in his high heavens create peace for us and for all Israel, Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.²

Hallel (page 566) is recited here on Rosh Hodesh, H'ol ha-Mo'ed and Hanukkah,

¹ *Psalms* 60:7; 19:15 ² *Malachi* 3:4.

Reader:

יִתְנַדֵּל וַיִּתְקַדֵּשׁ שְׁמוֹה רַבָּא בְּעֵלְמָא דִּי בְּרָא בְּרַעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵנְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אַמֵּן.

יְהֵא שְׁמוֹה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמוֹה דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא (לְעָלְמָא)
מִן כָּל בְּרַבְּתָא וְשִׁירְתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאָמְרוּ בְּעֵלְמָא,
וְאָמְרוּ אַמֵּן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אַבוּהוֹן
דִּי בְּשַׁמַּיָּא, וְאָמְרוּ אַמֵּן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אַמֵּן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אַמֵּן.

קריאת התורה

Congregation and Reader:

אֵין בְּמוֹדֵה בְּאַלְהִים, אֲדָנִי, וְאֵין בְּמַעֲשֵׂיהֶּ. מַלְכוּתָהּ מַלְכוּת
כָּל עָלְמִים, וּמְנַשְׁלָתָהּ בְּכָל דֶּר וְדָר. יִי מְלִיךְ, יִי מְלִיךְ, יִי
מְלִיךְ לְעָלְמָא וְעָד. יִי עֵז לְעַמּוֹ יִתָּן, יִי יְבָרַךְ אֶת עַמּוֹ בְּשְׁלוֹם.

קריאת התורה, the public reading from the Torah at the synagogue, has been one of the most powerful factors of education. Formerly, the reading was accompanied by interpretation so that the Torah became the property of all Israel. Josephus, writing in the first century, says that Moses "showed the Torah to be the best and the most necessary means of instruction by enjoining the people to assemble not once or twice or frequently, but every week while abstaining from all other work, in order to hear the Torah and learn it in a thorough manner—a thing which all other lawgivers seem to have

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

READING OF THE TORAH

Congregation and Reader:

There is no God like thee, O Lord, and there are no deeds like thine. Thy kingdom is an everlasting kingdom; thy dominion endures through all generations. The Lord is King; the Lord was King; the Lord shall be King forever and ever. The Lord will give strength to his people; the Lord will bless his people with peace.¹

neglected." The custom of reading from the Torah on Sabbath afternoon, when people have leisure, and on Mondays and Thursdays, the market days in early times, is attributed to Ezra the Scribe who organized Jewish life in Palestine after Israel's return from the Babylonian Captivity.

At one time it was the practice in Palestine to read the Torah in triennial cycles; the Torah was thus divided into about one hundred and seventy-five weekly portions. The universal custom today is to complete the reading of the Torah each year and to divide the Torah into fifty-four larger portions. Since, however, the ordinary year does not contain fifty-four Sabbaths it was found necessary, in order to complete the annual cycle, to have two portions read on some Sabbaths. Festivals frequently coincide with Sabbaths, in which case not the portion of the week but one which has some bearing on the festival is read.

¹ *Psalms* 86:8; 145:13; 29:11.

אב הַרְחֵמִים, הִיטִיבָה בְּרִצּוֹנָה אֶת צִיּוֹן, תִּבְנֶה חֳמוֹת יְרוּשָׁלָּיִם. כִּי בָּךְ לִבֵּד בְּטַחָנוּ, מִלֶּךְ אֵל רָם וְנִשְׂא, אֲדוֹן עוֹלָמִים.

The ark is opened.

Reader and Congregation:

יְיָ בִּנְסֹעַ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה: קוּמָה יְיָ, וַיִּפָּצוּ אֵיבֵיהֶּ, וַיִּנָּסוּ מִשְׁנֵאִיהֶּ מִפְּנֵיהֶּ. כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וְדַבֵּר יְיָ מִירוּשָׁלָּיִם. בָּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ.

On festivals occurring on weekdays add:

(יְיָ, יְיָ אֵל רַחוּם וְחַנוּן, אֶרֶץ אֲפִים, וְרַב חֶסֶד וְאֱמֶת; נִצֵּר חֶסֶד לְאֱלֹפִים, נִשְׂא עוֹן וּפָשַׁע וְחַטָּאת, וְנָקָה. רְבוּנוֹ שֶׁל עוֹלָם, מִלֵּא מִשְׁאֲלוֹת לְבִי לְטוֹבָה, וְהִפֵּק רְצוֹנִי וְתֵן שְׂאֵלְתִּי, לִי עֲבֹדָה בְּן אֲמִתָּה, וְזַכְּנִי (וְאֵת אִשְׁתִּי וּבְנֵי וּבָנוֹתִי) לַעֲשׂוֹת רְצוֹנָה בְּלִבָּב שְׁלָם. וּמִלִּטְנוּ מִיֵּצֵר הָרָע, וְתֵן חֲלֻקְנוּ בְּתוֹרָתְךָ, וְזַכְּנוּ שְׁתִּשְׁרָה שְׂכִינְתְּךָ עָלֵינוּ, וְהוֹפֵעַ עָלֵינוּ רוּחַ חֲכָמָה וּבִינָה, רוּחַ יִצְחָק וְגִבּוֹרָה, רוּחַ דָּעַת וְיִרְאָת יְיָ. וְכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּזְכְּנוּ לַעֲשׂוֹת מַעֲשִׂים טוֹבִים בְּעֵינֶיךָ וּלְלַבֵּת בְּדַרְכֵי יִשְׂרָאֵל לְפָנֶיךָ. וּמִקֹּדְשֵׁנוּ בְּמִצְוֹתֶיךָ, בְּדִי שְׁנוֹכָה לְחַיִּים טוֹבִים וְאֲרָכִים וּלְחַיֵּי הָעוֹלָם הַבָּא; וְתִשְׁמְרֵנוּ מִמַּעֲשִׂים רָעִים וּמִשְׁעוֹת רָעוֹת הַמִּתְרַנְּשׁוֹת לְבָא לְעוֹלָם. וְהַבּוֹטֵחַ בְּיְיָ חֶסֶד יִסּוּבְכֵנוּ. אָמֵן. יְהִיו לְרְצוֹן אֲמָרֵי פִי וְהִגִּינוּ לְבִי לְפָנֶיךָ, יְיָ, צוּרִי וְגֹאֲלִי. וְאֲנִי תַפְלְתִּי לָךְ, יְיָ, עַת רְצוֹן; אֱלֹהִים, בְּרַב־חֶסֶדְךָ, עֲנֵנִי בְּאֱמַת יִשְׁעֶךָ.)

Merciful Father, may it be thy will to favor Zion with thy goodness; mayest thou rebuild the walls of Jerusalem. Truly, in thee alone we trust, high and exalted King and God, eternal Lord.

The ark is opened.

Reader and Congregation:

And it came to pass, whenever the ark started, Moses would say: "Arise, O Lord, and let thy enemies be scattered; let those who hate thee flee before thee."¹ Truly, out of Zion shall come forth Torah, and the word of the Lord out of Jerusalem.²

Blessed be he who in holiness gave the Torah to his people Israel.

On festivals occurring on weekdays add:

(The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in kindness and truth. He keeps kindness to the thousandth generation, forgiving iniquity and transgression and sin, and acquitting the penitent.³

Lord of the universe, fulfill the prayers of my heart for happiness; grant my petition and my request; enable me to do thy will with a perfect heart; deliver me from the evil impulse. Grant us a share in thy Torah; make us worthy of thy divine presence; bestow on us the spirit of wisdom and understanding, the spirit of counsel and courage, the spirit of knowledge and piety. May it be thy will, Lord our God and God of our fathers, to enable me to perform deeds that please thee, and to walk before thee in the paths of the upright. Sanctify us with thy commandments, that we may merit the long and blessed life of the world to come; guard us from evil deeds, and from evil times which assail the world.

May kindness surround him who trusts in the Lord. Amen.

May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.

I offer my prayer to thee, O Lord, at a time of grace. O God, in thy abundant kindness, answer me with thy saving truth.)⁴

¹ *Numbers* 10:35. ² *Isaiah* 2:3. ³ *Exodus* 34:6-7. ⁴ *Psalms* 32:10; 19:15; 69:14.

זוהר, ויקהל

בְּרִידָה שְׁמָה דְּמָרָא עֲלֵמָא, בְּרִידָה בְּתַרְדָּה וְאַתְרָדָה. יְהֵא
 רְעוּתָדָה עִם עַמּוּד יִשְׂרָאֵל לְעֵלָם, וּפְרָקוֹן יְמִינָהּ אַחֲזִי לְעַמּוּד
 בְּבִית מִקְדָּשָׁדָה; וְלֹא מְטוּיָא לָנָא מְטוּב נְחֻרָדָה, וְלִקְבֵּל צְלוּתָנָא
 בְּרַחֲמִין. יְהֵא רַעְיָא קְדָמָה, עֲדִתוֹרִידָה לֹן חֲזִין בְּטִיבוּתָא;
 וְלֵהוּא אָנָּא פְקֻדָּא בְּגוּ צְדִיקָא, לְמַרְחָם עָלֵי וְלִמְנָטָר יְתִי
 וְיֵת כָּל דִּי לִי יְדִי לְעַמּוּד יִשְׂרָאֵל. אֲנֵת הוּא זֶן לְכָלֵּא וּמְפָרְגָס
 לְכָלֵּא; אֲנֵת הוּא שְׁלִיט עַל כָּלֵּא; אֲנֵת הוּא דְשְׁלִיט עַל
 מַלְכֵּיָא, וּמַלְכוּתָא דִּילָדָה הִיא. אָנָּא עֲבָדָא דְקִדְשָׁא בְּרִידָה
 הוּא, דְּסִגְדָּנָא קָמָה וּמִקְמָא דִּיקָר אֲוִרִיתָה בְּכָל עֵדֵן וְעֵדֵן.
 לֹא עַל אֲנָשׁ רַחֲצָנָא, וְלֹא עַל בֶּר אֱלֹהִין סְמִכָּנָא, אֱלֹא
 בְּאַלְהָא דְשִׁמְיָא, דְּהוּא אֱלֹהָא קְשׁוּט, וְאֲוִרִיתָה קְשׁוּט,
 וּנְבִיאָוּהִי קְשׁוּט, וּמִסְנָא לְמַעַבְדַּ טַבְּרִין וְקְשׁוּט. בְּה אָנָּא רַחֲמִין,
 וְלִשְׁמָה קְדִישָׁא יִקְרָא אָנָּא אָמֵר תְּשַׁבְּחוּ. יְהֵא רַעְיָא קְדָמָה,
 דְּתַפְתַּח לְבָאֵי בְּאֲוִרִיתָא, Reader וְתַשְׁלֵם מִשְׁאֲלִין דִּלְבָּאֵי,
 וְלְבָא דְכָל עַמּוּד יִשְׂרָאֵל, לְטַב וּלְחֵיין וְלִשְׁלָם.

The Reader takes the Torah.

Reader and Congregation:

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Reader and Congregation:

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ שְׁמוֹ.

Reader:

גָּדְלוֹ לִי אֲתִי, וּנְרוֹמָמָה שְׁמוֹ יַחְדוֹ.

Congregation:

לְךָ יְיָ תִּתְפָּלֶה וְתִתְבַּרַּךְ וְתִתְפָּאֲרֶת וְתִתְנַצַּח וְתִהְיוֹר, כִּי כָל
 בְּשָׂמִים וּבְאַרְצֵי; לְךָ, יְיָ, תִּתְפָּלֶה וְתִתְנַשֵּׂא לְכָל לְרֹאשׁ.

Zohar, Wayyakhel

Blessed be the name of the Lord of the universe! Blessed be thy crown and thy dominion. May thy good will ever abide with thy people Israel. Reveal thy saving power to thy people in thy sanctuary; bestow on us the good gift of thy light, and accept our prayer in mercy. May it be thy will to prolong our life in happiness.

Let me also be counted among the righteous, so that thou mayest have compassion on me and shelter me and mine and all that belong to thy people Israel. Thou art he who nourishes and sustains all; thou art he who rules over all; thou art he who rules over kings, for dominion is thine. I am the servant of the Holy One, blessed be he, before whom and before whose glorious Torah I bow at all times. Not in man do I put my trust, nor do I rely on any angel, but only in the God of heaven who is the God of truth, whose Torah is truth and whose Prophets are truth, and who performs many deeds of goodness and truth. In him I put my trust, and to his holy and glorious name I utter praises. May it be thy will to open my heart to thy Torah, and to fulfill the wishes of my heart and of the heart of all thy people Israel for happiness, life and peace.

The Reader takes the Torah.

Reader and Congregation:

Hear, O Israel, the Lord is our God, the Lord is One.¹

Reader and Congregation:

One is our God; Great is our Lord; Holy is his name.

Reader:

Exalt the Lord with me, and let us extol his name together.²

Congregation

Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty; for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme

¹ Deuteronomy 6:4. ² Psalm 34:4.

רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לַהֵדֶם רִנָּלִיו, קְדוֹשׁ הוּא. רוֹמְמוּ
 יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לַהֵר קְדָשׁוֹ, כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.
 עַל הַכֹּל יִתְגַּדֵּל וְיִתְקַדַּשׁ, וְיִשְׁתַּבַּח וְיִתְפָּאֵר, וְיִתְרוֹמֵם
 וְיִתְנַשֵּׂא שְׁמוֹ שֶׁל מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְדוֹשׁ בְּרוּךְ הוּא,
 בְּעוֹלָמוֹת שְׁבָרָא, הַעוֹלָם הַזֶּה וְהָעוֹלָם הַבָּא, בְּרִצּוֹנוֹ וּבְרִצּוֹן
 יִרְאִיו, וּבְרִצּוֹן כָּל בֵּית יִשְׂרָאֵל. צוּר הָעוֹלָמִים, אֲדוֹן כָּל
 הַבְּרִיּוֹת, אֱלֹהֵי כָּל הַנִּפְשוֹת, הַיּוֹשֵׁב בְּמִרְחַבֵּי מְרוֹם, הַשּׁוֹכֵן
 בְּשָׁמַי שְׁמַי קָדֶם; קִדְּשָׁתוֹ עַל הַחַיּוֹת, וּקְדָשָׁתוֹ עַל כִּסֵּא
 הַכְּבוֹד. וּבִכּוֹן יִתְקַדַּשׁ שְׁמוֹ בָּנוּ, יְיָ אֱלֹהֵינוּ, לְעֵינֵינוּ כָּל חַי.
 וְנֹאמַר לְפָנָיו שִׁיר תְּהֵאֲדָשׁ, בְּכַתוּב: שִׁירוּ לַאלֹהִים, זִמְרוּ שְׁמוֹ,
 סִלּוּ לָרֶכֶב בְּעֶרְבוֹת, בִּיהַ שְׁמוֹ, וְעִלּוּ לְפָנָיו. וְנִרְאֶהוּ עֵין
 בְּעֵין בְּשׁוּבוֹ אֶל נִוְהוֹ, בְּכַתוּב: כִּי עֵין בְּעֵין יִרְאוּ בְּשׁוּב יְיָ צִיּוֹן.
 וְנֹאמַר: וְנִגְלָה כְּבוֹד יְיָ, וְנִרְאוּ כָּל בָּשָׂר יִתְדוּ, כִּי פִי יְיָ דִּבֶּר.

Reader:

אֵב הַרְחֵמִים, הוּא יִרְחֵם עִם עַמּוּסִים, וְיִזְכֹּר בְּרִית
 אֵיתָנִים, וְיִצִּיל נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הָרָעוֹת, וְיִגְעַר בְּנִצֵּר הָרָע
 מִן הַנְּשׂוּאִים, וְיַחֲזֵן אוֹתָנוּ לְפִלִּיטַת עוֹלָמִים, וְיִמְלֵא מִשְׁאֵלֹתֵינוּ
 בְּמִדָּה טוֹבָה, יְשׁוּעָה וְרַחֲמִים.

The Torah is placed on the desk. The Reader unrolls it and says:

וַיַּעֲזֹר וַיִּגֵּן וַיִּזְשִׁיעַ לְכָל הַחוֹסִים בּוֹ, וְנֹאמַר אָמֵן. הַכֹּל הָבוּ
 גִּדְּל לַאלֹהֵינוּ, וְתָנוּ כְּבוֹד לַתּוֹרָה. כֹּהֵן, קָרֵב; יַעֲמֵד (פלוני
 בן פלוני) הַכֹּהֵן. בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

over all.¹ Exalt the Lord our God, and worship at his footstool; holy is he. Exalt the Lord our God, and worship at his holy mountain, for holy is the Lord our God.²

Magnified and hallowed, praised and glorified, exalted and extolled above all be the name of the supreme King of kings, the Holy One, blessed be he, in the worlds which he has created—this world and the world to come—in accordance with his desire and the desire of those who revere him, and of all the house of Israel. He is the eternal Stronghold, the Lord of all creatures, the God of all souls, who dwells in the wide extended heights, who inhabits the ancient high heavens; whose holiness is above the celestial beings and above the throne of glory. Now, thy name, Lord our God, shall be sanctified among us in the sight of all the living. Let us sing a new song before him, as it is written: “Sing to God, praise his name; extol him who is above the heavens, whose name is Lord, and exult before him.”³ May we see him eye to eye when he returns to his abode, as it is written: “For they shall see eye to eye when the Lord returns to Zion.”⁴ And it is said: “Then the glory of the Lord shall be revealed, and all shall see it together; for thus has the Lord promised.”⁵

Reader:

May the merciful Father have compassion on the people who have been upheld by him, and remember the covenant with the patriarchs; may he deliver us from evil times, and check the evil impulse in those who have been tended by him; may he graciously grant us everlasting deliverance, and in his goodness fulfill our petitions for salvation and mercy.

The Torah is placed on the desk. The Reader unrolls it and says:

May he help, shield and save all who trust in him; and let us say, Amen. Let us all ascribe greatness to our God, and give honor to the Torah. Let the *Kohen* come forward (*the Reader names the first person called to the Torah*). Blessed be he who in his holiness gave the Torah to his people Israel.

¹ *I Chronicles* 29:11. ² *Psalm* 99:5. ³ *Psalm* 68:5. ⁴ *Isaiah* 52:8.
⁵ *Isaiah* 40:5.

Congregation and Reader:

וְאַתֶּם הַדְּבָקִים בִּי אֱלֹהֵיכֶם, חַיִּים כָּלְכֶם הַיּוֹם.

The person called to the Torah recites:

בָּרְכוּ אֶת יְיָ הַמְבָרֵךְ.

Congregation responds:

בָּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד.

He repeats the response and continues:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוּ מִכָּל
הָעַמִּים, וַנִּתֵּן לָנוּ אֶת תּוֹרָתוֹ. בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

The Torah is read; then he recites:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת
אַמֶּת, וַחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

בְּרַכַּת הַנוֹמֵל

One who has come safely through a dangerous experience recites:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, הַנוֹמֵל לְחַיִּים
טוֹבוֹת, שְׁמֹמְלָנִי כָּל טוֹב.

Congregation responds:

מִי שְׁמֹמְלָךְ כָּל טוֹב, הוּא יְגַמְלָךְ כָּל טוֹב סָלָה.

The father of a *Bar-Mitzvah* pronounces the following blessing:

בָּרוּךְ שֶׁפָּטַרְנִי מֵעֲנָשׁוֹ שֶׁל זֶה.

ברכות החורה, the two blessings pronounced over the Torah, contain forty words which are said to allude to the forty days spent by Moses on Mount Sinai. These benedictions are quoted in the Talmud (Berakhoth 11b; 49b).

ברכת הנומל is based on a talmudic statement to the effect that all who escape serious danger arising from illness, imprisonment or a perilous voyage, must offer thanks to God (Berakhoth 54b). This is derived from Psalm 107, where thanksgiving is offered on occasions such as these.

Congregation and Reader:

And you who cling to the Lord your God are all alive today.¹

The person called to the Torah recites:

Bless the Lord who is blessed.

Congregation responds:

Blessed be the Lord who is blessed forever and ever.

He repeats the response and continues:

Blessed art thou, Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

The Torah is read; then he recites:

Blessed art thou, Lord our God, King of the universe, who hast given us the Torah of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, Giver of the Torah.

THANKSGIVING

One who has come safely through a dangerous experience recites:

Blessed art thou, Lord our God, King of the universe, who bestowest favors on the undeserving, and hast shown me every kindness.

Congregation responds:

May he who has shown you every kindness ever deal kindly with you.

The father of a Bar-Mitzvah pronounces the following blessing:

Blessed be he who has relieved me of the responsibility for this boy.

בר מצוה, "man of duty," is applied in the Talmud (Baba Metsia 96a) to every adult Israelite. Since the fourteenth century the term *Bar-Mitzvah* has been applied to a boy attaining the age of thirteen, at which time he enters manhood and becomes personally responsible for his religious behavior. Henceforth the boy is regarded as an adult, being counted as one of the ten men necessary for a *minyan*.

¹ Deuteronomy 4:4.

On behalf of each person called to the Torah:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אֲבָרְהָם יִצְחָק וְיַעֲקֹב, הוּא יִבְרַךְ
 אֶת... * שֶׁעָלָה לְכָבוֹד הַמָּקוֹם וְלְכָבוֹד הַתּוֹרָה (on festivals)
 וְלְכָבוֹד הַרְגָּל). הַקָּדוֹשׁ בְּרוּךְ הוּא יִשְׁמְרֵהוּ וְיַצִּילֵהוּ
 מִכָּל צָרָה וְצוּקָה וּמִכָּל גֵּנֹעַ וּמִחֲלָה, וְיִשְׁלַח בִּרְכָה
 וְהַצְלָחָה בְּכָל מַעֲשֵׂה יָדָיו (וְיִזְכֶּה לַעֲלוֹת לַרְגֵל (on festivals)
 עִם כָּל יִשְׂרָאֵל אָחִיו; וְנֹאמַר אָמֵן.

On the occasion of naming a new-born daughter:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אֲבָרְהָם יִצְחָק וְיַעֲקֹב, מֹשֶׁה וְאַהֲרֹן,
 דָּוִד וְשְׁלֹמֹה, הוּא יִבְרַךְ אֶת הָאִשָּׁה הַיּוֹלֶדֶת... * וְאֵת בִּתָּהּ
 שְׁנוֹלְדָה לָּהּ; וְיִקְרָא שְׁמָהּ בִּישְׂרָאֵל... * וְיִזְכֹּר לְגִדְלָהּ
 לַחֲפָה וּלְמַעֲשִׂים טוֹבִים; וְנֹאמַר אָמֵן.

On behalf of a sick man:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אֲבָרְהָם יִצְחָק וְיַעֲקֹב, מֹשֶׁה
 וְאַהֲרֹן, דָּוִד וְשְׁלֹמֹה, הוּא יִרְפֵּא אֶת הַחוֹלֶה... * הַקָּדוֹשׁ
 בְּרוּךְ הוּא יִמְלֹא רַחֲמִים עָלָיו לְהַחֲלִימוֹ וּלְרַפְּאוֹתוֹ,
 לְהַחֲזִיקוֹ וּלְהַחְיּוֹתוֹ, וְיִשְׁלַח לוֹ מְהֵרָה רְפוּאָה שְׁלֵמָה,
 רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף; וְנֹאמַר אָמֵן.

On behalf of a sick woman:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אֲבָרְהָם יִצְחָק וְיַעֲקֹב, מֹשֶׁה
 וְאַהֲרֹן, דָּוִד וְשְׁלֹמֹה, הוּא יִרְפֵּא אֶת הַחוֹלֶה... * הַקָּדוֹשׁ
 בְּרוּךְ הוּא יִמְלֹא רַחֲמִים עָלֶיהָ לְהַחֲלִימָהּ וּלְרַפְּאוֹתָהּ,
 לְהַחֲזִיקָהּ וּלְהַחְיּוֹתָהּ, וְיִשְׁלַח לָּהּ מְהֵרָה רְפוּאָה שְׁלֵמָה,
 רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף; וְנֹאמַר אָמֵן.

* The name is given.

On behalf of each person called to the Torah:

He who blessed our fathers Abraham, Isaac and Jacob, may he bless . . .* who has come up to honor God and the Torah. May the Holy One, blessed be he, protect and deliver him from all distress and illness, and bless all his efforts with success (*on festivals*: may he live to celebrate festivals in Jerusalem) among all Israel his brethren; and let us say, Amen.

On the occasion of naming a new-born daughter:

He who blessed our fathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may he bless the mother . . .* and her new-born daughter, whose name in Israel shall be . . .* May they raise her for the marriage canopy and for a life of good deeds; and let us say, Amen.

On behalf of a sick man:

He who blessed our fathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may he heal . . .* who is ill. May the Holy One, blessed be he, have mercy and speedily restore him to perfect health, both spiritual and physical; and let us say, Amen.

On behalf of a sick woman:

He who blessed our fathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may he heal . . .* who is ill. May the Holy One, blessed be he, have mercy and speedily restore her to perfect health, both spiritual and physical; and let us say, Amen.

* *The name is given.*

After the reading of the Torah, the Reader recites:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בָרָא כְרַעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעָנְלָא וּבְזִמְזוּן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִידָהּ הוּא, לְעָלָא (לְעָלָא)
מִן כָּל בְּרַבְחָא וְשִׁירְחָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאִמְרִין בְּעָלְמָא,
וְאָמְרוּ אָמֵן.

The Torah is raised, and the Congregation recites:

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל, עַל פִּי יְיָ
בְיַד מֹשֶׁה.

עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתִמְכִּיָּהּ מְאֹשֶׁר. דְרָכֶיהָ
דְרָכֵי נֹעַם, וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם. אֶרֶץ יָמִים בְּיָמֶיהָ;
בְּשִׂמְלָלָהּ עֹשֶׂה וְכָבוֹד. יְיָ חֲפִצָּה לְמַעַן צְדָקוֹ, וַיְגִדֵּל תּוֹרָה
וַיֵּאדִיר.

Before reading the *Haftarah*, the *Maftir* chants:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנְבִיאִים
שׁוֹבִים וְרָצָה בְּדַבְרֵיהֶם הַנִּאֻמָּרִים בְּאַמֶּת בְּרוּךְ אַתָּה יְיָ
הַבּוֹחֵר בַּתּוֹרָה וּבַמִּשְׁנָה עֲבָדוֹ וּבִישְׂרָאֵל עַמּוֹ וּבְנְבִיאֵי הָאַמֶּת
וְצִדִּיק.

הַפְטָרָה, signifying completion, includes those portions of the Prophets recited immediately after the reading of the Torah. Usually, though not always, the *Haftarah* passage contains some reference to an occasion described in the section read from the Torah. On the three Sabbaths preceding *Tish'ah b'Av*, passages of rebuke are recited; on the seven Sabbaths after *Tish'ah*

After the reading of the Torah, the Reader recites:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

The Torah is raised, and the Congregation recites:

This is the Torah which Moses placed before the children of Israel. It is in accordance with the Lord's command through Moses.¹

It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are pleasant ways, and all its paths are peace. Long life is in its right hand, and in its left hand are riches and honor. The Lord was pleased, for the sake of his righteousness, to render the Torah great and glorious.²

Before reading the Haftarah, the Maftir chants:

Blessed art thou, Lord our God, King of the universe, who hast chosen good prophets, and hast been pleased with their words which were truthfully spoken. Blessed art thou, O Lord, who hast chosen the Torah and thy servant Moses, thy people Israel and the true and righteous prophets.

b'Av prophetic consolations are read. Abudarham (fourteenth century) traces the *Haftarah* back to the period of persecution preceding the Maccabean revolt, when the reading from the Torah was prohibited and sections from the Prophets were substituted. At any rate, the custom of concluding the Torah reading by a supplementary portion from the Prophets is very old. *Haftarah* is mentioned in the Mishnah and the Tosefta. At least three verses from the end of the weekly portion are repeated when the *Maftir*, reader of the *Haftarah*, is called to the Torah. The blessings before and after the *Haftarah* are from the tractate *Sofrim* (seventh century).

¹ *Deuteronomy* 4:44; *Numbers* 9:23. ² *Proverbs* 3:18, 17, 16; *Isaiah* 42:21.

After reading the *Haftarah*, the *Maftir* recites:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלֵּד הָעוֹלָם, צוּר כָּל הָעוֹלָמִים,
צָדִיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנָּאֵמָן, הָאוֹמֵר וְעוֹשֶׂה, הַמְדַּבֵּר
וּמְקַיֵּם, שָׁכַל דְּבָרָיו אֱמֶת וְצֶדֶק.

נֵאֱמָן אַתָּה הוּא, יי אֱלֹהֵינוּ, וְנֵאֱמָנִים דְּבָרֶיךָ, וְדָבָר אֶחָד
מִדְּבָרֶיךָ אַחֲזֹר לֹא יֵשׁוּב רִיקָם, כִּי אֵל מִלֵּד נֵאֱמָן וְרַחֲמָן
אַתָּה. בְּרוּךְ אַתָּה, יי, הָאֵל הַנָּאֵמָן בְּכָל דְּבָרָיו.
רַחֵם עַל צִיּוֹן, כִּי הִיא בֵּית חַיֵּינוּ, וְלַעֲלוּבַת נַפֶּשׁ תּוֹשִׁיעַ
בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה, יי, מְשַׁמֵּחַ צִיּוֹן בְּבִנְיָהּ.

שְׁמַחְנוּ, יי אֱלֹהֵינוּ, בְּאַלְהֵינוּ הַנְּבִיאַ עֲבָדֶיךָ, וּבְמַלְכוּת בֵּית
דָּוִד מְשִׁיחֶךָ. בְּמַהֲרָה יָבֹא, וְיִגַּל לְבָנוּ; עַל כִּסְאוֹ לֹא יֵשֵׁב זָר,
וְלֹא יִנְחֲלוּ עוֹד אַחֲרֵים אֶת כְּבוֹדוֹ, כִּי בִשֵּׁם קִדְשֶׁךָ נִשְׁבַּעְתָּ
לוֹ, שְׁלֹא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה, יי, מֶגֶן דָּוִד.

On Sabbaths:

עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה, וְעַל הַנְּבִיאִים, וְעַל יוֹם הַשַּׁבָּת
הַזֶּה, שְׁנַתָּה לָנוּ, יי אֱלֹהֵינוּ, לְקִדְשָׁה וּלְמִנוּחָה, לְכָבוֹד
וּלְתִפְאַרֶת.

עַל הַכֹּל, יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ;
יְתַבָּרֶךְ שְׁמוֹךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה, יי,
מִקֵּדֶשׁ הַשַּׁבָּת.

On festivals:

(עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים [וְעַל יוֹם הַשַּׁבָּת
הַזֶּה] וְעַל יוֹם

Shemini Atzereth

Sukkoth

Shavuoth

Pesah

חַג הַמִּצּוֹת חַג הַשָּׁבָעוֹת חַג הַסֻּכּוֹת הַשְּׁמִינִי חַג הָעֲצֵרֶת
הַזֶּה, שְׁנַתָּה לָנוּ, יי אֱלֹהֵינוּ, [לְקִדְשָׁה וּלְמִנוּחָה], לְשִׁשּׁוֹן
וּלְשְׁמִיחָה, לְכָבוֹד וּלְתִפְאַרֶת.

After reading the Haftarah, the Maftir recites:

Blessed art thou, Lord our God, King of the universe, Creator of all the worlds, righteous in all generations, faithful God, who sayest and performest, who speakest and fulfillest, for all thy words are true and just.

Faithful art thou, Lord our God, and faithful are thy words; no word of thine returns unfulfilled, for thou art a faithful and merciful God and King. Blessed art thou, O Lord God, who art faithful in all thy words.

Have compassion on Zion, for it is the source of our life; save the humbled soul speedily in our days. Blessed art thou, O Lord, who makest Zion rejoice in her children.

Gladden us, Lord our God, with the appearance of thy servant Elijah the prophet, and with the rule of the house of David thy anointed. May he soon come and bring joy to our heart. Let no stranger occupy David's throne; let others no longer possess themselves of his glory, for thou didst promise him by thy holy name that his light would never go out. Blessed art thou, O Lord, Shield of David.

On Sabbaths:

We thank thee for the Torah, for the worship, for the Prophets and for this Sabbath day, which thou hast given us, Lord our God, for holiness and rest, for glory and beauty.

We thank and bless thee, Lord our God, for all things; be thy name ever blessed by every living being. Blessed art thou, O Lord, who hallowest the Sabbath.

On festivals:

(We thank thee for the Torah, for the worship, for the Prophets [for this Sabbath day] and for this day of

<i>Pesah</i>	<i>Shavuoth</i>	<i>Sukkoth</i>	<i>Shemini Atzereth</i>
the Feast of Un-	the Feast of	the Feast of	the Eighth-
leavened Bread,	Weeks,	Tabernacles,	Day Feast,

which thou hast given us, Lord our God, [for holiness and rest], for joy and gladness, for glory and beauty.

על הכל, יי אלהינו, אנחנו מודים לך, ומברכים אותך;
יתברך שמך בפי כל חי תמיד, לעולם ועד. ברוך אתה, יי,
מקדש [השבת ו] ישראל והזמנים.

The following three paragraphs are recited on Sabbaths only.

יקום פֿרָקֶן מִן שְׁמִיָּא, חֲנָא וְחֶסְדָּא וְרַחֲמִי, וְחַיִּי אֲרִיכִי
וּמְזוּנֵי רְוִיחִי וְסִיעָתָא דְשְׁמִיָּא, וּבְרִיּוֹת גּוּפָא וְנַהוּרָא מַעֲלִיא,
זֶרְעָא חַיָּא וְקִמָּא, זֶרְעָא דִּי לֹא יִפְסֹק וְדִי לֹא יִבְטֹל מִפְתָּנָמִי
אוֹרִיתָא, לְמַרְנֵן וְרַבָּנֵן, חֲבוּרְתָּא קִדִּישָׁתָא דִּי בְּאַרְעָא
דִּישְׂרָאֵל וְדִי בְּבָבֶל; לְרִישֵׁי כְּלִי וּלְרִישֵׁי גְלוּתָא, וּלְרִישֵׁי
מְחִיבְתָּא וּלְדִינֵי דִּי בָּבֶל; לְכָל תַּלְמִידֵיהוֹן וּלְכָל תַּלְמִידֵי
תַּלְמִידֵיהוֹן, וּלְכָל מִן דְּעִסְקִין בְּאוֹרִיתָא. מַלְכָּא דְּעֵלְמָא
יְבָרַךְ יַתְּהוֹן, יִפִּישׁ חַיִּיהוֹן וְיַסְגֵּא יוֹמֵיהוֹן וְיַתֵּן אַרְכָּה לְשְׁנֵיהוֹן,
וְיַתְּפָרְקוֹן וְיַשְׁתַּיְזְבוֹן מִן כָּל עָקָא וּמִן כָּל מַרְעִין בִּישׁוֹן. מָרוֹן
דִּי בְשְׁמִיָּא יְהֵא בְּסַעֲדֵיהוֹן כָּל זְמַן וְעַד, וְנֵאמַר אָמֵן.

When praying in private, omit the following two paragraphs.

יקום פֿרָקֶן מִן שְׁמִיָּא, חֲנָא וְחֶסְדָּא וְרַחֲמִי, וְחַיִּי אֲרִיכִי
וּמְזוּנֵי רְוִיחִי וְסִיעָתָא דְשְׁמִיָּא, וּבְרִיּוֹת גּוּפָא וְנַהוּרָא מַעֲלִיא,
זֶרְעָא חַיָּא וְקִמָּא, זֶרְעָא דִּי לֹא יִפְסֹק וְדִי לֹא יִבְטֹל מִפְתָּנָמִי
אוֹרִיתָא, לְכָל קְהֵלָא קִדִּישָׁא הָדֵן, רַבְרַבִּיא עִם זַעֲרִיא,
טַפְּלָא וְנַשְׂיָא. מַלְכָּא דְּעֵלְמָא יְבָרַךְ יַתְּכוֹן, יִפִּישׁ חַיִּיכוֹן וְיַסְגֵּא
יוֹמֵיכוֹן וְיַתֵּן אַרְכָּה לְשְׁנֵיכוֹן, וְיַתְּפָרְקוֹן וְיַשְׁתַּיְזְבוֹן מִן כָּל
עָקָא וּמִן כָּל מַרְעִין בִּישׁוֹן. מָרוֹן דִּי בְשְׁמִיָּא יְהֵא בְּסַעֲדֵיכוֹן
כָּל זְמַן וְעַד, וְנֵאמַר אָמֵן.

יקום פרקן, the prayer in Aramaic, was composed in Babylonia where Aramaic remained the daily language of the Jews for more than a thousand years, until the ninth century when Arabic became the popular language. The first *Yekum Purkan*, recited in behalf of Babylonian and Palestinian

We thank and bless thee, Lord our God, for all things; be thy name ever blessed by every living being. Blessed art thou, O Lord, who hallowest [the Sabbath] and Israel and the festivals.)

The following three paragraphs are recited on Sabbaths only.

May salvation arise from heaven. May grace, kindness and mercy—long life, ample sustenance and divine aid; physical health, perfect vision, and healthy children who will never neglect the study of the Torah—be granted to our scholars and teachers, to the holy societies that are in the land of Israel and in the land of Babylon, to the heads of the academies and the chiefs of the captivity, to the presidents of the colleges and the judges of the towns, to their disciples and the disciples of their disciples, and to all who study the Torah. May the King of the universe bless them, prolong their lives, increase their days and add to their years; may they be saved and delivered from all distress and disease. May our Lord who is in heaven be their help at all times; and let us say, Amen.

When praying in private, omit the following two paragraphs.

May salvation arise from heaven. May grace, kindness and mercy—long life, ample sustenance and divine aid; physical health, perfect vision and healthy children who will never neglect the study of the Torah—be granted to this entire congregation, great and small, women and children. May the King of the universe bless you, prolong your lives, increase your days and add to your years; may you be saved and delivered from all distress and disease. May our Lord who is in heaven be your help at all times; and let us say, Amen.

scholars and leaders, was of late amplified by the addition of **ודי בכל ארעת גלותא** ("and that are in all the lands of our diaspora") in order to make the whole passage applicable to our own times (Baer's edition, page 229). Curiously enough, *Yekum Purkan* is not included in the Babylonian *Siddurim* of Amram Gaon and Saadyah Gaon, but is mentioned in *Mahzor Vitry* which has come down to us from France. **רישי כלה** refers to the heads of the semi-annual conventions of the Babylonian scholars which were held during the months of *Adar* and *Elul*. The second *Yekum Purkan*, phrased like the first, is a prayer for the congregation, similar in content to the Hebrew paragraph **מי שברך**, which singles out those who contribute toward the maintenance of the synagogue as well as to charity.

מִי שֶׁבִּרְדָּ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב, הוּא יְבָרֵךְ אֶת
 כָּל הַתְּהֵל הַקָּדוֹשׁ הַזֶּה עִם כָּל קְהֵלוֹת הַקֹּדֶשׁ, הֵם וּנְשֵׁיהֶם
 וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְכָל אֲשֶׁר לָהֶם, וְמִי שֶׁמִּנְחָדִים בְּתֵי כְנִסְיוֹת
 לַחֲפֻלָּה, וְמִי שֶׁבָּאִים בְּתוֹכָם לְהַתְפַּלֵּל, וְמִי שֶׁנוֹתְנִים גֵּר
 לַמָּאוֹר, וְיֵין לְקַדוֹשׁ וּלְהַבְדִּילָהּ, וּפֶת לְאוֹרְחִים וּצְדָקָה לְעֲנִיִּים,
 Reader וְכָל מִי שֶׁעוֹסְקִים בְּצַרְכֵי צְבוּר בְּאַמוּנָה. הַקָּדוֹשׁ בְּרוּךְ
 הוּא יִשְׁלַם שְׂכָרָם, וְיִסִּיר מֵהֶם כָּל מַחֲלָה, וְיִרְפָּא לְכָל גּוֹפֶם,
 וְיִסְלַח לְכָל עֲוֹנָם, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה
 יְדֵיהֶם, עִם כָּל יִשְׂרָאֵל אַחֵיהֶם, וְנֹאמֵר אָמֵן.

תְּפִלָּה בְּשֵׁלּוֹמָה שֶׁל מַלְכוּת

The Reader takes the Torah and recites:

הַנוֹתֵן תְּשׁוּעָה לַמְּלָכִים וּמַמְשִׁלָּה לְנָסִיכִים, מַלְכוּתוֹ
 מַלְכוּת כָּל עוֹלָמִים; הַפּוֹצֵה אֶת דָּוִד עַבְדּוֹ מִחֶרֶב רָעָה,
 הַנוֹתֵן בָּיִם דָּרָךְ, וּבִמְיָם עֲזִים נְתִיבָה, הוּא יְבָרֵךְ וְיִשְׁמֹר וְיַנְצֹר
 וְיַעֲזֹר וְיִרְוּמֵם וְיַגְדִּיל וְיַנְשֵׂא לְמַעַלָּה

אֶת הַנָּשִׂיא וְאֶת מִשְׁנֵהוּ

וְאֶת כָּל שְׂרֵי הָאָרֶץ הַזֹּאת.

מִלֶּךְ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו יְחִים וְיִשְׁמְרֵם, וּמַכֵּל צָרָה
 וְיַגְוֹן וְנֶזֶק יַצִּילֵם. מִלֶּךְ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו יִתֵּן בָּלָם
 וּבִלְב כָּל יוֹעֲצֵיהֶם וְשָׂרֵיהֶם לַעֲשׂוֹת טוֹבָה עִמָּנוּ וְעִם כָּל
 יִשְׂרָאֵל. בִּימֵיהֶם וּבִימֵינוּ תִּנְשַׁע יְהוּדָה, וְיִשְׂרָאֵל יִשְׁכּוֹן
 לְבִטָּח, וּבֹא לְצִיּוֹן גּוֹאֵל. וְכֵן יְהִי רָצוֹן, וְנֹאמֵר אָמֵן.

הַנוֹתֵן תְּשׁוּעָה has undergone some verbal variations in the course of time.
 The custom to pray for the welfare of the government is based on Jeremiah
 29:7 ("Seek the welfare of the country where I have sent you into exile; pray

May he who blessed our fathers, Abraham, Isaac and Jacob, bless this entire congregation and all other congregations—their wives, their sons and daughters, and all that belongs to them. May he bless those who dedicate synagogues for worship and those who enter therein to pray, those who provide lamps for lighting and wine for Kiddush and Havdalah and those who give food to the transient guests and charity to the poor, as well as all those who faithfully occupy themselves with the needs of the community. May the Holy One, blessed be he, grant them their reward, remove from them all sickness, preserve them in good health, and forgive all their sins; may he bless and prosper their work and the work of all Israel their brethren; and let us say, Amen.

PRAYER FOR THE GOVERNMENT

The Reader takes the Torah and recites:

He who granted victory to kings and dominion to princes, his kingdom is a kingdom of all ages; he who delivered his servant David from the evil sword, he who opened a road through the sea, a path amid the mighty waters—may he bless and protect, help and exalt

THE PRESIDENT AND THE VICE-PRESIDENT
AND ALL THE OFFICERS OF THIS COUNTRY.

May the supreme King of kings, in his mercy, sustain them and deliver them from all distress and misfortune. May the supreme King of kings, in his mercy, inspire them and all their counselors and aides to deal kindly with us and with all Israel. In their days and in our days Judah shall be saved, Israel shall dwell in security, and a redeemer shall come to Zion. May this be the will of God; and let us say, Amen.

to the Lord for it, for your welfare depends on its welfare"). This prayer is composed of excerpts from Psalms 145:13; 144:10; Isaiah 43:16; Jeremiah 23:6; Isaiah 59:20. Abudarham wrote in the fourteenth century: "It is the custom to bless the king and to pray to God that he may give him victory."

בְּרַכַּת הַחֹדֶשׁ

Recited on the Sabbath preceding *Rosh Hodesh*.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ ואלהי אֲבוֹתֵינוּ, שֶׁתַּחֲדָשׁ
עָלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וּלְבִרְכָּה; וְתַתֵּן-לָנוּ חַיִּים
אָרְבַּים, חַיִּים שֶׁל שְׁלוֹם, חַיִּים שֶׁל טוֹבָה, חַיִּים שֶׁל בְּרָכָה,
חַיִּים שֶׁל פְּרֻנָּסָה, חַיִּים שֶׁל חֲלוּץ עֲצָמוֹת, חַיִּים שֶׁישׁ בָּהֶם
יִרְאֵת שָׁמַיִם וְיִרְאֵת חֹטָא, חַיִּים שֶׁאֵין בָּהֶם בּוֹשָׁה וּכְלָמָה,
חַיִּים שֶׁל עֶשֶׂר וְכַבֹּד, חַיִּים שֶׁתְּהִי בָנוּ אֶהְבֵּת תּוֹרָה וְיִרְאֵת
שָׁמַיִם, חַיִּים שֶׁיִּמְלְאוּ מִשְׁאֲלוֹת לִבֵּנוּ לְטוֹבָה, אָמֵן סֵלָה.

The Reader takes the Torah and recites:

מִי שֶׁעָשָׂה נִסִּים לְאֲבוֹתֵינוּ וְנֵאֵל אוֹתָם מַעֲבָדוֹת לְחֵרוֹת,
הוּא יִנְאֵל אוֹתָנוּ בְּקִרְוֹב, וַיִּקְבֹּץ נִדְחֵינוּ מֵאַרְבַּע בְּנִפּוֹת הָאָרֶץ,
חֲבֵרִים כָּל יִשְׂרָאֵל, וְנֹאמַר אָמֵן.

Announcing the day of *Rosh Hodesh*.

רֹאשׁ חֹדֶשׁ . . . יִהְיֶה כּוֹס . . .
תִּבָּא עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה.

Congregation and Reader:

יַחֲדָשְׁהוּ הַקָּדוֹשׁ בְּרוּךְ הוּא עָלֵינוּ וְעַל כָּל עַמּוֹ, בֵּית
יִשְׂרָאֵל, לְחַיִּים וּלְשְׁלוֹם, לְשִׁשּׁוֹן וּלְשִׁמְחָה, לְיִשׁוּעָה וּלְנִחְמָה,
וְנֹאמַר אָמֵן.

is reminiscent of the Temple period when the arrival of a new month was solemnly announced by the Sanhedrin after examining the witnesses who had noticed the appearance of the new moon. The thirtieth day of the expiring month was proclaimed as the first day of the new month if the statement of the witnesses was found to be correct. The proclamation of the new month was signaled from mountain top to mountain top throughout Palestine by lighting flares. In the middle of the fourth century, Hillel II published scientific rules for the computation of the calendar, making the months to alternate between 30 and 29 days. Nisan, Sivan, Av, Tishri, Kislev

BLESSING OF THE NEW MONTH

Recited on the Sabbath preceding Rosh Hodesh

May it be thy will, Lord our God and God of our fathers, to grant us this new month for happiness and blessedness. O grant us long life, a life of peace and well-being, a life of blessing and sustenance, a life of physical health, a life of piety and dread of sin, a life free from shame and disgrace, a life of wealth and honor, a life marked by our love for Torah and our fear of Heaven, a life in which the wishes of our heart shall be fulfilled for happiness. Amen.

The Reader takes the Torah and recites:

May he who performed miracles for our fathers, and freed them from slavery, speedily redeem us and gather our dispersed people from the four corners of the earth so that all Israel be knit together; and let us say, Amen.

Announcing the day of Rosh Hodesh:

The new month of . . . will begin on May it come to us and to all Israel for happiness.

Congregation and Reader:

May the Holy One, blessed be he, grant that the new month bring to us and to all his people, the house of Israel, life and peace, joy and gladness, salvation and comfort; and let us say, Amen.

and *Shevat* have each 30 days; the other six months have 29 days each. In leap year, the first *Adar* has 30 days, the second 29. *Heshvan* is occasionally lengthened to 30 days. When the preceding month has 30 days, its last day is celebrated as the first day of *Rosh Hodesh*, while the second day of *Rosh Hodesh* marks the first day of the new month.

יהי רצון is cited in the Talmud (Berakhoth 16b) as the daily private prayer of Rav, the founder of the Babylonian academy of Sura (third century). It was adopted in the eighteenth century as a prayer for the coming of a happy month by adding the words **החדש הזה לטובה ולברכה**. The phrase **שתחדש עלינו את החדש הזה לטובה ולברכה** is not repeated in the talmudic source of this prayer.

ויאסף כל איש is similar to the biblical expression **ויאסף כל איש אחד אחד** (Judges 20:11), which is rendered "all the men of Israel were knit together as one man"; see Ezekiel 37:16-22; Hagigah 26a.

הזכרת נשמות הקדושים

Omitted on festivals, on Sabbath-Rosh Hodesh, and on all distinguished Sabbaths such as *Parashath Shekalim*.

אב הרחמים, שוכן מרומים, ברחמיו העצומים, הוא
 יפקד ברחמים החסידים והישרים והתמימים, קהלות הקדש
 שמסרו נפשם על קדשת השם, הנאהבים והנעימים בתייהם,
 ובמותם לא נפגדו. מנשרים קלו, ומאזריות נברו, לעשות
 רצון קונם וחפץ צורם. יזכרם אלהינו לטובה עם שאר
 צדיקי עולם, וינקם נקמת דם עבדיו השפוד, בכתוב בתורת
 משה איש האלהים: הרנינו, גוים, עמו, כי דם עבדיו יקום,
 ונקם ישיב לצריו, וכפר אדמתו עמו. ועל ידי עבדיך
 הנביאים כתוב לאמר: ונקיתי דמם, לא נקיתי, וי שכן בציון.
 ובכתבי הקדש נאמר: למה יאמרו הגוים איה אלהיהם, יודע
 בגוים לעינינו נקמת דם עבדיך השפוד. ואומר: כי
 דרש דמים אותם זכר, לא שכח צעקת עניים. ואומר: ידיו
 בגוים, מלא גיוות, מחץ ראש על ארץ רבה, מנחל בדרך
 ישתה, על בן ירים ראש.

אשרי יושבי ביתך; עוד יהללך סלה.

אשרי העם שפכה לו; אשרי העם שיי אלהיו.

אב הרחמים was probably composed during the first Crusade in 1096, when many Jewish communities were destroyed. Speaking of the Hebrew elegies occasioned by the medieval persecutions, Zunz writes: "If there are ranks in suffering, Israel takes precedence of all the nations . . . if a literature is called rich in the possession of a few classic tragedies, what shall we say to a national tragedy . . . in which the poets and the actors were also the heroes?"

COMMEMORATION OF MARTYRS

Omitted on festivals, on Sabbath-Rosh Hodesh, and on all distinguished Sabbaths such as Parashath Shekalim.

May the merciful Father who dwells on high, in his infinite mercy, remember those saintly, upright and blameless souls, the holy communities who offered their lives for the sanctification of the divine name. They were lovely and amiable in their life, and were not parted in their death. They were swifter than eagles and stronger than lions to do the will of their Master and the desire of their Stronghold. May our God remember them favorably among the other righteous of the world; may he avenge the blood of his servants which has been shed, as it is written in the Torah of Moses, the man of God: "O nations, make his people joyful! He avenges the blood of his servants, renders retribution to his foes, and provides atonement for his land and his people."¹ And by thy servants, the prophets, it is written: "I will avenge their blood which I have not yet avenged; the Lord dwells in Zion."² And in the holy writings it is said: "Why should the nations say, 'Where then is their God?' Let the vengeance for thy servants' blood that is shed be made known among the nations in our sight." And it is said: "The avenger of bloodshed remembers them; he does not forget the cry of the humble." And it is further said: "He will execute judgment upon the nations and fill [the battle-field] with corpses; he will shatter the [enemy's] head over all the wide earth. From the brook by the wayside he will drink; then he will lift up his head triumphantly."³

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.⁴

מנחל בדרך ישתה describes the victor in hot pursuit of the enemy. Wearied from the toil of battle, he halts for a moment to drink from the brook which he crosses. Refreshed, he presses forward to complete his victory.

¹ Deuteronomy 32:43. ² Joel 4:21. ³ Psalms 79:10; 9:13; 110:6-7.

⁴ Psalms 84:5; 144:15.

תהלים קמה

תהלה לַדָּוִד

אֲרוּמָמָה, אֱלֹהֵי הַמִּלָּה, וְאַבְרָכָה שְׁמָךְ לְעוֹלָם וָעֶד.
 בְּכָל יוֹם אֲבָרְכָךָ, וְאַהֲלִלָה שְׁמָךְ לְעוֹלָם וָעֶד.
 גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְלִגְדָּלְתוֹ אֵין חֶקֶר.
 דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וְגִבּוֹרֹתֶיךָ יִגְדֹּנוּ.
 הַדָּר כְּבוֹד הַדָּוָה וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
 וַעֲזֹז נִזְרָאוֹתֶיךָ יֵאמְרוּ, וְגִדְּלָתְךָ אֶסְפְּרָנָה.
 זָכָר רַב טוֹבָךָ יִבְיָעוּ, וְצִדִּיקְתְּךָ יִרְנְנוּ.
 חֲנוּן וְרַחוּם יְיָ, אֶרְךָ אַפְּיִם וְגִדְּל־חֶסֶד.
 טוֹב יְיָ לִפְלֹ, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
 יוֹדוּךָ יְיָ כָּל מַעֲשֶׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה.
 כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ, וְגִבּוֹרֹתֶיךָ יִדְבְּרוּ.
 לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבּוֹרֹתָיו, וְכְבוֹד הַדָּר מַלְכוּתוֹ.
 מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל דּוֹר וָדָר.
 סוּמָךְ יְיָ לְכָל הַנִּפְלִים, וְזֹקֶךָ לְכָל הַכְּפוּפִים.
 עֵינֵי כָל אֱלֹהִים יִשְׁכְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.
 הוֹתֵחַ אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן.
 צִדִּיק יְיָ בְּכָל דְּרָכָיו, וְחֹסֵד בְּכָל מַעֲשָׂיו.
 קְרוֹב יְיָ לְכָל קִרְאוֹ, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמְתּוֹ.
 רְצוֹן יִרְאוּ יַעֲשֶׂה, וְאֵת שְׁוַעֲתָם יִשְׁמַע וְיִוְשִׁיעֵם.
 שׁוֹמֵר יְיָ אֶת כָּל אֲהֻבָּיו, וְאֵת כָּל הָרָשָׁעִים יִשְׁמִיד.

Psalm 145

A hymn of praise by David.

I extol thee, my God the King,
And bless thy name forever and ever.
Every day I bless thee,
And praise thy name forever and ever.
Great is the Lord and most worthy of praise;
His greatness is unsearchable.
One generation to another praises thy works;
They recount thy mighty acts.
On the splendor of thy glorious majesty
And on thy wondrous deeds I meditate.
They speak of thy awe-inspiring might,
And I tell of thy greatness.
They spread the fame of thy great goodness,
And sing of thy righteousness.
Gracious and merciful is the Lord,
Slow to anger and of great kindness.
The Lord is good to all,
And his compassion is over all his works.
All thy works praise thee, O Lord,
And thy faithful followers bless thee.
They speak of thy glorious kingdom,
And talk of thy might,
To let men know thy mighty deeds,
And the glorious splendor of thy kingdom.
Thy kingdom is a kingdom of all ages,
And thy dominion is for all generations.
The Lord upholds all who fall,
And raises all who are bowed down.
The eyes of all look hopefully to thee,
And thou givest them their food in due season.
Thou openest thy hand,
And satisfiest every living thing with favor.
The Lord is righteous in all his ways,
And gracious in all his deeds.
The Lord is near to all who call upon him,
To all who call upon him sincerely.
He fulfills the desire of those who revere him;
He hears their cry and saves them.
The Lord preserves all who love him,
But all the wicked he destroys.

תְּהִלַּת יְיָ יִדְבָּר-פִּי; וַיְבָרֶךְ כָּל בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.
וַאֲנַחְנוּ נְבָרֶךְ יְהוָה מִעַתָּה וְעַד עוֹלָם; הִלְלוּיָהּ.

The Reader takes the Torah and says:

יְהַלְלוּ אֶת שֵׁם יְיָ, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ—

Congregation:

הוֹדוּ עַל אֲרֶץ וְשָׁמַיִם. וַיִּרְם קָרְנוֹ לְעַמּוֹ, תְּהִלָּה לְכָל
חֲסִידָיו, לְבָנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ; הִלְלוּיָהּ.

On Sabbaths:

תהלים כט

מִזְמוֹר לְדָוִד. הָבוּ לִי, הָבוּ אֱלֹהִים, הָבוּ לִי כְבוֹד וָעֹז.
הָבוּ לִי כְבוֹד שְׁמוֹ, הַשְׁתַּחֲוִּי לִי בַּהֲדַרְת קִדְשׁ. קוֹל יְיָ עַל
הַמָּיִם, אֵל הַכְּבוֹד הַרְעִים, יְיָ עַל מַיִם רַבִּים. קוֹל יְיָ בַּכֶּתֶת,
קוֹל יְיָ בַּהֲדָר, קוֹל יְיָ שֹׁבֵר אֲרָזִים, וַיִּשְׁבֵּר יְיָ אֶת אֲרָזֵי הַלְּבָנוֹן.
וַיִּרְקִידֵם כְּמוֹ עֵגֶל, לְבָנוֹן וְשִׁרְיוֹן כְּמוֹ בֶן-רֶאמִים. קוֹל יְיָ חֲצֹב
לְהַבּוֹת אֵשׁ. קוֹל יְיָ יַחֲלִיל מִדְּבָר, יַחֲלִיל יְיָ מִדְּבַר קִדְשׁ. קוֹל יְיָ
יַחֲלִיל אֵימֹת, וַיַּחֲשֹׁף יַעֲרוֹת, וַבְּתִיכְלוּ כָּלוּ אִמֵּר כְּבוֹד. יְיָ
לְמַבּוֹל יֵשֶׁב, וַיֵּשֶׁב יְיָ מִלֶּךְ לְעוֹלָם. יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֶךְ
אֶת עַמּוֹ בְּשָׁלוֹם.

On festivals occurring on weekdays:

תהלים כד

(לְדָוִד מִזְמוֹר. לִי הָאָרֶץ וּמְלוֹאָהּ, תִּבֵּל וַיִּשְׁבִּי בָהּ. כִּי הוּא
עַל יַמִּים יְסָדָהּ, וְעַל גְּהָרוֹת יְכוֹנְנָהּ. מִי יַעֲלֶה בְּהָר יְיָ, וּמִי
יָקִים בַּמָּקוֹם קִדְשׁוֹ. נָקִי כַפַּיִם וּבֵר לִבָּב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא
נַפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה. יֵשָׂא בָרֶכֶה מֵאֵת יְיָ, וַצַּדִּיקָה מֵאֱלֹהֵי
יִשְׁעוֹ. זֶה דֹּר וְדֹרְשָׁיו, מִבְּקָשֵׁי פָנֶיךָ, יַעֲקֹב, סֶלָה. שְׂאוּ שְׁעָרִים

My mouth speaks the praise of the Lord;
 Let all creatures bless his holy name forever and ever.

¹We will bless the Lord henceforth and forever.

Praise the Lord!

The Reader takes the Torah and says:

Let them praise the name of the Lord, for his name alone is exalted—

Congregation:

His majesty is above earth and heaven. He has raised the honor of his people, the glory of his faithful followers, the people near to him. Praise the Lord!²

On Sabbaths:

Psalms 29

A psalm of David. Give to the Lord, heavenly beings, give to the Lord honor and glory. Give to the Lord the glory due to his name; worship the Lord in holy array. The voice of the Lord peals across the waters; it is the God of glory thundering! The Lord is over the vast waters. The voice of the Lord is mighty; the voice of the Lord is majestic. The voice of the Lord breaks the cedars; the Lord shatters the cedars of Lebanon. He makes Lebanon and Sirion leap like a calf, like a wild ox. The voice of the Lord strikes flames of fire; the voice of the Lord causes the desert to tremble; the Lord causes the desert of Kadesh to tremble. The voice of the Lord whirls the oaks, and strips the woods bare; in his palace everything says: "Glory." The Lord sat enthroned at the flood; the Lord remains King forever. The Lord will give strength to his people; the Lord will bless his people with peace.

On festivals occurring on weekdays:

Psalms 24

(A psalm of David. The earth and its entire contents belong to the Lord, the world and its inhabitants. For it is he who has founded it upon the seas, and established it on the floods. Who may ascend the Lord's mountain? Who may stand within his holy place? He who has clean hands and a pure heart; he who strives not after vanity and swears not deceitfully. He will receive a blessing from the Lord, and justice from his saving God. Such is the generation of those who are in quest of him, who seek the presence of the God of Jacob. Raise your heads, O gates, raise yourselves,

¹ Psalm 115:18. ² Psalm 148:13-14.

רְאִישֵׁיכֶם, וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹאוּ מִלֶּלֶךְ הַכְּבוֹד. מִי זֶה
מִלֶּלֶךְ הַכְּבוֹד, יְיָ עֶזְרוֹ וְנִבְּרוּ, יְיָ נִבְּרוּ מִלְחָמָה. שְׂאוּ שְׁעָרִים
רְאִישֵׁיכֶם, וּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹאוּ מִלֶּלֶךְ הַכְּבוֹד. מִי הוּא זֶה
מִלֶּלֶךְ הַכְּבוֹד, יְיָ צְבָאוֹת הוּא מִלֶּלֶךְ הַכְּבוֹד, סֵלָה.

While the *Torah* is being placed in the ark:

וּבִנְחָה יֹאמַר: שׁוּבָה, יְיָ, רַבּוֹת אֱלֹפֵי יִשְׂרָאֵל. קוּמָה יְיָ
לְמִנוּחָתָךְ, אֶתָּה וְאַרְוֹן עֲנֹךְ. בִּהְיֶיךָ יִלְבָּשׁוּ צִדִּיק, וְחִסְדֶּיךָ
יִרְנְנוּ. בַּעֲבוּר דָּוִד עַבְדְּךָ, אֵל תָּשֹׁב פָּנֶי מִשִּׁיחָךְ. כִּי לָקַח טוֹב
נָתַתִּי לָכֶם, תּוֹרָתִי אֵל תַּעֲזֹבוּ. עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ,
וְתַמְכֶּיךָ מֵאֲשֶׁר. דְּרָכֶיךָ דְּרָכֵי נֶעֱם, וְכָל נְתִיבוֹתֶיךָ שָׁלוֹם.
הִשְׁיִבְנוּ יְיָ אֱלֹהֶיךָ, וְנִשְׁוּבָה; חֲדָשׁ יָמֵינוּ בְּקָרָם.

Reader:

יִתְנַדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בַּעֲלָמָא דִּי בְּרָא בְּרַעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן, וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל,
בַּעֲנָלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.
יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֹה דְקָדְשָׁא, בְּרִידָה הוּא, לְעָלָא (לְעָלָא)
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנִחַמְתָּא, דְּאָמִירוֹן בַּעֲלָמָא,
וְאָמְרוּ אָמֵן.

The *Musaf* service for festivals begins on page 585.

The ancient gates of Zion are poetically called on to raise their heads, in token of reverence to God. Different parts of this psalm were sung by different choirs at the time when David brought the ark to Mount Zion.

סלה marks a pause or a transition between one thought and another. It calls forth changes in the orchestral music corresponding to the ideas, and

you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord strong and mighty, the Lord strong in battle. Raise your heads, O gates, raise yourselves, ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord of hosts, he is the glorious King.)

While the Torah is being placed in the ark:

When the ark rested, Moses would say: "Return, O Lord, to the myriads of Israel's families." Arise, O Lord, for thy resting place, thou and thy glorious ark. May thy priests be clothed in righteousness; may thy faithful followers shout for joy. For the sake of thy servant David, reject not thy anointed. I give you good instruction; forsake not my Torah. It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are ways of pleasantness, and all its paths are peace. Turn us to thee, O Lord, and let us return; renew our days as of old.¹

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

The Musaf service for festivals begins on page 586.

cessation of music or hushed music. The last four verses of Psalm 24 describe the holy ark, "which is called by the name of the Lord," as standing outside the gates. The gatekeepers are summoned to open the gates high and wide in order that the holy ark, the symbol of God's majesty, may enter.

¹ *Numbers* 10:36; *Psalm* 132:8-10; *Proverbs* 4:2; 3:18, 17; *Lamentations* 5:21.

מוסף לשבת

The *Amidah* is recited in silent devotion while standing, facing east.
The Reader repeats the *Amidah* aloud when a *minyan* holds service.

בִּי שֵׁם יְיָ אֱקָרָא, הָבוּ נִדְרִי לֵאלֹהֵינוּ.

אֲדָנִי, שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תִּהְלִתְךָ.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

וְזָכְרֵנוּ לְחַיִּים, מְלֶכֶךְ חַפְצֵי בְּחַיִּים,

וּכְתִבְנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגֹן. בְּרוּךְ אַתָּה, יְיָ, מְגֹן אַבְרָהָם.
אַתָּה גִּבּוֹר לְעוֹלָם, אֲדָנִי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between *Sukkoth* and *Pesah* add:

(מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.)

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקִים אֲמוּנָתוֹ לִישְׁנֵי
עָפָר. מִי כְמוֹךָ, בַּעַל גְּבוּרוֹת, וּמִי דּוֹמֶה לָךְ, מְלֶכֶךְ מְמִית
וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(מִי כְמוֹךָ, אֵב הַרְחֲמִים, זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים.)

מוסף, the prayer added after *Shaharith*, corresponds to the additional sacrifices on Sabbaths and festive days over and above the regular daily *tamid* offered in the Temple.

MUSAF SERVICE FOR SABBATHS

The Amidah is recited in silent devotion while standing, facing east.

The Reader repeats the Amidah aloud when a minyan holds service.

When I proclaim the name of the Lord, give glory to our God!¹
O Lord, open thou my lips, that my mouth may declare thy praise.²

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Between Rosh Hashanah and Yom Kippur add:

(Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.)

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Between Sukkoth and Pesah add:

(Thou causest the wind to blow and the rain to fall.)

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Between Rosh Hashanah and Yom Kippur add:

(Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.)

כִּי שֵׁם precedes the *Amidahs* of *Musaf* and *Minhah* only. In *Shaharith* and *Ma'ariv* this verse is omitted, because there it would interrupt the connection between the benediction בָּרַךְ יְיָ אֱלֹהֵינוּ and the *Amidah*.

¹ Deuteronomy 32:3.

² Psalm 51:17.

וְנִאֲמָן אֶתָּה לְהַחְיוֹת מֵתִים. בְּרוּךְ אַתָּה, יי, מְחַיֵּה הַמֵּתִים.

When the Reader repeats the *Amidah*, the following *Kedushah* is said.

נְעֲרִיצָה וְנִקְדִּישָׁה בְּסוּד שִׁיחַ שְׂרָפִי קֹדֶשׁ הַמִּקְדָּשִׁים שְׁמֹךְ
בְּקֹדֶשׁ, בְּכַתוּב עַל יַד נְבִיאָהּ: וְקָרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יי צְבָאוֹת; מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.
כְּבוֹדוֹ מְלֵא עוֹלָם; מְשַׁרְתּוֹ שׁוֹאֲלִים זֶה לְזֶה אֵיזָה מְקוֹם
כְּבוֹדוֹ; לְעַמָּתָם בְּרוּךְ וְאָמַר—
בְּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יִפֶּן בְּרַחֲמִים, וַיְחַן עִם הַמִּנְחָדִים שְׁמוֹ; עָרַב
וּבָקָר, בְּכָל יוֹם תָּמִיד, פַּעֲמִים בְּאַהֲבָה שְׂמַע אוֹמְרִים—
שְׂמַע, יִשְׂרָאֵל, יי אֱלֹהֵינוּ, יי אֶחָד.
הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מֶלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא
יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לַעֲיִנִּי כָּל חַי: לְהִיּוֹת לָכֶם לֵאלֹהִים—
אֲנִי יי אֱלֹהֵיכֶם.

וּבְדַבְּרֵי קֹדֶשׁ כְּתוּב לֵאמֹר:
יְמַלֵּךְ יי לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר; הִלְלוּהָ.

Reader:

לְדֹר וָדֹר נִגִּיד נִדְלָה, וּלְנִצַּח נִצָּחִים קֹדֶשְׁתָּה נִקְדִּישׁ,
וְשִׁבְחָה אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, בִּי אֵל מְלֹךְ
גָּדוֹל וְקְדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה, יי, הָאֵל * (הַמְּלֹךְ) הַקְּדוֹשׁ.

אַתָּה קְדוֹשׁ וְשְׁמֹךְ קְדוֹשׁ, וְקְדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ סֵלָה.
בְּרוּךְ אַתָּה, יי, הָאֵל * (הַמְּלֹךְ) הַקְּדוֹשׁ.

* Between *Rosh Hashanah* and *Yom Kippur* say הַמְּלֹךְ הַקְּדוֹשׁ.

שִׁיחַ סוּד equals שְׂרָפִי קוֹדֶשׁ; compare שִׁיחַ סוּד in the Sephardic *Siddur*.
נְעֲרִיצָה is based on נְעֲרִיצָה בְּסוּד קְדוֹשִׁים (Psalm 89:8) where the mean-
ing is: "God is revered in the council of the holy ones."

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

KEDUSHAH

When the Reader repeats the Amidah, the following Kedushah is said.

We revere and sanctify thee in the words of the assembly of holy seraphim who hallow thy name in the sanctuary, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;

The whole earth is full of his glory."¹

His glory fills the universe; his ministering angels ask one another: "Where is his glorious place?" They say to one another: "Blessed—

Blessed be the glory of the Lord from his abode."²

From his abode may he turn with compassion and be gracious to the people who acclaim his Oneness evening and morning, twice every day, and with tender affection recite the Shema—

"Hear, O Israel, the Lord is our God, the Lord is One."³

He is our God; he is our Father; he is our King; he is our Deliverer. He will again in his mercy proclaim to us in the presence of all the living: ". . . to be your God—

I am the Lord your God."⁴

And in the holy Scriptures it is written:

The Lord shall reign forever,

Your God, O Zion, for all generations.

Praise the Lord!⁵

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. Blessed art thou, O Lord, * holy God.

Thou art holy and thy name is holy, and holy beings praise thee daily. Blessed art thou, O Lord, * holy God.

**Between Rosh Hashanah and Yom Kippur say, "holy King."*

שמע ישראל and the concluding words of the *Shema* were inserted here in the fifth century, when special government officials were posted in the synagogues to prevent the congregational proclamation of God's Oneness. Toward the end of the service, when the spies had left, the *Shema* was thus recited in an abridged form.

¹ Isaiah 6:3.

² Ezekiel 3:12.

³ Deuteronomy 6:4.

⁴ Numbers 15:41.

⁵ Psalm 146:10.

On regular Sabbaths:

תַּכְנֵת שַׁבָּת, רָצִית קַרְבְּנוֹתֶיהָ. צִוִּית פְּרוּשֵׁיהָ עִם סְדוּרֵי
נִסְכֶּיהָ. מַעֲנִיָּה לְעוֹלָם כְּבוֹד יִנְחֹלוּ; מוֹעֲמֵיהָ חַיִּים זָכוּ; וְגַם
הָאוֹחֲבִים דְּבָרֶיהָ גִּדְּלָה בְּחֶרֶן. אֲזוּ מְסִינִי נֶצְטוּוּ עָלֶיהָ. וְתִצְנֶנּוּ,
יְיָ אֱלֹהֵינוּ, לְהַקְרִיב בָּהּ קָרְבַּן מוֹסֵף שַׁבָּת פְּרָאוֹי. יְהִי רָצוֹן
מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה לְאַרְצֵנוּ,
וְתִטְעֵנוּ בְּגִבּוֹלָנוּ; וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קַרְבְּנוֹת חוֹבוֹתֵינוּ,
תְּמִידִים בְּסֶדֶרָם וּמוֹסָפִים בְּהִלְכָתָם. וְאֵת מוֹסֵף יוֹם הַשַּׁבָּת
חֲזָה נַעֲשֶׂה וְנַקְרִיב לְפָנֶיךָ בְּאַהֲבָה, בְּמִצּוֹת רְצוֹנָךְ, כְּמוֹ
שֶׁכְּתוּבָת עָלֵינוּ בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה עֲבָדְךָ, מִפִּי כְבוֹדְךָ,
בְּאִמּוֹר:

וּבְיוֹם הַשַּׁבָּת, שְׁנֵי כִבָּשִׁים בְּנֵי שָׁנָה תְּמִימִים; וּשְׁנֵי עֶשְׂרִים
סֵלֶת, מִנְחָה בְּלוּלָה בַשָּׁמֶן, וְנִסְכּוֹ. עֲלֵת שַׁבָּת בְּשִׁפְתּוֹ, עַל
עֲלֵת הַתְּמִיד וְנִסְכָּהּ.

יִשְׁמְחוּ בְּמִלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג, עִם מְקַדְּשֵׁי
שְׁבִיעִי, כָּלֵם יִשְׁבְּעוּ וְיִתְעַנְּנוּ מִטּוֹבְךָ; וּבְשְׁבִיעֵי רָצִית בּוֹ
וְקַדְשָׁתוֹ, חֲמִדַת יָמִים אוֹתוֹ קָרָאתָ, זָכָר לְמַעֲשֶׂה בְּרֵאשִׁית.
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רָצָה בְּמִנוּחָתָנוּ. קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ,
וְתָז חֲלֻקָּנוּ בְּתוֹרָתְךָ; שִׁבְעֵנוּ מִטּוֹבְךָ, וְשִׁמְחָנוּ בִּישׁוּעָתְךָ; וְטַהַר
לִבֵּנוּ לְעִבְדְּךָ בְּאַמֶּת; וְחִנְחִלָּנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרָצוֹן
שַׁבָּת קִדְשָׁךְ, וְיִנּוּחוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה, יְיָ,
מְקַדֵּשׁ הַשַּׁבָּת. Continue רצה (page 399)

תכנת שבת, the first twenty-two words of which run in a reversed alphabetic acrostic, is found in Mahzor Vitry and was known to Amram Gaon (ninth century). The passage begins with ת, the last letter of the alphabet, and ends with א, the first letter.

On regular Sabbaths:

Thou hast instituted the Sabbath and favorably accepted its offerings; thou hast prescribed its special duties and the order of its libations. Those who observe it with joy will forever possess glory; those who enjoy its happiness merit eternal life; those who love its laws have chosen greatness. Of yore, at Sinai they were commanded concerning it. Thou, Lord our God, didst command us to offer the additional Sabbath offering in due form. May it be thy will, Lord our God and God of our fathers, to bring us in joy back to our land and to plant us within our borders. There we will prepare in thy honor our obligatory offerings, the regular daily offerings and the additional offerings, according to rule. The additional offering of this Sabbath day we will prepare and present to thee with love according to the command of thy will, as thou hast prescribed for us in thy Torah through thy servant Moses, as it is said:

On the Sabbath day, two perfect yearling male lambs and two-tenths of an *ephah* of fine flour mixed with oil as a meal offering, and the libation. This is the burnt-offering of each Sabbath, in addition to the daily burnt-offering and its libation.¹

Those who keep the Sabbath and call it a delight shall rejoice in thy kingdom; all the people who hallow the seventh day shall fully enjoy thy goodness. Thou wast pleased with the seventh day and didst hallow it; the most desirable of days didst thou call it—in remembrance of the creation.

Our God and God of our fathers, be pleased with our rest. Sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy help; purify our heart to serve thee sincerely. In thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage; may Israel who sanctifies thy name rest on it. Blessed art thou, O Lord, who hallowest the Sabbath.

Continue "Be pleased..." (page 400)

¹ *Numbers* 28:9-10.

On Sabbath-Rosh Hodesh:

(אתה יצרת עולם מקדם; בלית מלאכתך ביום השביעי. אהבת אותנו ורצית בנו, ורוממתנו מכל הלשונות, וקדשתנו במצותיך, וקרבתנו מלפנו לעבודתך, ושמה הגדול והקדוש עלינו קראת; ותתן לנו, יי אלהינו, באהבה, שבתות למנוחה וראשי חודשים לכפרה. ולפי שחטאנו לפניך, אנחנו ואבותינו, חרבה עירנו, ושמים בית מקדשנו, וגלה יקרנו, ונטל כבוד מבית חיינו, ואין אנחנו יכולים לעשות חובותינו בבית בחירתך, בבית הגדול והקדוש שנקרא שמה עלינו, מפני היר שנשתלחה במקדשך. יהי רצון מלפניך, יי אלהינו, ואלהי אבותינו, שתעלנו בשמחה לארצנו, ותטענו בגבולנו; ושם נעשה לפניך את קרבנות חובותינו, תמידים בסדרם ומוספים בהלכתם. ואת מוספי יום השבת הזה יום ראש החדש הזה נעשה ונקריב לפניך באהבה, במצות רצונך, כמו שכתבת עלינו בתורתך, על ידי משה עבדך, מפי כבודך, כאמור:

וביום השבת, שני כבשים בני שנה תמימים; ושני עשרנים סלת, מנחה בלולה בשמן, ונסכו. עלת שבת בשבתו על עלת התמיד ונסכה.

ובראשי חודשיכם תקריבו עלה ליי: פרים בני בקר שנים, ואיל אחד, כבשים בני שנה שבעה, תמימים.

ומנחתם ונסביהם, במדבר: שלשה עשרנים לפר, ושני עשרנים לאיל, ועשרון לכבש, ויין בנסכו, ושעיר לכפר, ושני תמידים בהלכתם.

On Sabbath-Rosh Hodesh:

Thou didst form thy world long ago, completing thy work on the seventh day. Thou hast loved, favored and exalted us above all nations, and sanctified us with thy commandments. Thou, our King, hast brought us near to thy service, and called us by thy great and holy name. Thou, Lord our God, hast graciously given us Sabbaths for rest, and new moon festivals for atonement. But since we and our fathers sinned against thee, our city is destroyed, our sanctuary is laid waste, our glory is departed, and removed is the glory from the source of our life. We cannot perform our duties in thy chosen House, the great and holy Temple which was called by thy name, on account of the destruction that has come upon thy sanctuary. May it be thy will, Lord our God and God of our fathers, to bring us in joy back to our land and to plant us within our borders. There we will prepare in thy honor our obligatory offerings, the regular daily offerings and the additional offerings, according to rule. The additional offerings of this Sabbath day and of this new moon festival we will prepare and present to thee with love according to the command of thy will, as thou hast prescribed for us in thy Torah through thy servant Moses, as it is said:

On the Sabbath day, two perfect yearling male lambs and two-tenths of an *ephah* of fine flour mixed with oil as a meal-offering, and the libation. This is the burnt-offering of each Sabbath, in addition to the daily burnt-offering and its libation.

And on your new moon festivals you shall offer as a burnt-offering to the Lord two young bullocks, one ram and seven yearling male lambs without blemish.¹

Their meal-offering and their libations were as specified: three-tenths of an *ephah* [of fine flour] for each bullock, two-tenths for the ram, one tenth for each lamb; wine according to their requisite libations. Moreover, a he-goat was offered to make atonement in addition to the two regular daily offerings.

¹ *Numbers* 28:9-11.

יִשְׁמְחוּ בַּמַּלְכוּתָךְ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנִי, עִם מְקוֹדְשֵׁי שְׁבִיעִי, כָּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּנוּ מִטּוֹבָךְ; וּבְשִׁבְעֵי רְצִיָּתְ בּוֹ וְקוֹדְשָׁתוֹ, חֲמֻדַּת יָמִים אוֹתוֹ קָרָאתָ, זָכָר לְמַעֲשֵׂה בְּרֵאשִׁית. אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רָצָה בְּמִנוּחָתָנוּ, וְחִדַּשׁ עָלֵינוּ בְּיוֹם הַשַּׁבָּת הַזֶּה אֶת הַחֲדָשׁ הַזֶּה לְטוֹבָה וּלְבִרְכָּה, לְשִׁשּׁוֹן וּלְשִׁמְחָה, לְיִשׁוּעָה וּלְנִחְמָה, לְפִרְנֶסָה וּלְכַלְכָּלָה, לְחַיִּים וּלְשָׁלוֹם, לְמַחֲלֵיל חֲטָא וּלְסְלִיחַת עֲוֹן (וּלְכַפֶּרֶת פָּשַׁע: during leap year). כִּי בַעֲמֻד יִשְׂרָאֵל בַּחֲרַף מָכַל הָאֲמוֹת, וּשְׁבַת קֹדֶשְׁךָ לָהֶם הוֹדַעְתָּ, וְחֲקֵי רָאשֵׁי חֳדָשִׁים לָהֶם קִבַּעְתָּ. בָּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת וַיִּשְׂרָאֵל וְרָאשֵׁי חֳדָשִׁים.

Continued from page 395

רָצָה, יְיָ אֱלֹהֵינוּ, בַּעֲמֻד יִשְׂרָאֵל וּבַתְּפִלָּתָם; וְהִשָּׁב אֶת הָעֲבוּדָה לְדָבִיר בִּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן, וְתֵהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה, יְיָ, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

When the Reader repeats the *Amidah*, the Congregation responds here by saying:

(מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ)
הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ. אֱלֹהֵי כָל בָּשָׂר,
יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית,
בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקְּדוֹשׁ עַל שֶׁחֲיֵיתָנוּ
וְקִיַּמְתָּנוּ. כֵּן תַּחֲזִינָה וְתַקְיָמָנוּ,

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ
הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִגֵּן
יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר
נוֹדָה לָךְ, וְנִסְפָּר תַּחֲלָתֶךָ, עַל
חַיֵּינוּ הַמְּסוּרִים בִּיָּדֶךָ, וְעַל
נַשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל
נַפְשְׁךָ שֶׁבָּכַל יוֹם עֲמָנוּ, וְעַל

Those who keep the Sabbath and call it a delight shall rejoice in thy kingdom; all the people who hallow the seventh day shall fully enjoy thy goodness. Thou wast pleased with the seventh day and didst hallow it; the most desirable of days didst thou call it—in remembrance of the creation.

Our God and God of our fathers, be pleased with our rest. On this Sabbath day give us this new month for happiness and blessing, joy and gladness, deliverance and consolation, maintenance and sustenance, life and peace, pardon of sin and forgiveness of iniquity (*during leap year*: and atonement of transgression). Truly thou hast chosen thy people Israel from all nations; thou hast made the holy Sabbath known to them, and hast instituted for them the rules relating to the new moon festivals. Blessed art thou, O Lord, who sanctifiest the Sabbath, Israel and the new moon festivals.)

Continued from page 396

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—

When the Reader repeats the Amidah, the Congregation responds here by saying:

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy

נפלאותיה וטובותיה שבכל עת, ערב ובקר וצהרים. הטוב כי לא כלו רחמיה, והמרחם כי לא תמו חסדיה, מעולם קניני לה. ותאסוף גליותינו לחצרות קדשך לשמור חקיה ולעשות רצונה, ולעבדה בלבב שלם, על שאנחנו מודים לה. ברוך אל ההודאות.

On Hanukkah add:

(על הנסים ועל הפרקן, ועל הנבירות ועל התשיעות, ועל המלחמות, שעשית לאבותינו בימים ההם בזמן הזה— בימי מתתיהו בן יוחנן כהן גדול, חשמוני ובניו, בשעמדה מלכות יון הרשעה על עמך ישראל להשביחם תורתך, ולהעבירם מחקי רצונה. ואתה ברחמיה הרבים עמדת להם ביעת צרתם, רבת את ריבם, דנת את דינם, נקמת את נקמתם; מסרת גבורים ביד חלשים, ורבים ביד מעטים, וטמאים ביד טהורים, ורשעים ביד צדיקים, וזדים ביד עוסקי תורתך. וליך עשית שם גדול וקדוש בעולמך, ולעמך ישראל עשית תשועה גדולה ופרקן בהיום הזה. ואחר כן באו בגיף לדביר ביתך, ובנו את היכלך, וטהרו את מקדשך, והדליקו גרות בחצרות קדשך, וקבעו שמונת ימי חנכה אלו להודות ולהלל לשמך הגדול.)

ועל כלם יתברך ויתרומם שמך, מלכנו, תמיד לעולם ועד.

Between Rosh Hashanah and Yom Kippur add:

(ובתוב לחיים טובים כל בני בריתך.)

וכל החיים יודוך סלה, ויהללו את שמך באמת, האל, ישועתנו ועזרתנו סלה. ברוך אתה, יי, הטוב שמך, וליך נאה להודות.

evening, morning and noon.
 Beneficent One, whose mercies
 never fail, Merciful One, whose
 kindnesses never cease, thou
 hast always been our hope.

holy courts to observe thy laws,
 to do thy will, and to serve thee
 with a perfect heart. For this we
 thank thee. Blessed be God to
 whom all thanks are due.)

On Ḥanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yoḥanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Ḥanukkah for giving thanks and praise to thy great name.)

For all these acts may thy name, our King, be blessed and exalted forever and ever.

Between Rosh Hashanah and Yom Kippur add:

(Inscribe all thy people of the covenant for a happy life.)

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks,

Priestly blessing recited by Reader:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בְּבִרְכָּהּ הַמְשַׁלֶּשֶׁת בְּתוֹרָה
הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ, הָאֲמוּרָה מִפִּי אֱהֲרֹן וּבְנָיו,
בְּחַנִּים עִם קְדוּשָׁה, בְּאָמֹר: יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ. יְאֹר יי פָּנָיו
אֵלֶיךָ וַיַּחַנֶּךָ. יֵשׂא יי פָּנָיו אֵלֶיךָ, וַיֵּשֶׁם לְךָ שְׁלוֹם.

שִׁים שְׁלוֹם, טוֹבָה וּבִרְכָּה, חַן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל עַמָּךְ. בָּרְכֵנוּ אֲבִינוּ, כָּלֵנוּ בְּאַחַד, בְּאֹר פָּנֶיךָ;
כִּי בְּאֹר פָּנֶיךָ נִתַּתְּ לָנוּ, יי אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וַיְצַדֶּקָהּ וּבִרְכָּהּ וְרַחֲמִים, וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
אֶת עַמָּךְ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמָךְ. * בְּרוּךְ
אַתָּה, יי, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

* Between Rosh Hashanah and Yom Kippur say:

(בְּסִפּוּר חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרִינָסָה טוֹבָה, נִזְכֵּר וְנִכְתָּב
לְפָנֶיךָ, אֲנַחֲנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשְׁלוֹם.
בְּרוּךְ אַתָּה, יי, עוֹשֶׂה הַשְּׁלוֹם.)

After the Amidah add the following meditation:

אֱלֹהֵי, נִצֵּר לְשׁוֹנֵי מַרְעֵ, וְשִׁפְתֵי מַדְבַּר מְרֻמָּה; וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כְּעָפָר לְכָל תַּהֲוָה. פֶּתַח לְבִי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכָל הַחוֹשָׁבִים עָלַי רָעָה, מִהֲרָה
הִפֵּר עֲצָתָם וּמַלְקָל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן
יִמְנָךְ, עֲשֵׂה לִמְעַן קְדוּשָׁתְךָ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן יִחַלְצוּן
יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנִי. יִהְיוּ לְרִצּוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבִי
לְפָנֶיךָ, יי, צוּרֵי וְגֹאֲלֵי. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה
שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

Priestly blessing recited by Reader:

Our God and God of our fathers, bless us with the threefold blessing written in thy Torah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace."¹

O grant peace, happiness, blessing, grace, kindness and mercy to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance; indeed, by the light of thy countenance thou hast given us, Lord our God, a Torah of life, lovingkindness, charity, blessing, mercy, life and peace. May it please thee to bless thy people Israel with peace at all times and hours. * Blessed art thou, O Lord, who blessest thy people Israel with peace.

**Between Rosh Hashanah and Yom Kippur say:*

(May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, for a happy life and for peace. Blessed art thou, O Lord, Author of peace.)

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me, and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.² May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

¹ Numbers 6:24-26.

² Psalms 60:7; 19:15.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ
בִּירְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנוֹת. וְעָרְבָה לִי מִנַּחַת
יְהוּדָה וִירוּשָׁלָּיִם, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנוֹת.

Reader:

יְתַנַּדֵּל וְיִתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתְהוּ;
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיָמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעָנְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֹה דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלָא (לְעָלָא)
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִתְמַתָּא, דְּאָמִירָן בְּעָלְמָא,
וְאָמְרוּ אָמֵן.

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְרַעוּתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אֲבוּהוֹן
דִּי בְשָׁמַיָּא, וְאָמְרוּ אָמֵן.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

קִוְיָה אֵל יי, תְּזַכּ וְיִאֲמִיץ לְבָבְךָ, וְקִוְיָה אֵל יי, אִין קְדוּשׁ בְּיִי,
בִּי אִין בְּלִתְךָ, וְאִין צוּר בְּאֱלֹהֵינוּ. בִּי מִי אֱלֹהִים מִבְּלַעְדֵּי יי,
וְכִי צוּר זִוְלָתִי אֱלֹהֵינוּ.

לעלא לעלא is said between *Rosh Hashanah* and *Yom Kippur*; otherwise only *לעלא* is said. In some rituals *לעלא* is repeated throughout the year. *לעלא לעלא* is the Targum's rendering of מעלה מעלה (Deuteronomy 28:43).

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.¹

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Hope in the Lord; be strong and brave, and hope in the Lord. None is holy like the Lord; there is none but thee; no stronghold is steadfast like our God. For who is God but the Lord? Who is a stronghold but our God?²

נחמתא ("consolations"), occurring in the Kaddish as a synonym of praise, probably refers to prophetic works such as the Book of Isaiah, called Books of Consolation, which contain hymns of praise as well as Messianic prophecies.

¹ *Malachi* 3:4. ² *Psalm* 27:14; *I Samuel* 2:2; *Psalm* 18:32.

אין באלהינו, אין באדונינו, אין במלכנו, אין במושיענו.
 מי באלהינו, מי באדונינו, מי במלכנו, מי במושיענו.
 נודה לאלהינו, נודה לאדונינו, נודה למלכנו, נודה למושיענו.
 ברוך אלהינו, ברוך אדונינו, ברוך מלכנו, ברוך מושיענו.
 אתה הוא אלהינו, אתה הוא אדונינו, אתה הוא מלכנו, אתה
 הוא מושיענו.

אתה הוא שהקטירו אבותינו לפניך את קטרת הסמים.

מסכת כריתות ו, א

פטים הקטרת: הצרי, והצפרן, החלבנה והלבונה, משקל
 שבעים שבעים מנה; מר וקציעה, שכלת גרד וברבם, משקל
 ששה עשר ששה עשר מנה; הקשט שנים עשר, וקלופה שלשה,
 וקנמון תשעה, ברית ברשינה תשעה קבין; יין קפריסין סאין
 תלתא וקבין תלתא; ואם אין לו יין קפריסין, מביא חמר
 חורין עתיק; מלח סדומית רבע הקב; מעלה עשן כל שהוא.
 רבי נתן אומר: אף כפת הירדן כל שהוא. ואם נתן בה דבש,
 פסלה; ואם חסר אחת מכל סמניה, חייב מיתה. רבן שמעון
 בן גמליאל אומר: הצרי אינו אלא שרף חנוטף מעצי הקטף.
 ברית ברשינה, ששפין בה את הצפרן כדי שתהא נאה; יין
 קפריסין, ששורין בו את הצפרן כדי שתהא עזה. והלא מי
 רגלים יפין לה, אלא שאין מכניסין מי רגלים בעזרה מפני
 הכבוד.

Each of the three letters of **אמן** forms the acrostic **אמן** ברוך אתה, **אמן** כאלהינו **אמן** is repeated four times, totalling twelve. Rashi, in his *Siddur*, points out that **אין כאלהינו** is recited on Sabbaths and festivals, when the *Amidah* prayer

EN KELOHENU

There is none like our God; there is none like our Lord; there is none like our King; there is none like our Deliverer.

Who is like our God? Who is like our Lord? Who is like our King? Who is like our Deliverer?

Let us give thanks to our God; let us give thanks to our Lord; let us give thanks to our King; let us give thanks to our Deliverer.

Blessed be our God; blessed be our Lord; blessed be our King; blessed be our Deliverer.

Thou art our God; thou art our Lord; thou art our King; thou art our Deliverer.

Thou art he to whom our fathers offered the fragrant incense.

Talmud Kerithoth 6a

The incense was composed of balm, onycha, galbanum, and frankincense, seventy minas' weight of each; myrrh, cassia, spike-nard, and saffron, sixteen minas' weight of each; twelve minas of costus; three minas of an aromatic bark; nine minas of cinnamon; nine *kabs* of Karsina lye; three *seahs* and three *kabs* of Cyprus wine—if Cyprus wine could not be obtained, strong white wine might be substituted for it—a fourth of a *kab* of Sodom salt, and a minute quantity of *ma'aleh ashan* [a smoke-producing ingredient]. Rabbi Nathan says: A minute quantity of Jordan amber was also required. If one added honey to the mixture, he rendered the incense unfit for sacred use; and if he left out one of its required ingredients, he was subject to the penalty of death.

Rabban Simeon ben Gamaliel says: The balm required for the incense is a resin exuding from the balsam trees. The Karsina lye was rubbed over the onycha to refine it; the Cyprus wine was used to steep the onycha in it so as to make it more pungent. Though *mei raglayim* might have been good for that purpose, it was not decent to bring it into the Temple.

is limited to seven benedictions instead of the nineteen benedictions contained in the regular *Shemoneh Esreh*, in order to bring the blessings to a total of nineteen. *En Kelohenu* was composed during the period of the Geonim.

משנה תמיד ז, ד

הַשִּׁיר שֶׁהָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ.
 בַּיּוֹם הָרִאשׁוֹן הָיוּ אוֹמְרִים: לַיְי הָאָרֶץ וּמְלוֹאָהּ, תִּבֵּל
 וַיִּשְׁבִּי בָּהּ.
 בַּשֵּׁנִי הָיוּ אוֹמְרִים: גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד, בָּעִיר אֱלֹהֵינוּ,
 הֵר קָדְשׁוֹ.
 בַּשְּׁלִישִׁי הָיוּ אוֹמְרִים: אֱלֹהִים נִצָּב בַּעֲדַת אֵל, בִּקְרֵב
 אֱלֹהִים יִשְׁפֹּט.
 בַּרְבִּיעִי הָיוּ אוֹמְרִים: אֵל נִקְמוֹת יְיָ, אֵל נִקְמוֹת הוֹפִיעַ.
 בַּחֲמִישִׁי הָיוּ אוֹמְרִים: הִרְגִּינוּ לְאֱלֹהִים עוֹזְנֵנוּ, הִרְיֵעֵנוּ
 לְאֱלֹהֵי יַעֲקֹב.
 בַּשִּׁשִּׁי הָיוּ אוֹמְרִים: יְיָ מֶלֶךְ, נֹאמֹת לְבִשׁ; לְבִשׁ יְיָ, עֹז הַתְּאֵזָר;
 אֵף תִּבּוֹן תִּבֵּל, כָּל תִּמּוֹת.
 בַּשִּׁבְעִי הָיוּ אוֹמְרִים: מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת. מִזְמוֹר שִׁיר
 לַעֲתִיד לְבֹא, לַיּוֹם שֶׁכָּלוּ שַׁבָּת וּמְנוּחָהּ, לַחַיִּי הָעוֹלָמִים.

מסכת מגילה כח, ב

תֵּנָּא רַבִּי אֱלִיהוּ: כָּל הַשּׁוֹנָה הַלְכוֹת בְּכָל יוֹם, מִבְּטָח לֹא
 שְׁהוּא בֶּן עוֹלָם הָבֵא, שְׁנַאֲמַר: הַלְכוֹת עוֹלָם לֹא. אֵל תִּקְרָא
 הַלְכוֹת, אֵלָא הַלְכוֹת.

מסכת ברכות סד, א

אָמַר רַבִּי אֱלֵעָזָר, אָמַר רַבִּי חֲנִינָא: תִּלְמִידֵי חֲכָמִים
 מַרְבִּים שְׁלוֹם בְּעוֹלָם, שְׁנַאֲמַר: וְכָל בְּנֵיךְ לַמּוֹדֵי יְיָ, וְרַב שְׁלוֹם

יום שכלו שבת, "the great Sabbath," a symbolic description of the world to come, a foretaste of which is offered by the weekly Sabbath.

תנא דבי אליהו, a midrashic collection of mysterious authorship, consists of two parts: *Seder Eliyyahu Rabba* (thirty-one chapters) and *Seder Eliyyahu Zuta* (twenty-five chapters). According to the Talmud (Kethuboth 106a), Elijah

Mishnah Tamid 7:4

Following are the psalms which the Levites used to recite in the Temple.

On Sunday they used to recite: "The earth and its entire contents belong to the Lord, the world and its inhabitants."¹

On Monday they used to recite: "Great is the Lord, and highly to be praised, in the city of our God, his holy mountain."²

On Tuesday they used to recite: "God stands in the divine assembly; in the midst of the judges he gives judgment."³

On Wednesday they used to recite: "God of retribution, Lord God of retribution, appear!"⁴

On Thursday they used to recite: "Sing aloud to God our strength; shout for joy to the God of Jacob."⁵

On Friday they used to recite: "The Lord is King; he is robed in majesty; the Lord is robed, he has girded himself with strength; thus the world is set firm and cannot be shaken."⁶

On the Sabbath they used to recite: "A song for the Sabbath day."⁷ It is a song for the hereafter, for the day which will be all Sabbath and rest in life everlasting.

Talmud Megillah 28b

It was taught in the school of Elijah: Whoever studies traditional laws every day is assured of life in the world to come, for it is said: "His ways are eternal."⁸ Read not here *halikhoth* [ways] but *halakhoth* [traditional laws].

Talmud Berakhoth 64a

Rabbi Elazar said in the name of Rabbi Ḥanina: Scholars increase peace throughout the world, for it is said: "All your children shall be taught of the Lord, and great shall be the peace

frequently visited Rabbi Anan (third century) and taught him *Seder Eliyyahu*. This work, which has been named "the jewel of aggadic literature," repeatedly emphasizes the importance of diligence in the study of the Torah.

¹ Psalm 24. ² Psalm 48. ³ Psalm 82. ⁴ Psalm 94. ⁵ Psalm 81. ⁶ Psalm 93.
⁷ Psalm 92. ⁸ Habakkuk 3:6.

בְּנִיָּהּ. אַל תִּקְרָא בְּנִיָּהּ, אֶלָּא בִּנְיָהּ. שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתָהּ,
וְאֵין לָמוּ מִכְשׁוֹל. יְהִי שְׁלוֹם בְּחִילָהּ, שְׁלוֹהָ בְּאַרְמְנוֹתֶיהָ.
Reader לְמַעַן אַחֵי וְרַעֲי, אֲדַבְּרָה נָא שְׁלוֹם בָּךְ. לְמַעַן בֵּית יִי
אַלְהֵינוּ, אֲבַקֶּשֶׁה טוֹב לָךְ. יִי עֲזֹר לַעֲמוֹ יִתָּן, יִי יִבְרַךְ אֶת עַמּוֹ
בְּשָׁלוֹם.

ק ד י ש ד ר ב נ ו

Mourners:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ;
וְנִמְלִיד מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדַּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֹה דְקֻדְשָׁא, בְּרִידָהּ הוּא, לְעֵלְא (לְעֵלְא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְּאָמִירֵן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן, וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל תַּלְמִידֵי
תַּלְמִידֵיהוֹן, וְעַל כָּל מִן דְּעֶסְקִין בְּאוֹרֵיתָא, דִּי בְּאַתְרָא הָדָן
וְדִי בְּכָל אֶתֶר וְאַתֶּר, יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא, חֲנָא
וְחֶסְדָּא וְרַחֲמִין, וְחַיִּין אֲרִיכִין, וּמְזוֹנֵי רִיחִי, וּפְרָקְנָא מִן קַדָּם
אֲבוּהוֹן דְּבִשְׁמַיָּא וְאַרְעָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

of your children.”¹ Read not here *banayikh* [your children], but *bonayikh* [your builders—scholars are the true builders of peace].

Abundant peace have they who love thy Torah, and there is no stumbling for them. Peace be within your walls, and security within your palaces. In behalf of my brethren and friends, let me pronounce peace for you. For the sake of the house of the Lord our God, I will seek your good. The Lord will give strength to his people; the Lord will bless his people with peace.²

KADDISH D’RABBANAN

Mourners:

Glorified and sanctified be God’s great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

[We pray] for Israel, for our teachers and their disciples and the disciples of their disciples, and for all who study the Torah, here and everywhere. May they have abundant peace, loving-kindness, ample sustenance and salvation from their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and a happy life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he in his mercy create peace for us and for all Israel; and say, Amen.

¹ *Isaiah* 54:13. ² *Psalms* 119:165; 122:7-9; 29:11.

עֲלֵינוּ לְשִׁבְחָהּ לְאֶדוֹן הַכֹּל, לְתַתּוֹת גְּדֻלָּהּ לְיוֹצֵר בְּרָאשִׁית,
שֶׁלֹּא עָשָׂנוּ בְּגוּיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ בְּמִשְׁפָּחוֹת הָאֲדָמָה;
שֶׁלֹּא שָׁם חָלַקְנוּ בָּהֶם, וְנָרְלָנוּ בְּכָל הַמוֹנָם. וְאַנְחָנוּ בּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְדוֹשׁ בְּרוּךְ
הוא, שֶׁהוא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ, וּמוֹשֵׁב יָקָרוֹ בְּשָׁמַיִם
מְמַעַל, וְשֹׁכֵנֶת עִזּוֹ בְּגִבְהֵי מְרוֹמִים. הוא אֱלֹהֵינוּ, אֵין עוֹד;
אַמֶּת מַלְכֵנוּ, אָפֶס זִוְלָתוֹ, בְּכָתוּב בְּתוֹרָתוֹ: וְיָדַעְתָּ הַיּוֹם
וְהִשְׁבַּתְתָּ אֶל לְבָבְךָ, כִּי יי הוא הָאֱלֹהִים בְּשָׁמַיִם מְמַעַל וְעַל
הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְנֶה לָּהּ, יי אֱלֹהֵינוּ, לְרֹאוֹת מִהֲרָה בְּתַפְאֶרֶת עֲזָךְ,
לְהַעבִיר גְּלוּלִים מִן הָאֶרֶץ, וְהַאֲלִילִים בְּרוֹת יִפְרָתוֹ; לְתַקֵּן
עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ, לְהַפְנוֹת
אֱלֹהֶיךָ כָּל רָשָׁעֵי אֶרֶץ. יִכִּירוּ וְיִדְעוּ כָּל יוֹשְׁבֵי תְּבֵל, כִּי לָּךְ
תִּכְבְּרֶע כָּל בָּרֶךְ, תִּשָּׁבַע כָּל לָשׁוֹן. לִפְנֶיךָ, יי אֱלֹהֵינוּ, יִכְרְעוּ
וְיִפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקְרֶה יִתְּנוּ, וְיִקְבְּלוּ כָּלֵם אֶת עַל מַלְכוּתְךָ,
וְתִמְלֹךְ עֲלֵיהֶם מִהֲרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא,
וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד, בְּכָתוּב בְּתוֹרָתְךָ: יי יִמְלֹךְ
לְעוֹלָם וָעֶד. Reader וְנֹאמַר: וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאֶרֶץ;
בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשִׁמּוֹ אֶחָד.

MOURNERS' KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֹה רַבָּא בְּעָלְמָא דִּי בְּרָא בְּרַעְיוֹתָהּ;
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֻגְלָא וּבְזִמְזוֹן קָרִיב, וְאִמְרוּ אָמֵן.
יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעוֹלָם וְלְעוֹלָמֵי עָלְמַיָּא.

ALENU

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."¹

We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Torah: "The Lord shall be King forever and ever."² And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."³

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

¹ Deuteronomy 4:39. ² Exodus 15:18. ³ Zechariah 14:9.

יִתְּבַרַךְ וַיִּשְׁתַּבַּח, וַיִּתְּפָאֵר וַיִּתְּרוֹמֵם, וַיִּתְּנֶשֶׂא וַיִּתְּהַדָּר,
וַיִּתְּעַלֶּה וַיִּתְּחַלֵּל שְׁמֹה דְקִדְשָׁא, בְּרִיךְ הוּא, לְעֵלָא (לְעֵלָא)
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תִּשְׁבַּחְתָּא וְנִחַמְתָּא, דְּאִמְרֵין בְּעֵלְמָא,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

אַל תִּירָא מִפֶּחַד פִּתְאִים, וּמִשְׂאֵת רְשָׁעִים כִּי תָבֹא. עָצוּ
עֵצָה וְתִפְרֹ, דְּבִירוּ דְּבָר וְלֹא יָקוּם, כִּי עֲמָנוּ אֵל. וְעַד זְקִנָּה
אֲנִי הוּא, וְעַד שִׁיבָה אֲנִי אֶסְבֹּל; אֲנִי עֲשִׂיתִי וְאֲנִי אֶשָּׂא, וְאֲנִי
אֶסְבֹּל וְאֶמְלֹט.

שִׁיר הַכְּבוֹד

Recited in responsive form

The ark is opened.

אֲנַעִים זְמִירוֹת וְשִׁירִים אֶאָרֵג, כִּי אֵלֶיךָ נַפְשִׁי תַעֲרֹג.
נַפְשִׁי חֲמֻדָּה בְּצֵל יְיָ, לְדַעַת כָּל רִז סוּדָּה.
מוֹדִי דְּבָרִי בְּכְבוֹדָה, הוֹמָה לְבִי אֶל דְּוִדָּה.
עַל כֵּן אֲדַבֵּר בָּהּ נְכְבְּדוֹת, וְשִׁמְךָ אֶכְבֹּד בְּשִׁירֵי יְדִידוֹת.
אֶסְפָּרָה בְּבוֹדָה וְלֹא רְאִיתִיהָ, אֲדַמָּה אֶכְנֶה וְלֹא יִדְעֶתִיהָ.
בְּיַד נְבִיאֶיהָ בְּסוּד עֲבָדֶיהָ, דִּמְיֶתָ הָדָר כְּבוֹד הוֹדָהָ.

(ר' יהודה החסיד) is attributed to Rabbi Judah of Regensburg (1217), who was a philosopher and poet, saint and mystic. He died in 1217. Each stanza in this poem contains sixteen syllables.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Be not afraid of sudden terror, nor of the storm that strikes the wicked. Form your plot—it shall fail; lay your plan—it shall not prevail! For God is with us. Even to your old age I will be the same; when you are gray-headed, still will I sustain you; I have made you, and I will bear you; I will sustain you and save you.¹

HYMN OF GLORY

Recited in responsive form

The ark is opened.

I sing hymns and compose songs
Because my soul longs for thee.

My soul desires thy shelter,
To know all thy mystery.

When I speak of thy glory,
My heart yearns after thy love.

Hence I utter thy glories,
And offer thee songs of love.

I tell thy praise, though I have not seen thee;
I describe thee, though I have not known thee.

Through thy prophets amidst thy worshipers
Didst thou show forth thy majestic splendor.

בסוד עבדך has been mistranslated: "in the mystic utterance of thy servants." However, the poet uses **בסוד עבדך** in the sense of **בסוד קדושים** (Psalm 89:8) which is rendered "in the council of the holy ones." See page 393.

¹ Proverbs 3:25; Isaiah 8:10; 46:4.

וְלִתְהַדּוּמָהּ וּבְחִירָתָהּ, כִּנּוּי לְתִקְוָהּ פֶּעֶל־תִּקְוָה.
 דְּמִוּ אוֹתָהּ וְלֹא כָפִי יִשָּׁה, וְיִשְׁוּוּהָ לְפִי מַעֲשִׂיהָ.
 הַמְשִׁילֶיהָ בָּרַב חֲזִיוֹנוֹת, הִנֵּה אֶחָד בְּכָל דְּחִיוֹנוֹת.
 וַיִּחְזִי בָהּ זְקֵנָה וּבַחֲרוּת, וְשַׁעַר רֹאשָׁהּ בְּשִׁיבָה וּשְׁחָרוּת.
 זְקֵנָה בְּיוֹם דִּין וּבַחֲרוּת בְּיוֹם קָרֵב, פֶּאִישׁ מִלְחָמוֹת יָדָיו לֹא רָב.
 חָבֵשׁ כּוֹבֵעַ יְשׁוּעָה בְּרֹאשׁוֹ, הוֹשִׁיעָה לוֹ יְמִינוֹ וְזָרוּעַ קִדְשׁוֹ.
 טַלְלֵי אוֹרוֹת רֹאשׁוֹ נִמְלָא, וְקֻצְוֹתָיו רְסִיסי לֵילָה.
 יִתְפָּאֵר בִּי כִי חֲפִץ בִּי, וְהוּא יִתְּנֶה לִי לַעֲטֹרֶת צָבִי.
 בָּתָם טְהוֹר פֶּזֶז דְּמוֹת רֹאשׁוֹ, וְחֵק עַל מִצַּח כְּבוֹד שֵׁם קִדְשׁוֹ.
 לְחֵן וּלְכְבוֹד צָבִי תִפְאָרָה, אֲמַתּוֹ לוֹ עֲטָרָה עֲטָרָה.
 מַחֲלָפוֹת רֹאשׁוֹ בְּבִימֵי בַחֲרוּת, מְוַצְוֹתָיו תִּלְתָּלִים שְׁחֹרוֹת.
 נוֹה הַצֶּדֶק צָבִי תִפְאָרָתוֹ, יַעֲלֶה נָא עַל רֹאשׁ שְׂמֹחָתוֹ.
 סִגְלָתוֹ תְּהִי בִידּוֹ עֲטָרָת, וְצִנִּיף מְלוּכָה צָבִי תִפְאָרָת.
 עֲמוּסִים נִשְׁאָם עֲטָרָת עֲנָדָם, מֵאֲשֶׁר יִקְרוּ בְּעֵינָיו בְּבָרָם.
 פֶּאֶרֹו עָלַי וּפֶאֶרִי עָלָיו, וְקָרוֹב אֵלַי בְּקָרְאִי אֵלָיו.
 צַח וְאֶדוֹם לְלִבּוֹשׁ אָדָם, פּוֹרָה בְּדָרְכּוֹ בְּבוֹאוֹ מֵאֶדוֹם.
 קִשֶּׁר תִּפְלִין הִרְאָה לְעֵנִי, תְּמוּנַת יְיָ לִנְגִיד עֵינָיו.
 רוֹצֵה בְּעֵמוֹ עֲנָנִים יִפְאֵר, יוֹשֵׁב תְּהִלּוֹת בָּם לְהַתְּפָאֵר.

that is, the human intellect cannot conceive the essence of God, but only his acts.

... וַיַּחֲזִי בָהּ alludes to Daniel 7:9; Song of Songs 5:11; Exodus 15:3; Deuteronomy 33:7; Psalm 98:1; Isaiah 26:19; 28:5; Song of Songs 5:2, 11.

עַל מִצַּח the plate on Aaron's forehead, upon which was engraved: "Holy to the Lord" (Exodus 28:36). עֲטָרָה hymns of praise. הַצֶּדֶק Jerusalem.

עָלַי the *tefillin* containing the words ה' אחד, "the Lord is One".

מֵי כַעֲמַךְ ... גִּי אחד God's *tefillin* containing the words אחד.

צָבִי תִפְאָרָת Isaiah 62:3; 46:3; 43:4; Song of Songs 5:10; Isaiah 63:1-3.

קִשֶּׁר תִּפְלִין refers to the talmudic statement that Moses saw God's *tefillin*.

Thy greatness and thy power
They traced in thy mighty work.

They imaged thee, not as thou art really;
They described thee by thy acts only.

They depicted thee in countless visions;
Despite all comparisons thou art One.

They saw in thee both old age and young age,
With the hair of thy head now grey, now black:

Age in judgment day, youth in time of war,
As a warrior whose hands fight for him,

A helmet of triumph tied on his head,
His holy right arm bringing victory;

As though his head is drenched with dew of light,
And his locks are filled with drops of the night.

He glories in me, he delights in me;
My crown of beauty he shall ever be.

His head is like pure gold; on the forehead
He engraved his glorious holy name.

For grace and glory, beauty and splendor,
His own people has made a crown for him.

The locks of his head are such as in youth;
His curls, forming countless ringlets, are black.

May his splendid Temple of righteousness
Be prized by him above his highest joy.

May his people be a crown in his hand,
A royal diadem of great beauty.

Borne by him, he uplifted and crowned them;
Being precious to him, he honored them.

His glory rests on me, and mine on him:
He is near to me when I call to him.

Dazzling he is and ruddy, his clothes red,
When from treading Edom's winepress he comes.

Meek Moses was shown symbolic tefillin
When the Lord's image was before his eyes.

Pleased with his people, he glorifies them;
Enthroned in glories, he glories in them.

ראש דְּבָרְךָ אֲמַת, קוֹרָא מְרֹאשׁ דּוֹר וָדוֹר, עִם דּוֹרְשֶׁךָ דְּרוֹשׁ.
 שִׁית הַמּוֹן שִׁירִי נָא עָלֶיךָ, וְרַנְתִּי תִקְרַב אֵלֶיךָ.
 תְּהַלְתִּי תְּהִי לְרֹאשְׁךָ עֲטֻרָת, וּתְפַלְתִּי תִכּוֹן קְטָרֶת.
 תִּיקַר שִׁירַת רֶשׁ בְּעִינֶיךָ, בְּשִׁיר יוֹשֵׁר עַל קַרְפְּנֶיךָ.
 בִּרְכָתִי תַעֲלֶה לְרֹאשׁ מְשֻׁבֵּר, מְחוּלָל וּמוֹלִיד צַדִּיק בְּבִיר.
 וּבִבְרָכָתִי תִנְעֲנַע לִי רֹאשׁ, וְאוֹתָהּ קַח לָךְ בְּבִשְׁמִים רֹאשׁ.
 יַעֲרַב נָא שִׁיחִי עָלֶיךָ, בִּי נִפְשִׁי תַעֲרוֹג אֵלֶיךָ.

לָךְ, יְיָ, תִּגְדָּלָהּ וְתִנְבִּינָהּ וְתִתְפַּאֲרֶת וְתִתְנַצֵּחַ וְתִחַדּוּד, בִּי כָל
 בִּשְׁמִים וּבְאֲרָצִי. לָךְ, יְיָ, תִּמְמַלְכֶּה וְתִמְתַּנַּשֵּׂא לְכָל לְרֹאשׁ. מִי
 יִמְלֹל גְּבוּרוֹת יְיָ, יִשְׁמִיעַ כָּל תְּהַלָּתוֹ.

Mourners' Kaddish.

הַיּוֹם שַׁבַּת קָדֵשׁ, שָׁבוּ הָיוּ הַלּוִים אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

תהלים צב

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת. טוֹב לְהַדוֹת לַיְי, וּלְזַמֵּר לְשִׁמְךָ
 עֲלֵינוֹ. לְהַגִּיד בְּבִקְרָת חֲסִידֶךָ, וְאַמוֹנָתְךָ בְּלִילוֹת. עָלִי עֲשׂוֹר
 וְעָלִי נִגָּל, עָלִי הַגִּינוֹן בְּכִנּוֹר. בִּי שִׁמְחֵתָנִי יְיָ בְּפִעֲלֶיךָ; בְּמַעֲשֵׂי
 יְדֶיךָ אֲרַנֵּן. מַה נִּגְדָּלוּ מַעֲשֵׂיךָ, יְיָ; מֵאֵד עָמְקוֹ מִחֻשְׁבְּתֶיךָ. אִישׁ
 בָּעֵד לֹא יָדַע, וּכְסִיל לֹא יָבִין אֶת זֹאת. בְּפִרְחַת רִשְׁעִים כְּמוֹ
 עֵשֶׂב, וַיִּצְיָצוּ כָּל פְּעֻלֵּי אֱנוֹן, לְהַשְׁמֵדֵם עֲדֵי עַד. וְאוֹתָהּ מְרוֹם
 לְעֵלָם, יְיָ. בִּי הִנֵּה אֵיבֶיךָ, יְיָ, בִּי הִנֵּה אֵיבֶיךָ יֹאבְדוּ, וְיִתְפָּרְדּוּ
 כָּל פְּעֻלֵּי אֱנוֹן. וְתִרְם בְּרָאִים קִרְנִי; בִּלְתִּי בְּשִׁמּוֹן רַעְנוֹ. וְתִבַּט

alludes to the first three words of the Torah, whose final letters spell אמת. אמת, בראשית ברא אלהים ראש דברך אמת.

Thy chief word is truth, Creator of all;
Care for thy people who seek thee forever.

O set my abundant songs before thee;
May my ringing cry come near to thee.

May my praise be deemed a crown for thy head;
Let my prayer rise like incense before thee.

Let a poor man's song be precious to thee
As the song that was sung at the offerings.

May my blessings rise to God who sustains,
Creates and brings forth, the Just, the Mighty.

As for my prayer, nod thy approval,
And accept it as the choicest incense.

May my meditation be sweet to thee,
For all my being is yearning for thee.

Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty; for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all. Who can describe the mighty deeds of the Lord, or utter all his praise?¹

Mourners' Kaddish.

This is the holy Sabbath day, on which the Levites in the Temple used to recite:

Psalm 92

A psalm, a song for the Sabbath day. It is good to give thanks to the Lord, and to sing praises to thy name, O Most High; to proclaim thy goodness in the morning, and thy faithfulness at night, with a ten-stringed lyre and a flute, to the sound of a harp. For thou, O Lord, hast made me glad through thy work; I sing for joy at all that thou hast done. How great are thy works, O Lord! How very deep are thy designs! A stupid man cannot know, a fool cannot understand this. When the wicked thrive like grass, and all evildoers flourish, it is that they may be destroyed forever. But thou, O Lord, art supreme for evermore. For lo, thy enemies, O Lord, for lo, thy enemies shall perish; all evildoers shall be dispersed. But thou hast exalted my power like that of the wild ox; I am anointed with fresh oil. My eye has gazed on my foes; my

¹ *I Chronicles 29:11; Psalm 106:2*

עֵינֵי בְּשׁוּרֵי, בְּקָמִים עָלַי מְרַעִים תִּשְׁמַעֲנָה אֲזֵנִי. צְדִיק בְּתִמְרוֹ
יִפְרָח, בְּאֶרֶז בְּלִבְנוֹן יִשְׁנֶה. שְׁתּוּלִים בְּבֵית יי, בְּחִצְרוֹת אֱלֹהֵינוּ
יִפְרִיחוּ. Reader עוד יְנוּבוֹן בְּשִׁיבָה, דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ.
לְהַגִּיד כִּי יֵשֶׁר יי; צוּרִי, וְלֹא עוֹלָתָה בּוֹ.

Mourners' Kaddish.

The following is recited from *Rosh Hodesh Elul* until *Simhath Torah*.

נהלים כו

לְדוֹד. יי אֲזֵרִי וְיִשְׁעִי, מִמֵּי אֵירָא; יי מַעֲזוֹ חַיִּי, מִמֵּי אֶפְחָד.
בְּקָרֵב עָלַי מְרַעִים לֶאֱכֹל אֶת בְּשָׂרִי, צָרִי וְאִיבִי לִי, הִקְמָה
בְּשָׁלוֹ וְנִפְלוֹ. אִם תַּחֲנֶה עָלַי מַחֲנֶה, לֹא יִירָא לְבִי; אִם תִּקּוּם
עָלַי מִלְחָמָה, בּוֹזֵאת אֲנִי בּוֹשֶׁת. אַחַת שְׁאַלְתִּי מֵאֵת יי, אוֹתָהּ
אֲבַקֵּשׁ: שְׁבֹתִי בְּבֵית יי כָּל יְמֵי חַיִּי, לַחֲזוֹת בְּנֶעֱם יי, וּלְבַקֵּר
בְּהִיכְלוֹ. כִּי יִצְפְּנִי בְּסִכְּתָה בְּיוֹם רָעָה, יִסְתַּרְנִי בְּסִתְרֵי אֱהֱלוֹ;
בְּצוּר יְרוּמָמְנִי. וְעַתָּה יְרוּם רֹאשִׁי עַל אִיבִי סְבִיבוֹתִי, וְאַזְבִּיחָהּ
בְּאֱהָלוֹ זִבְחִי תְרוּעָה; אֲשִׁירָה וְאַזְמִירָה לַיי. שְׁמַע יי קוֹלִי
אֶקְרָא, וְחֲנִנִי וְעֲנִנִי. לֵךְ אָמַר לְבִי, בִּקְשׁוּ פָנָי; אֶת פָּנֶיךָ, יי,
אֲבַקֵּשׁ. אֵל תִּסְתַּר פָּנֶיךָ מִמֶּנִּי, אֵל תֵּט בְּאֶף עֲבָדְךָ, עֲזָרְתִּי
הָיִיתִ; אֵל תִּטְשֵׁנִי וְאֵל תַּעֲזֹבֵנִי, אֱלֹהֵי יִשְׂרָאֵל. כִּי אָבִי וְאִמִּי
עֲזָבוּנִי, וַיֵּי יֵאֱסָפֵנִי. הוֹרְנִי יי דְּרָכְךָ, וְנַחֲנִי בְּאַרְחַ מִישׁוֹר, לְמַעַן
שָׁרְרִי. אֵל תַּחֲנֵנִי בְּנַפְשׁ צָרִי; כִּי קָמוּ בִי עֲדֵי שָׁקָר וַיִּפַּח חָמָס.
לוֹלֵא הָאֱמָנִיתִי לְרֹאוֹת בְּטוֹב יי בְּאַרְצֵי חַיִּים. Reader קְנוֹה אֵל יי,
חֲזֹק וַיֵּאֱמֹץ לְבָבְךָ, וְקְנוֹה אֵל יי.

Mourners' Kaddish.

... Though I am orphaned, friendless and deserted, God will be father to me and protect me.

... The remainder of the sentence is left to the imagination: "What would my condition be, if I had not believed!" The word לוֹלֵא is marked with dots in the Massoretic text.

ears have heard my enemies' doom. The righteous will flourish like the palm tree; they will grow like a cedar in Lebanon. Planted in the house of the Lord, they shall flourish in the courts of our God. They shall yield fruit even in old age; vigorous and fresh they shall be, to proclaim that the Lord is just! He is my Stronghold, and there is no wrong in him.

Mourners' Kaddish.

The following is recited from Rosh Hodesh Elul until Simhath Torah.

Psalm 27

A psalm of David. The Lord is my light and aid; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When evildoers press against me to eat up my flesh—my enemies and my foes—it is they who stumble and fall. Even though an army were arrayed against me, my heart would not fear; though war should arise against me, still would I be confident. One thing I ask from the Lord, one thing I desire—that I may dwell in the house of the Lord all the days of my life, to behold the pleasantness of the Lord, and to meditate in his sanctuary. Surely, he will hide me within his own tabernacle in the day of distress; he will conceal me in the shelter of his tent; he will set me safe upon a rock. Thus my head shall be high above all my foes around me; I will offer sacrifices within his tabernacle to the sound of trumpets; I will sing and chant praises to the Lord. Hear, O Lord, my voice when I call; be gracious to me and answer me. In thy behalf my heart has said: "Seek you my presence"; thy presence, O Lord, I do seek. Hide not thy face from me; turn not thy servant away in anger; thou hast been my help; do not abandon me, forsake me not, O God my Savior. Though my father and mother have forsaken me, the Lord will take care of me. Teach me thy way, O Lord, and guide me in a straight path, in spite of my enemies. Deliver me not to the will of my adversaries; for false witnesses have risen up against me, such as breathe forth violence. I do believe I shall yet see the goodness of the Lord in the land of the living. Hope in the Lord; be strong, and let your heart be brave; yes, hope in the Lord.

Mourners' Kaddish.

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ
 לַעֲת נַעֲשֶׂה בְּחַפְצוֹ כֹּל
 וְאַחֲרֵי כִבְלוֹת הַכֹּל
 וְהוּא הָיָה וְהוּא הוּהָ
 וְהוּא אֶחָד וְאֵין שְׁנֵי
 בְּלִי רֵאשִׁית בְּלִי תְּכָלִית
 וְהוּא אֵלִי וְחִי וְנָאֵלִי
 וְהוּא נְסִי וּמְנוֹס לִי
 בְּיָדוֹ אֶפְקִיד רוּחִי
 וְעַם רוּחִי גְּוִיָּתִי
 בְּטָרֶם כָּל יִצִּיר נִבְרָא.
 אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.
 לְבַדּוֹ יִמְלוֹךְ נִזְרָא.
 וְהוּא יְהִי בְּתַפְאֲרָה.
 לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.
 וְלוֹ הָעֵז וְהַמְשָׁרָה.
 וְצוֹר חֲבָלֵי בַּעַת צָרָה.
 מְנַת כּוֹסֵי בְּיוֹם אֶקְרָא.
 בַּעַת אִישׁוֹן וְאֶעִירָה.
 יְיָ לִי וְלֹא אֵירָא.

קדוש ליום השבת

שמות לא, טז-יז

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם
 בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם, כִּי שֵׁשֶׁת
 יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת
 וַיִּנָּפֶשׁ.

שמות כ, ח-יא

זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. שֵׁשֶׁת יָמִים תַּעֲבֹד וַעֲשִׂיתָ כָּל
 מְלָאכָתְךָ. יוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה; לֹא תַעֲשֶׂה כָּל
 מְלָאכָה, אֹתָהּ וּבְנָךְ וּבִתְּךָ, עַבְדְּךָ וַאֲמָתְךָ וּבְהֵמָתְךָ, וְגֵרְךָ
 אֲשֶׁר בְּשַׁעְרֶיךָ. כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
 אֶת הַיָּם, וְאֶת כָּל אֲשֶׁר בָּם, וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי; עַל כֵּן בֵּרַךְ
 יְיָ אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ.
 בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַנֶּפֶן.

ADON OLAM

He is the eternal Lord who reigned
 Before any being was created.
 At the time when all was made by his will,
 He was at once acknowledged as King.
 And at the end, when all shall cease to be,
 The revered God alone shall still be King.
 He was, he is, and he shall be
 In glorious eternity.
 He is One, and there is no other
 To compare to him, to place beside him.
 He is without beginning, without end;
 Power and dominion belong to him.
 He is my God, my living Redeemer,
 My stronghold in times of distress.
 He is my guide and my refuge,
 My share of bliss the day I call.
 To him I entrust my spirit
 When I sleep and when I wake.
 As long as my soul is with my body
 The Lord is with me; I am not afraid.

KIDDUSH FOR SABBATH MORNING

Exodus 31:16-17

The children of Israel shall keep the Sabbath, observing the Sabbath throughout their generations as an everlasting covenant. It is a sign between me and the children of Israel forever that in six days the Lord made the heavens and the earth, and on the seventh day he ceased from work and rested.

Exodus 20:8-11

Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work; but on the seventh day, which is a day of rest in honor of the Lord your God, you shall not do any work, neither you, nor your son, nor your daughter, nor your male or female servant, nor your cattle, nor the stranger who is within your gates; for in six days the Lord made the heavens, the earth, the sea, and all that they contain, and rested on the seventh day; therefore the Lord blessed the Sabbath day and hallowed it.

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

קידוש רבא, the great Kiddush, so called by way of inversion, since it is of later origin and of less importance than the Kiddush recited in the evening.

זְמִירוֹת לַשַּׁבָּת

Chanted at the table

בְּרוּךְ אֲדֹנָי יוֹם יוֹם, יַעֲמֹס־לָנוּ יֵשַׁע וּפְדִיּוֹם, וּבִשְׁמוֹ נִגִּיל כָּל
הַיּוֹם, וּבִישׁוּעָתוֹ נָרִים רֹאשׁ עֲלֵינוּ, כִּי הוּא מָעוֹז לְדָל וּמַחֲסֶה
לְאַבְיוֹן.

שְׁבִטִי יְהִי לְיִשְׂרָאֵל עֲדוּת, בְּצַרְתָּם לֹא צָר בְּסִבְלוֹת וּבַעֲבָדוֹת,
בְּלִבְנֵת הַסְּפִיר הָרֹאם עֹז יְדִידוֹת, וְנִנְלָה לְהַעֲלוֹתָם מֵעֶמֶק
בוֹר וָדוֹת, כִּי עַם יִי הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְדוּת.

מִה יִקָּר חֲסִדוֹ בְּצִלוֹ לְגוֹנְנָמוֹ, בְּגָלוֹת בְּבִלְחָה שְׁלַח לְמַעֲנָמוֹ,
לְהוֹרִיד בְּרִיחִים נִמְנָה בִּינִימוֹ, וַיִּתְּנֵם לְרַחֲמִים לְפָנַי שׁוֹבִימוֹ,
כִּי לֹא יִטַּשׁ יִי אֶת עַמּוֹ, בַּעֲבוּר הַגָּדוֹל שְׁמוֹ.

עֵילָם שֵׁת בְּסֹאֵל לְהַצִּיל יְדִידָיו, לְהַעֲבִיר מִשֶּׁם מַעֲזָיו מוֹרְדָיו,
מֵעֵבֶר בַּשְּׁלַח פָּדָה אֶת עַבְדָּיו, קָרַן לְעַמּוֹ יָרִים תְּהִלָּה לְכָל
חֲסִידָיו, כִּי אִם הוֹנָה וְרַחֵם בְּרַחֲמָיו וּכְרַב חֲסִידָיו.

וּצְפִיר הָעֵזִים הַגְּדִיל עֲצוּמָיו, וְגַם חֲזוֹת אַרְבַּע עָלוּ לְמִרוֹמָיו,
וּבְלָבָם דִּמּוּ לְהַשְׁחִית אֶת רְחוּמָיו, עַל יְדֵי כַּהֲנָיו מִנֶּר
מִתְקוּמָיו, חֲסִדֵי יִי כִּי לֹא תִמְנֶנּוּ כִּי לֹא כָלוּ רַחֲמָיו.

was composed by Rabbi Simeon bar Isaac bar Abun, a native of Mayence, who was one of the most important liturgical writers and scholars of the eleventh century. The name of the author (שמעון בר יצחק) forms the acrostic of the stanzas, each of which consists of five rhymed verses. The part beginning with ברוך הוא אלהינו seems to be a later addition.

The poem bears no reference to the Sabbath, but deals with the persecutions endured by our people in *Galuth*. Each stanza ends with a biblical verse as a chorus. The poet utilized the following biblical verses: Psalm 68:20; Isaiah 25:4; 63:9; Exodus 24:10; Psalm 130:7; Isaiah 43:14; Psalm 106:46;

SABBATH HYMNS

Chanted at the table

Blessed be the Lord day by day!
He brings us help and redemption;
In his name we rejoice all day;
By his aid we raise our head high;
He is the poor man's strength and shield.

"God's tribes" proves Israel's merit;
He feels their stress while in slavery;
By the sapphire he showed them strong love;
He came to lift them out of the depths;
The Lord is kind and great to save.

How precious is his protecting love!
He went to Babylon for their sake;
He was with them in their exile;
He made their captors pity them;
The great Lord forsakes not his people.

In Persia he saved his loved ones,
And destroyed his rebels' strongholds;
He saved his servants from the sword,
Raising the honor of his people;
Though he wounds, he shows great mercy.

The Hellenic power waxed strong;
Four horns pointed against his heights;
They meant to destroy his loved ones;
He cast his foes down by his priests,
For the Lord's mercies never fail.

I Samuel 12:22; Jeremiah 49:38; Job 33:18; Psalm 148:14; Lamentations 3:32; Daniel 8:8,21; Lamentations 3:23; Jeremiah 60:34; Job 38:6; Lamentations 3:31; Isaiah 63:1; 34:6; Psalm 76:13; Isaiah 27:8; Deuteronomy 4:43; Psalms 31:24; 42:9; Ezekiel 37:9; 17:23; 20:40; 34:14; Deuteronomy 30:3-4; Isaiah 63:7; 43:7; Psalm 117:2; Isaiah 9:5.

נסגרתיו לאֲדוֹם בְּיַד רְעֵי מִדְּנִי, שֶׁבְּכָל יוֹם מִמְּלָאִים בְּרָסָם
מֵעַדְנִי, עֲזָרְתוֹ עָמִי לְסִמְךָ אֶת אֲדֹנִי, וְלֹא נִשְׁתַּנִּי כָּל יְמֵי
עַדְנִי, כִּי לֹא יִזְנַח לְעוֹלָם אֲדֹנִי.

בְּבוֹאוֹ מֵאֲדוֹם חֲמוּץ בָּגָדִים, זָבַח לוֹ בְּבִצְרָה וְטָבַח לוֹ
בְּבוֹגָדִים, וַיִּזְ נִצָּחָם מִלְּבוּשָׁיו לְחֹאדִים, בְּכַחוֹ הַגָּדוֹל יִבְצֹר
רוּחַ נְגִידִים, הִנֵּה בְּרוּחוֹ הִקְשָׁה בְּיוֹם קָדִים.

רֹאוּתוֹ כִּי בֶן אֲדוֹמֵי הָעוֹצֵר, יִחַשְׁב־לוֹ בְּצִרָה תִּקְלוֹט בְּבִצְרָה,
וּמִלֵּאָדָּה בְּאֲדָם בְּתוֹכָהּ יִנָּצֵר, וּמִזִּיד בְּשׁוּגָה בְּמִקְלָט יִעָצֵר,
אֲהַבּוּ אֶת יְיָ כָּל חֲסִידָיו אֱמוּנִים נוֹצֵר.

יִצְוֶה צוּר חֲסִידוֹ קְהִלּוֹתָיו לְקַבֵּץ, מֵאֲרָבַע רוּחוֹת עָדָיו
לְהִקְבֹּץ, וּבַחֵר מְרוֹם הָרִים אוֹתָנוּ לְהַרְבֵּץ, וְאֲתָנוּ יָשׁוּב
נִדְחִים קוֹבֵץ, יָשִׁיב לֹא נֶאֱמַר כִּי אִם וְשָׁב וְקַבֵּץ.

בְּרוּךְ הוּא אֱלֹהֵינוּ אֲשֶׁר טוֹב גְּמָלָנוּ, בְּרַחֲמָיו וּבְרַב חֲסָדָיו
הַגָּדִיל לָנוּ, אֵלֶּה וּכְאֵלֶּה יוֹסֵף עֲמָנוּ, לְהַגְדִּיל שְׂמוֹ הַגָּדוֹל
הַגָּבוֹר וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ. בְּרוּךְ הוּא אֱלֹהֵינוּ שֶׁבְּרָאָנוּ
לְכַבּוֹדוֹ, לְהַלְלוֹ וּלְשַׁבְּחוֹ וּלְסַפֵּר הוֹדוֹ, מְכַל אִם גָּבַר עָלֵינוּ
חֲסִידוֹ, לִכֵּן בְּכָל לֵב וּבְכָל נֶפֶשׁ וּבְכָל מְאֹד נִמְלִיכוֹ וַיִּנְחֲדוּ.
שֶׁהַשְּׁלוֹם שָׁלוֹ יָשִׁים עָלֵינוּ בְּרַכָּה וְשְׁלוֹם; מִשְׁמָאל וּמִיָּמִין עַל
יִשְׂרָאֵל שְׁלוֹם; הַרְחֵקֵן הוּא יִבְרֹךְ אֶת עַמּוֹ בְּשְׁלוֹם; וַיִּזְבּוּ
לְרֹאוֹת בָּנִים וּבְנֵי עוֹסְקִים בְּתוֹרָה וּבִמְצוֹת; עַל יִשְׂרָאֵל
שְׁלוֹם; יוֹעֵץ אֵל גָּבוֹר אֲבִיר־עַד שֶׁר־שְׁלוֹם.

ראוּתוֹ... אֲדוֹמֵי הָעוֹצֵר refers to a statement in the Talmud (Makkoth 12a) that the guardian angel of Edom will commit three errors in fleeing to Bozrah. He will think that Bozrah is a city of refuge, confusing it with Bezer; he will think that the cities of refuge afford protection to wilful murderers; he will be ignorant of the fact that only human beings may seek refuge in these cities.

I was sold to Rome by my foes,
Who daily gorge themselves with my wealth;
God's help supports my foundations;
Throughout my life he deserts me not,
For the Lord never abandons.

Coming from Edom all crimsoned,
Having slain the traitors in Bozrah,
Whose lifeblood splashed and stained his robes—
He cut off the breath of princes,
Sweeping them away by his rough blast.

Edom's guardian lord, on seeing this,
Will think that Bozrah is a refuge,
Like Bezer, for both angel and man,
And that it protects wilful crimes.
Love the Lord who guards the faithful!

May God grant his love to his people
And gather them from all ends to him,
To make them rest on the lofty Mount;
May he return among those gathered,
For it is written: "He will come back..."

Praised be our God who deals well with us,
And graciously does great things for us;
May he manifold these things for us,
To magnify his great name which we bear.

Praised be our God who created us
For his glory, to recount his praise;
His love to us is greatest of all,
Let us acclaim him with all our might.

May the Author of peace grant us peace;
Peace be to Israel north and south!
May the Lord bless his people with peace;
May they live to see sons and grandsons
Occupied with Torah and good deeds.
O God, Author and Champion of peace!

ברוך אל עליון אשר נתן מנוחה, לנפשנו כדיון משאת ואנחה,
והוא ידרוש לציון עיר הנדחה, עד אנה תוגיון נפש נאנחה.
השומר שבת הבן עם הבת, לאל ירצו כמנוחה על מחבת.

רוכב בערבות מלך עולמים, את עמו לשבת און בנעימים,
במאכלות ערבות במיני מטעמים, במלבושי כבוד זבת
מושפחה.

השומר שבת הבן עם הבת, לאל ירצו כמנוחה על מחבת.

ואשרי כל חוכה לתשלומי כפל, מאת כל סוכה שוכן
בערפל, נחלה לו יזכה בזהר ובשפל, נחלה ומנוחה בשמש
לו זרחת.

השומר שבת הבן עם הבת, לאל ירצו כמנוחה על מחבת.

כל שומר שבת בדת מחללו, הן הכשר חבת קדש גורלו,
ואם יצא חובת היום אשרי לו, לאל אדון מחוללו מנוחה
היא שלוחה.

השומר שבת הבן עם הבת, לאל ירצו כמנוחה על מחבת.

חמדת תמים קראו אלי צור, ואשרי לתמימים אם יהיה
נצור, בזהר הלומים על ראשם יצור, צור העולמים רוחו
בם נחה.

השומר שבת הבן עם הבת, לאל ירצו כמנוחה על מחבת.

ברוך אל עליון is a poem by Rabbi Baruch ben Samuel of Mayence, one of the most eminent German rabbis of the thirteenth century. The stanzas, consisting of four verses each with a cross rhyme and a refrain, bear the acrostic *חוק ברוך*. Each of the seven stanzas, including the refrain, has a total of sixty syllables. The refrain *הבן עם הבת* is an allusion to the fourth commandment: "You shall not do any work, neither you, nor your son, nor your daughter . . ." *מנוחה על מחבת*, the offering baked on a griddle, is ordained in Leviticus 2:5. The expression *עד אנה תוגיון נפש* is borrowed from Job 19:2.

Blessed be God Most High who gives repose,
To our soul relief from dismay and woe;
He cares for Zion, the forlorn city:

“How long will you oppress a moaning soul?”

*All sons and daughters who keep the Sabbath—
Most pleasing to God is their offering.*

God in heaven, King of the universe,
Bade his people keep Sabbath with delight—
Savory food and all kinds of dainties,
Distinguished clothes and a family feast.

All sons and daughters who keep the Sabbath. . .

Happy is he who awaits double reward
From God who sees all and is invisible;
He will merit land on hill and in vale,
A sunlit heritage and a serene mind.

All sons and daughters who keep the Sabbath. . .

Whoever keeps the Sabbath unprofaned
Is qualified to love what is holy;
Happy he who fulfills the day's precept,
As an offering to his Creator.

All sons and daughters who keep the Sabbath. . .

My God has proclaimed it the choicest day;
Happy are the faithful who keep it holy;
God will place a fitting crown on their head,
His divine spirit resting in their midst.

All sons and daughters who keep the Sabbath. . .

The biblical verses utilized in this poem are: Genesis 14:20; I Kings 8:56; Lamentations 3:47; Jeremiah 30:17; Job 19:2 (Stanza I). Psalm 68:5; Ecclesiastes 12:9; I Samuel 20:29 (Stanza II). Isaiah 30:18; I Kings 8:12; Deuteronomy 1:7; Malachi 3:20, or Genesis 32:32 (Stanza III). Isaiah 56:6; Genesis 32:19 (Stanza IV). Psalm 119:1; Isaiah 26:4; 11:2 (Stanza V). Numbers 6:7; Proverbs 29:17; Exodus 29:29 (Stanza VI). Exodus 35:2; Ezekiel 44:30; Exodus 35:3; 20:10 (Stanza VII).

תשלומי כפל, the twofold reward for Sabbath observance, is in keeping with the opening words of the fourth commandment, זכור and שמור, in Exodus 20:8 and Deuteronomy 5:12, respectively.

זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקֹדֶשׁ, קִרְנוּ בִּי גִבְהָה נֶזֶר עַל רֹאשׁוֹ,
עַל בֶּן יִתָּן הָאָדָם לְנַפְשׁוֹ עֲנֵנִי וְגַם שְׂמִיחָה, בָּהֶם לוֹ לְמִשְׁחָה.
הַשּׁוֹמֵר שַׁבָּת הֵבֵן עִם הַבֵּית, לֹאֵל יִרְצוּ בְּמִנְחָה עַל מִחְבֵּית.

קֹדֶשׁ הוּא לָכֶם שַׁבָּת הַמְּלָכָה, אֵל תוֹדֶה בְּתִיכֶם לְהַנִּיחַ בִּרְכָה,
בְּכָל מוֹשְׁבוֹתֵיכֶם לֹא תַעֲשׂוּ מְלָאכָה, בְּנִיכֶם וּבְנוֹתֵיכֶם עֶבֶד
וְגַם שִׁפְחָה.

הַשּׁוֹמֵר שַׁבָּת הֵבֵן עִם הַבֵּית, לֹאֵל יִרְצוּ בְּמִנְחָה עַל מִחְבֵּית.

יוֹם זֶה מְכַבֵּד מְכָל יָמִים, בִּי בּו שַׁבָּת צוֹר עוֹלָמִים.

שִׁשֶּׁת יָמִים עָשָׂה מְלֹאכֶתָהּ, וְיוֹם הַשְּׁבִיעִי לְאַלְהֵיךְ,

שַׁבָּת לֹא תַעֲשֶׂה בּו מְלָאכָה, בִּי כָל עָשָׂה שִׁשֶּׁת יָמִים.

יוֹם זֶה מְכַבֵּד מְכָל יָמִים, בִּי בּו שַׁבָּת צוֹר עוֹלָמִים.

רֹאשׁוֹן הוּא לְמִקְרָאֵי קֹדֶשׁ, יוֹם שִׁבְתוֹן שַׁבָּת קֹדֶשׁ,

עַל בֶּן כָּל אִישׁ בְּיִינוּ יִקְדֹּשׁ, עַל שְׁתֵּי לֶחֶם יִבְצְעוּ תְּמִימִים.

יוֹם זֶה מְכַבֵּד מְכָל יָמִים, בִּי בּו שַׁבָּת צוֹר עוֹלָמִים.

אֲכַל מִשְׁמָנִים שְׁתֵּה מִמֵּתִקִּים, בִּי אֵל יִתָּן לְכָל בּו דְּבָקִים,

בִּגְד לְלְבוּשׁ לֶחֶם חֲקִים, בָּשָׂר וְדָגִים וְכָל מִטְעָמִים.

יוֹם זֶה מְכַבֵּד מְכָל יָמִים, בִּי בּו שַׁבָּת צוֹר עוֹלָמִים.

יֵשׁ בּוֹ זֶה מְכַבֵּד is by an unidentified poet, Rabbi Israel, whose name appears in the acrostic, which adds גֵּר ("the proselyte") in the last stanza. Each verse contains six syllables. The biblical verses utilized in this poem are: Isaiah 58:13; Genesis 2:3; Exodus 20:9-11; 12:2; 16:23; Nehemiah 8:10; Deuteronomy 4:4; Genesis 28:20; Proverbs 30:8; Deuteronomy 8:9-10; 7:14; 15:6; Psalms 19:2; 33:5; Isaiah 66:2; Deuteronomy 32:4.

Remember to keep the Sabbath holy;
 High its glory, a crown rests on its head;
 Hence, let man give himself pleasure and joy,
 And let him feel exalted like a prince.

All sons and daughters who keep the Sabbath. . .

Let Queen Sabbath be holy unto you,
 That she may place a blessing in your house;
 You shall do no work in all your dwellings,
 Nor your sons and daughters, nor your servants.

All sons and daughters who keep the Sabbath. . .

This day is the most precious of all days,
 Because on it the Eternal ceased from work.

Six days you are to perform all your work,
 But the seventh day is your God's Sabbath;
 On it you must not do any labor,
 For in six days he accomplished all things.

This day is the most precious of all days. . .

It is foremost among the holy feasts,
 The day of rest, the holy Sabbath day;
 Hence, let each recite *Kiddush* over wine,
 Let the faithful say grace over the twin loaves.

This day is the most precious of all days. . .

Come, enjoy the dainties and drink the sweet,
 For God provides for all who cling to him
 Clothes to wear and portions of nourishment,
 Meat and fish and all luxurious foods.

This day is the most precious of all days. . .

...אכל משמנים is based on the talmudic statement that the best food should be prepared for the Sabbath, for "he who delights in the Sabbath is granted his heart's desires" (Shabbath 118a-b). The emphasis on the Sabbath as a day of eating and drinking was meant, according to some, to counteract the ascetic tendencies of the Essenes.

לא תחסר כל בו ואכלת ושבעת וברכת
את יי אלהיך אשר אהבת, כי ברכתך מכל עמים.
יום זה מכבד מכל ימים, כי בו שבת צור עולמים.
השמים מספרים כבודו, וגם הארץ מלאה חסדו,
ראו כל אלה עשתה ידו, כי הוא הצור פועלו תמים.
יום זה מכבד מכל ימים, כי בו שבת צור עולמים.

יה רבון עלם ועלמיה, אנת הוא מלכא מלך מלכיה, עובד
גבורתך ותמהיה, שפר קדמי להחיה.
יה רבון עלם ועלמיה, אנת הוא מלכא מלך מלכיה.
שבחין אסדר צפרא ורמשא, לך אלהא קדישא די ברא כל
נפשא, עירין קדישין ובני אנשא, חיות ברא ועופי שמיה.
יה רבון עלם ועלמיה, אנת הוא מלכא מלך מלכיה.
רב רבין עובדיך ותקיפין, מכד רמיה וזקף כפיפין, לו יחיה
גבר שנין אלפין, לא יעל גבורתך בחשבניה.
יה רבון עלם ועלמיה, אנת הוא מלכא מלך מלכיה.
אלהא די לה יקר ורבוותא, פרק ית ענד מפם אריותא, ואפק
ית עמד מזג גלותא, עמד די בחרת מכל אמיה.
יה רבון עלם ועלמיה, אנת הוא מלכא מלך מלכיה.

יה רבון was written in Aramaic by Rabbi Israel Najara, one of the most prolific Hebrew writers of the sixteenth century. His signature is seen in the initials of the five stanzas of this beautiful poem. At the end of the sixteenth century, he published a second and enlarged edition of his *Zemiroth Yisrael*, comprising three hundred and forty-six poems, which soon became the most popular songbook among the Jewish communities in the Orient. He was familiar with several languages, and was inspired by the kabbalistic school of Rabbi Isaac Luria at Safed, Palestine. His song *Yah Ribbon*, which

You shall not be in want of anything;
 When you have eaten and are satisfied,
 You shall bless the Lord your God whom you love,
 For he has blessed you above all people.

This day is the most precious of all days. . .

The heavens declare his glory,
 The earth is full of his kindness;
 Lo, his hand has made all these things!
 He is God, whose work is perfect!

This day is the most precious of all days. . .

Lord, eternal Master of worlds,
 Thou art the Supreme King of kings.
 Thy mighty acts and wondrous deeds
 It is my pleasure to declare.

Lord, eternal Master. . .

Morning and evening I praise thee,
 Holy God, who didst form all life:
 Sacred spirits, human beings,
 Beasts of the field, birds of the sky.

Lord, eternal Master. . .

Great and mighty are thy deeds,
 Humbling the proud, raising the meek;
 Were man to live a thousand years,
 Yet he could not recount thy might.

Lord, eternal Master. . .

O God of glory and greatness,
 Save thy flock from the lion's jaws;
 Free thy people from captivity,
 Thy people chosen from all nations.

Lord, eternal Master. . .

contains no allusion to the Sabbath, is chanted on Friday evenings all over the world. After describing the wonders of God's creation, the poet concludes with a prayer that God may redeem Israel and restore Jerusalem, the city of beauty. The phrase *שפר קדמי להחיה* is borrowed from Daniel 3:32.

לְמִקְדָּשְׁךָ תוֹב וּלְקִדְשׁ קִדְשֵׁנוּ, אֲתֵר דִּי בֵּה יִחְדוּן רוּחֵינוּ וְנִפְשֵׁינוּ,
וְיִזְמְרוּן לָךְ שִׁירֵינוּ וּבְרַחֲשֵׁנוּ, בִּירוּשָׁלַם קִרְתָּא דְשִׁפְרָיָא.
יְה רַבּוֹן עָלֵם וְעֹלְמָיָא, אַנְתָּ הוּא מַלְכָּא מְלִךְ מַלְכֵּיָא.

צוּר מִשְׁלוֹ אֶבְלָנוּ בְּרַכּוֹ אֱמוּנִי, שְׁבַעְנוּ וְהוֹתַרְנוּ בְּדָבָר יי.
הֵזֶן אֶת עוֹלָמוֹ, רוּעֵנוּ אֲבִינוּ, אֶבְלָנוּ אֶת לַחֲמוֹ, וְיִינוּ שְׁתִּינוּ,
עַל בֶּן נֹדֶה לְשִׁמּוֹ, וְנִהְלָלוּ בְּפִינוּ, אֲמָרְנוּ וְעָנִינוּ, אִין קְדוֹשׁ בְּיִי.
צוּר מִשְׁלוֹ אֶבְלָנוּ בְּרַכּוֹ אֱמוּנִי, שְׁבַעְנוּ וְהוֹתַרְנוּ בְּדָבָר יי.

בְּשִׁיר וְקוֹל תּוֹדָה, נִבְרַךְ לְאַלְהֵינוּ, עַל אֶרֶץ חֲמֻדָּה,
שְׁהִנְחִיל לְאַבּוֹתֵינוּ, מְזוֹן וְצֹדָה הַשְּׁבִיעַ לְנִפְשָׁנוּ, חֲסִדוֹ גִּבּוֹר
עָלֵינוּ, וְאַמֶּת יי.

צוּר מִשְׁלוֹ אֶבְלָנוּ בְּרַכּוֹ אֱמוּנִי, שְׁבַעְנוּ וְהוֹתַרְנוּ בְּדָבָר יי.
רַחֵם בְּחַסְדֶּךָ, עַל עַמְּךָ צוּרְנוּ, עַל צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ,
זְבוּל בֵּית תַּפְאֲרֹתֶינוּ, בֶּן דָּוִד עַבְדֶּךָ, יָבֵא וְיִגְאֲלֵנוּ, רוּחַ אֲפִינוּ,
מְשִׁיחַ יי.

צוּר מִשְׁלוֹ אֶבְלָנוּ בְּרַכּוֹ אֱמוּנִי, שְׁבַעְנוּ וְהוֹתַרְנוּ בְּדָבָר יי.
יִבְנֶה הַמִּקְדָּשׁ, עִיר צִיּוֹן תַּמְלֵא, וְשֵׁם נָשִׁיר שִׁיר חֲדָשׁ,
וּבִרְנִיָּה נַעֲלֶה, תְּרַחֲמֵן הַמִּקְדָּשׁ, יִתְבָּרַךְ וְיִתְעַלֶּה, עַל כּוֹס יֵינוּ
מְלֵא, בְּבִרְכַּת יי.

צוּר מִשְׁלוֹ אֶבְלָנוּ בְּרַכּוֹ אֱמוּנִי, שְׁבַעְנוּ וְהוֹתַרְנוּ בְּדָבָר יי.

צוּר מִשְׁלוֹ is of unknown authorship. This poem is an introduction to the grace recited after the meal. Its four stanzas contain the substance of that prayer. The first stanza is based on the first paragraph of the grace; the second stanza relates to the second paragraph of the grace (וּמִדָּה); the third stanza corresponds to the third paragraph of the grace (וְעַל יְרוּשָׁלַם); and the fourth stanza has reference to the grace recited over a cup of wine. This poem, though it has no bearing on the Sabbath, is not used on the busy weekdays.

Return to thy most holy shrine,
The place where all souls will rejoice
And sing melodic hymns of praise—
Jerusalem, city of beauty.

Lord, eternal Master. . .

My comrades, bless the Lord whose food we ate!
We ate and have some left, as God has said.

He feeds his world—our Shepherd, our Father;
His was the bread we ate, his the wine we drank;
Hence, let us thank and praise him with our lips,
Chanting: There is none holy like the Lord!

My comrades, bless the Lord . . .

We praise our God with song and thanksgiving
For the good land he gave to our fathers
And for the ample sustenance he grants us;
Great is his love to us; the Lord is true.

My comrades, bless the Lord . . .

Our God, O have mercy on thy people,
On Zion thy shrine and our splendid home;
May David's scion come to redeem us,
The Lord's anointed, the breath of our life.

My comrades, bless the Lord . . .

Let the shrine be restored, Zion refilled,
That we may come up singing a new song;
Blessed be the Merciful, Holy One,
Over the brimful cup of wine, God's gift.

My comrades, bless the Lord . . .

רבותי נברך corresponds to the introductory phrase רבותי נברך, inviting the table companions to recite the grace. אמוני my faithful friends. 'ה' כדבר refers to II Kings 4:43 (כה אמר ה' אכול והותר). Other biblical references are: I Samuel 2:2; Jeremiah 3:19; 33:15; Lamentations 4:20; Isaiah 63:15; 33:5. גבר עלינו חסדו, ואמת ה' לעולם is Psalm 117:2 transposed, which reads: גבר עלינו חסדו, ואמת ה' לעולם.

מִנְחָה לַשַּׁבָּת וַיּוֹם טוֹב

אֲשֶׁר יוֹשְׁבֵי בֵיתָךְ; עוֹד יִהְיֶה לְךָ סֵלָה.
אֲשֶׁר הָעַם שָׁכָכָה לוֹ; אֲשֶׁר הָעַם שָׁנָה אֶל־הָיוּ.

תהלים קמח

תְּהִלָּה לַדָּוָד

אֲרוֹמָמְךָ, אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְךָ שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל יוֹם אֶבְרַכְךָ, וְאֶהְלֶלְךָ שִׁמְךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְלִגְדָּלְתוֹ אֵין חֶקֶר.
דּוֹר לַדָּוָר יִשְׁבַּח מַעֲשֶׂיךָ, וְגִבּוֹרֶיךָ יִגְדּוּ.
הַדָּר כְּבוֹד הוֹדָךְ, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וַעֲזוֹז נִזְרָאוֹתֶיךָ יֹאמְרוּ, וְגִדָּלְתָה אֶסְפָּרָנָה.
זָכַר רַב טוֹבָךְ יִבְיָעוּ, וְצִדְקוֹתֶיךָ יִרְגְּנוּ.
חֲנוּן וְרַחוּם יְיָ, אֶרְךָ אִפְּסִים וְגִדָּל־חֶסֶד.
טוֹב יְיָ לַכֹּל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
יִזְדַּק יְיָ כָּל מַעֲשָׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה.
כְּבוֹד מַלְכוּתֶיךָ יֹאמְרוּ, וְגִבּוֹרֶתֶךָ יִדְבָּרוּ.
לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבּוֹרֹתָיו, וְכְבוֹד הַדָּר מַלְכוּתוֹ.
מַלְכוּתֶיךָ מַלְכוּת כָּל עַלְמִים, וּמִמְשַׁלְתָּךְ בְּכָל דּוֹר וָדָר.
סוֹמֵךְ יְיָ לְכָל הַנִּפְלִים, וְזוֹקֵף לְכָל הַכַּפּוּפִים.
עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.

AFTERNOON SERVICE FOR SABBATHS AND FESTIVALS

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.¹

Psalm 145

A hymn of praise by David.

I extol thee, my God the King,
And bless thy name forever and ever.
Every day I bless thee,
And praise thy name forever and ever.
Great is the Lord and most worthy of praise;
His greatness is unsearchable.
One generation to another praises thy works;
They recount thy mighty acts.
On the splendor of thy glorious majesty
And on thy wondrous deeds I meditate.
They speak of thy awe-inspiring might,
And I tell of thy greatness.
They spread the fame of thy great goodness,
And sing of thy righteousness.
Gracious and merciful is the Lord,
Slow to anger and of great kindness.
The Lord is good to all,
And his mercy is over all his works.
All thy works praise thee, O Lord,
And thy faithful followers bless thee.
They speak of thy glorious kingdom,
And talk of thy might,
To let men know thy mighty deeds,
And the glorious splendor of thy kingdom.
Thy kingdom is a kingdom of all ages,
And thy dominion is for all generations.
The Lord upholds all who fall,
And raises all who are bowed down.
The eyes of all look hopefully to thee,
And thou givest them their food in due season.

¹ *Psalms* 84:5; 144:15.

פּוֹתַח אֶת יְדֶךָ, וּמַשְׁבִּיעַ לְכָל חַי רִצּוֹן.
 צַדִּיק יי בְּכָל דְּרָבָיו, וְחָסִיד בְּכָל מַעֲשָׂיו.
 קְרוֹב יי לְכָל קְרָאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.
 רִצּוֹן יִרְאֵיו יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
 שׁוֹמֵר יי אֶת כָּל אֲהַבָּיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד.
 תַּהֲלֵלֵת יי יַדְבַּר-פִּי, וַיְבָרֵךְ כָּל בָּשָׂר שֶׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.
 Reader וַאֲנַחְנוּ נִבְרַךְ יְיָ מִעַתָּה וְעַד עוֹלָם, הִלְלוּיָהּ.

וּבֹא לְצִיּוֹן גּוֹאֵל, וּלְשָׁבִי פֹשֵׁעַ בִּינְעָקָב, נָאִם יי. וְאֲנִי, זֹאת
 בְּרִיתִי אִתְּם, אָמַר יי: רוּחִי אֲשֶׁר עָלֶיךָ, וַיְדַבְּרִי אֲשֶׁר שְׁמִתִּי
 בְּפִיךָ לֹא יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זִרְעָה, וּמִפִּי זִרְעָה, אָמַר יי.
 מִעַתָּה וְעַד עוֹלָם. וְאִתָּה קְדוּשָׁה, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל. וְקָרָא
 זֶה אֵל זֶה וְאָמַר: קְדוּשָׁה, קְדוּשָׁה, קְדוּשָׁה יי צְבָאוֹת, מָלֵא כָּל
 הָאָרֶץ כְּבוֹדוֹ. וּמִקְבְּלֵי דָן מִן דָּן וְאִמְרִין: קְדִישׁ בְּשֵׁמִי מְרוֹמָא
 עֲלֵאָהּ, בֵּית שְׂבִינְתָהּ; קְדִישׁ עַל אֶרְעָא, עוֹבֵד גְּבוּרְתָהּ; קְדִישׁ
 לְעֵלְמָא וּלְעֵלְמִי עֲלִמְיָא יי צְבָאוֹת; מְלֵיא כָּל אֶרְעָא זִיו יִקְרֶהּ.
 וּתְשַׁאֲנִי רוּחַ, וְאֲשַׁמַּע אַחֲרֵי קוֹל רַעַשׁ גְּדוֹל: בָּרוּךְ כְּבוֹד יי
 מִמְּקוֹמוֹ. וְנִטְלַתְנִי רוּחָא, וְשִׁמְעַת בְּתַרִּי קֹל זִיע סְגִיא דִּי
 מִשְׁבַּחִין וְאִמְרִין: בָּרִיךְ יִקְרָא דִּי מֵאֲתֵר בֵּית שְׂבִינְתָהּ. יי
 יִמְלֹךְ לְעֵלְמָא וְעַד. יי מַלְכוּתָהּ (קָאִם) לְעֵלְמָא וּלְעֵלְמִי עֲלִמְיָא.
 יי אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ, שְׁמֶרְהָ זֹאת לְעוֹלָם,
 לִיָּצֵר מַחֲשָׁבוֹת לְבָב עֲמֻךְ, וְהִכּוֹן לְבָבָם אֱלֹהֶיךָ. וְהוּא רַחוּם,
 יִכַּפֵּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב אָפּוֹ, וְלֹא יַעִיר כָּל
 חַמָּתוֹ. כִּי אִתָּה, אֲדֹנִי, טוֹב וְסֶלַח וְרַב חֶסֶד לְכָל קְרָאִיךָ.

postponed till *Minḥah* on Sabbaths and festivals. The reason
 is explained on page 131.

Thou openest thy hand
 And satisfiest every living thing with favor.
 The Lord is righteous in all his ways,
 And gracious in all his deeds.
 The Lord is near to all who call upon him,
 To all who call upon him sincerely.
 He fulfills the desire of those who revere him;
 He hears their cry and saves them.
 The Lord preserves all who love him;
 But all the wicked he destroys.
 My mouth speaks the praise of the Lord;
 Let all creatures bless his holy name forever and ever.
¹We will bless the Lord henceforth and forever.
 Praise the Lord!

A redeemer shall come to Zion and to those in Jacob who turn from transgression, says the Lord. As for me, this is my covenant with them, says the Lord: My spirit it is which shall be upon you; and my words which I have put in your mouth shall not depart from your mouth, nor from the mouth of your children, nor from the mouth of your children's children, says the Lord, henceforth and forever.²

Thou, holy God, art enthroned amidst the praises of Israel.³ They keep calling to one another: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory."⁴ **They receive it from one another, and say: "Holy in the highest heavens, his divine abode; holy upon earth, his work of might; holy forever and to all eternity is the Lord of hosts; the whole earth is full of his radiant glory."* Then a wind lifted me up, and I heard behind me a mighty sound: "Blessed be the glory of the Lord from his abode."⁵ *Then a wind lifted me up and I heard behind me a great moving sound of those who uttered praises, saying: "Blessed be the glory of the Lord from the place of his divine abode."* The Lord shall reign forever and ever.⁶ *The Lord's kingship is established forever and to all eternity.*

Lord God of Abraham, Isaac and Israel our fathers, keep the mind and purpose of thy people ever in this spirit, and direct their heart to thyself.⁷ He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. For thou, O Lord, art good and forgiving, and exceedingly kind to all who call upon thee. Thy righteousness

^{*}The words in italics are the Targum paraphrase of the preceding verse.

¹ Psalm 115:18. ² Isaiah 59:20-21. ³ Psalm 22:4. ⁴ Isaiah 6:3. ⁵ Ezekiel 3:12. ⁶ Exodus 15:18. ⁷ I Chronicles 29:18.

צִדְקָתְךָ צֶדֶק לְעוֹלָם, וְתוֹרָתְךָ אֱמֶת. תִּתֵּן אֱמֶת לַיַּעֲקֹב, חֶסֶד
 לְאַבְרָהָם, אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם מִיְּמֵי קֶדֶם. בְּרוּךְ יְיָ, יוֹם יוֹם
 יַעֲמֹס-לָנוּ, הָאֵל יְשׁוּעָתָנוּ, סֵלָה. יְיָ צְבָאוֹת עֲמָנוּ, מִשְׁנֵב לָנוּ
 אֱלֹהֵי יַעֲקֹב, סֵלָה. יְיָ צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטַח בְּךָ. יְיָ,
 הוֹשִׁיעָה; הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קְרָאֵנוּ. בְּרוּךְ הוּא אֱלֹהֵינוּ שֶׁבְּרָאֵנוּ
 לְכַבְדּוֹ, וְהַבְדִּילָנוּ מִן הַתּוֹעִים, וְנָתַן לָנוּ תוֹרַת אֱמֶת, וְחַיִּי
 עוֹלָם נִטְעַ בְּתוֹכָנוּ; הוּא יִפְתָּח לִבָּנוּ בְּתוֹרָתוֹ, וַיֵּשֶׁם בְּלִבָּנוּ
 אֶהְבֵּתוֹ וַיִּרְאֵתוֹ, לַעֲשׂוֹת רְצוֹנוֹ וּלְעַבְדּוֹ בְּלִבָּב שְׁלֵם. לְמַעַן
 לֹא נִינֵעַ לָרִיק, וְלֹא נִגְדֹּר לְבַהֲלָה. יְהִי רְצוֹן מִלְּפָנֶיךָ, יְיָ
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁנִּשְׁמֹר חֻקֶּיךָ בְּעוֹלָם הַזֶּה, וְנִזְכֶּה
 וְנִחְיֶה וְנִרְאֶה, וְנִירָשׁ טוֹבָה וּבִרְכָּה, לְשָׁנֵי יְמוֹת הַמָּשִׁית וּלְחַיֵּי
 הָעוֹלָם הַבָּא. לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יִדָּם; יְיָ אֱלֹהֵי, לְעוֹלָם
 אֹדֶךָ. בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בֵּינִי, וְהָיָה יְיָ מִבְּטַחוֹ. בְּטַחוֹ
 בֵּי עֲדֵי עַד, כִּי בָּיָה יְיָ צוּר עוֹלָמִים. Reader וַיִּבְטַחוּ בְּךָ יוֹדְעֵי
 שְׁמֹךְ, כִּי לֹא עָזַבְתָּ דֹרְשֶׁיךָ, יְיָ. יְיָ חַפֵּץ לְמַעַן צֶדֶק, וַיְגַדִּיל
 תוֹרָה וַיֹּאדִיר.

Reader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֹךְ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ;
 וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעָגְלָא וּבְזִמְזוֹן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֹךְ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
 וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹךְ דְּקִדְשָׁא, בְּרִיךְ הוּא, לְעָלָא (לְעָלָא)
 מִן כָּל בְּרִכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנִחַמְתָּא, וְאִמְרוּן בְּעָלְמָא,
 וְאִמְרוּ אָמֵן.

is eternal, and thy Torah is truth.¹ Thou wilt show grace to Jacob, love to Abraham, as thou hast sworn to our fathers from days of old.² Blessed be the Lord who day by day bears our burden; God is ever our salvation. The Lord of hosts is with us; the God of Jacob is our stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call.³

Blessed be our God who has created us for his glory, and has separated us from those who go astray; who has given us the Torah of truth and planted eternal life in our midst. May he open our heart to his Torah; may he set in our heart love and reverence for him to do his will and serve him with a perfect heart, so that we shall not labor in vain, nor rear children for disaster. May it be thy will, Lord our God and God of our fathers, that we keep thy laws in this world, and thus be worthy to live to see and share the happiness and blessing in the Messianic days and in the life of the world to come. So that my soul may sing praise to thee, and not be silent; Lord my God, I will praise thee forever.⁴ Blessed is the man who trusts in the Lord; the Lord will be his protection. Trust in the Lord forever and ever, for the Lord God is an everlasting stronghold. Those who know thy name put their trust in thee, for thou hast not forsaken those who seek thee, O Lord.⁵

The Lord was pleased, because of his righteousness, to render the Torah great and glorious.⁶

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

¹ *Psalms* 78:38; 86:5; 119:142. ² *Micah* 7:20. ³ *Psalms* 68:20; 46:8; 84:13; 20:10. ⁴ *Psalms* 30:13. ⁵ *Jeremiah* 17:7; *Isaiah* 26:4; *Psalms* 9:11. ⁶ *Isaiah* 42:21.

On festivals the *Minhah* service is continued on page 585.

וְאֵנִי תִפְלְתִּי לָךְ, יְיָ, עֵת רָצוֹן; אֱלֹהִים, בָּרַב־חֶסֶדְךָ עֲנֵנִי
בְּאַמֻּת יִשְׁעֶךָ.

קְרִיאַת הַתּוֹרָה

The ark is opened.

Reader and Congregation:

וַיְהִי בִּנְסֹעַ הָאָרֶץ וַיֵּאמֶר מֹשֶׁה: קוּמָה יְיָ, וַיִּפָּצוּ אֵיבֹרֶיךָ, וַיִּנָּסוּ
מִשְׁנֵאֵיךָ מִפְּנֶיךָ. כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה, וּדְבַר יְיָ מִירוּשָׁלַיִם.
בְּרוּךְ שְׁמֹתְךָ תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

זוהר, ויקהל

בְּרִיד שְׁמוֹה דְּמָרָא עָלְמָא, בְּרִיד בְּתָרְךָ וְאַתְרָךְ. יְהֵא
רְעוּתְךָ עִם עַמְּךָ יִשְׂרָאֵל לְעָלַם, וּפְרָקוּן יְמִינְךָ אֲחִזִּי לְעַמְּךָ
בְּבֵית מִקְדָּשְׁךָ; וְלֹא מְטוּיָא לָנָא מְטוּב נְחֻרְךָ, וְלִקְבֵּל צְלוֹתָנָא
בְּרַחֲמִין. יְהֵא רַעְוָא קְדָמְךָ, דְּתוֹרִיד לֹן חִיּוֹן בְּטִיבוּתָא;
וְלֵהוּוּ אָנָּא פְּקִידָא בְּגוּ צְדִיקָיָא, לְמַרְחַם עָלֵי וּלְמַנְטֵר יְתִי
וַיִּת כָּל דִּי לִי וְדִי לְעַמְּךָ יִשְׂרָאֵל. אֲנִתָּה הוּא זֶן לְכָלֵּא וּמְפָרְגִס
לְכָלֵּא, אֲנִתָּה הוּא שְׁלִיט עַל כָּלֵּא. אֲנִתָּה הוּא דְּשְׁלִיט עַל מַלְכֵיֵּא,
וּמַלְכוּתָא דִּילָךְ הִיא. אָנָּא עֲבָדָא דְּקִדְשָׁא בְּרִיד הוּא, דְּסִגְדָנָא
קָמָה וּמְקַמָּא דִּיקָר אֲוִרִיתָה בְּכָל עֵדֶן וְעֵדֶן. לָא עַל אָנְשׁ
רַחֲצָנָא, וְלָא עַל בַּר אֱלֹהִין סְמִכְנָא, אֶלֶּא בְּאַלְהָא דְּשִׁמְיָא,
דְּהוּא אֱלֹהָא קְשׁוּט, וְאַוִּרִיתָה קְשׁוּט, וּנְבִיאֻהִי קְשׁוּט, וּמְסִנָּא
לְמַעַבְד טַבְנֹן וּקְשׁוּט. בֵּה אָנָּא רַחֲמִין, וְלִשְׁמָה קְדִישָׁא יִקְרָא
אָנָּא אֱמֶר תִּשְׁבְּחוּן. יְהֵא רַעְוָא קְדָמְךָ, דְּתַפְתַּח לְבָאֵי
בְּאוֹרִיתָא, Reader וְתִשְׁלֵם מִשְׁאֲלִין דְּלְבָאֵי וְלְבָא רְכָל עַמְּךָ
יִשְׂרָאֵל, לְטַב וּלְחַיִּין וְלִשְׁלָם.

On festivals the Minḥah service is continued on page 586.

I offer my prayer to thee, O Lord, at a time of grace. O God, in thy abundant kindness, answer me with thy saving truth.¹

READING OF THE TORAH

The ark is opened.

Reader and Congregation:

And it came to pass, whenever the ark started, Moses would say: "Arise, O Lord, and let thy enemies be scattered; let those who hate thee flee before thee."² Truly, out of Zion shall come forth Torah, and the word of the Lord out of Jerusalem.³

Blessed be he who in his holiness gave the Torah to his people Israel.

Zohar, Wayyakhel

Blessed be the name of the Lord of the universe! Blessed be thy crown and thy dominion. May thy good will ever abide with thy people Israel. Reveal thy saving power to thy people in thy sanctuary; bestow on us the good gift of thy light, and accept our prayer in mercy. May it be thy will to prolong our life in happiness.

Let me also be counted among the righteous, so that thou mayest have compassion on me and shelter me and mine and all that belong to thy people Israel. Thou art he who nourishes and sustains all; thou art he who rules over all; thou art he who rules over kings, for dominion is thine. I am the servant of the Holy One, blessed be he, before whom and before whose glorious Torah I bow at all times. Not in man do I put my trust, nor do I rely on any angel, but only in the God of heaven who is the God of truth, whose Torah is truth and whose Prophets are truth, and who performs many deeds of goodness and truth. In him I put my trust, and to his holy and glorious name I utter praises. May it be thy will to open my heart to thy Torah, and to fulfill the wishes of my heart and of the heart of all thy people Israel for happiness, life and peace.

¹ Psalm 69:14. ² Numbers 10:35. ³ Isaiah 2:3.

The Reader takes the Torah and says:

יְגִדְלוּ לִי אֶתִּי, וְנִרְוֹמָמָה שְׁמוֹ יַחְדָּו.

Congregation:

לֵךְ יְיָ הַגְדֵּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנְצַח וְהַחֹדֶר, בִּי כָל
בְּשָׁמַיִם וּבָאָרֶץ. לֵךְ, יְיָ, הַמְמַלְכָּה וְהַמְתַּנַּשֵּׂא לְכָל לְרֹאשׁ.
רוֹמְמוֹ יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוֵי לְהֵדֶם רִנְלִיו, קְדוֹשׁ הוּא. רוֹמְמוֹ
יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוֵי לְהֵר קְדוֹשׁ, בִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.

Reader:

אֲב הַרְחָמִים, הוּא יְרַחֵם עִם עַמּוּסִים, וַיִּזְכּוּר בְּרִית
אֵיתָנִים, וַיַּצִּיל נַפְשׁוֹתֵינוּ מִן הַשְׁעוֹת הָרָעוֹת, וַיַּגְדֵּר בְּיָצָר הָרָע
מִן הַנְּשׂוּאִים, וַיַּחֲזֵן אוֹתָנוּ לְפִלִּיטַת עוֹלָמִים, וַיַּמְלֵא מִשְׁאֵלוֹתֵינוּ
בְּמִדָּה טוֹבָה, יְשׁוּעָה וְרַחֲמִים.

The Torah is placed on the desk. The Reader unrolls it and says:

וְתִגְלָה וְתִרְאָה מַלְכוּתוֹ עָלֵינוּ בְּזֶמֶן קָרוֹב, וַיַּחֲזֵן פְּלִיטָתָנוּ
וּפְלִיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לַחֵן וּלְחֶסֶד, לְרַחֲמִים וּלְרִצּוֹן,
וְנֹאמַר אָמֵן. הַכֹּל הָבּוּ גִדְל לֵאלֹהֵינוּ וְתָנוּ כְּבוֹד לַתּוֹרָה; כְּהֵן,
קָרֵב; יַעֲמֹד (פְּלוֹנִי בֶן פְּלוֹנִי) הַכְּהֵן. בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ
יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Congregation and Reader:

וְאַתֶּם הַדְּבָקִים בִּי אֱלֹהֵיכֶם, חַיִּים כָּלְכֶם הַיּוֹם.

The person called to the Torah recites:

בָּרְכוּ אֶת יְיָ הַמְּבָרֵךְ.

Congregation responds:

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

He repeats the response and continues:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל
הָעַמִּים, וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

The Reader takes the Torah and says:

Exalt the Lord with me, and let us extol his name together.¹

Congregation:

Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty; for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all.² Exalt the Lord our God, and worship at his footstool; holy is he. Exalt the Lord our God, and worship at his holy mountain, for holy is the Lord our God.³

Reader:

May the merciful Father have compassion on the people who have been upheld by him, and remember the covenant with the patriarchs; may he deliver us from evil times, and check the evil impulse in those who have been tended by him; may he graciously grant us everlasting deliverance, and in his goodness fulfill our petitions for salvation and mercy.

The Torah is placed on the desk. The Reader unrolls it and says:

May his kingdom soon be revealed and made visible to us; may he be gracious to our remnant, the remnant of his people, the house of Israel, granting them grace and kindness, mercy and favor; and let us say, Amen. Let us all ascribe greatness to our God, and give honor to the Torah. Let the *Kohen* come forward [*the Reader names the first person called to the Torah*]. Blessed be he who in his holiness gave the Torah to his people Israel.

Congregation and Reader:

And you who cling to the Lord your God are all alive today.⁴

The person called to the Torah recites:

Bless the Lord who is blessed.

Congregation responds:

Blessed be the Lord who is blessed forever and ever.

He repeats the response and continues:

Blessed art thou, Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

¹ Psalm 34:4. ² I Chronicles 29:11. ³ Psalm 99:5, 9. ⁴ Deuteronomy 4:4.

The Torah is read; then he recites:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת
אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ. בְּרוּךְ אַתָּה, יי, נוֹתֵן הַתּוֹרָה.

When the Torah is raised, the Congregation recites:

זֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל, עַל פִּי יי
בְּיַד מֹשֶׁה.

עַץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתִמְכִּיָּהּ מְאֹד. דְּרָכֶיהָ
דְּרָכֵי נְעִים, וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם. אַרְבֶּה יָמִים בְּיָמֶינֶיהָ;
בְּשִׂמְלָאָהּ עֶשֶׂר וְכָבוֹד. יי חַפֵּץ לְמַעַן צְדָקָה, יַגְדִּיל תּוֹרָה
וַיֹּאדִיר.

The Reader takes the Torah and says:

יְהִלְלוּ אֶת שֵׁם יי, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ—

Congregation:

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיֵּרָם קֶרֶן לְעַמּוֹ, תִּהְלָה לְכָל
חֲסִידָיו, לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ; הִלְלוּיָהּ.

תהלים כד

לְדָוִד מִזְמוֹר. לִי הָאֶרֶץ וּמְלוֹאָהּ, תִּבֵּל וַיֵּשְׁבֵי בָהּ. כִּי הוּא
עַל יָמִים יִסְדָּהּ, וְעַל נְהָרוֹת יְכַנְנֶהָ. מִי יַעֲלֶה בְּהָר יי, וּמִי
יָקוּם בְּמָקוֹם קָדְשׁוֹ. נָקִי כַפַּיִם וְבֵר לֵבָב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא
נִפְשִׁי וְלֹא נִשְׁבַּע לְמַרְמָה. יֵשָׂא בִּרְכָה מֵאֵת יי, וּצְדָקָה מֵאֱלֹהֵי
יִשְׂרָאֵל. זֶה דֹּוֹר דִּרְשָׁיו, מִבְּקָשֵׁי פִנְיָהּ, יַעֲקֹב, סֵלָה. שְׂאוּ שְׁעָרִים
רְאשֵׁיכֶם, וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי זֶה
מֶלֶךְ הַכְּבוֹד, יי עֲזֹז וְגִבּוֹר, יי גִּבּוֹר מִלְחָמָה. שְׂאוּ שְׁעָרִים
רְאשֵׁיכֶם, וּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי הוּא זֶה
מֶלֶךְ הַכְּבוֹד, יי צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֵלָה.

The Torah is read; then he recites:

Blessed art thou, Lord our God, King of the universe, who hast given us the Torah of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, Giver of the Torah.

When the Torah is raised, the Congregation recites:

This is the Torah which Moses placed before the children of Israel. It is in accordance with the Lord's command through Moses.¹

It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are pleasant ways, and all its paths are peace. Long life is in its right hand, and in its left hand are riches and honor. The Lord is pleased, for the sake of his righteousness, to render the Torah great and glorious.²

The Reader takes the Torah and says:

Let them praise the name of the Lord, for his name alone is exalted—

Congregation:

His majesty is above earth and heaven. He has raised the honor of his people, the glory of his faithful followers, the children of Israel, the people near to him. Praise the Lord!³

Psalms 24

A psalm of David. The earth and its entire contents belong to the Lord, the world and its inhabitants. For it is he who has founded it upon the seas, and established it on the floods. Who may ascend the Lord's mountain? Who may stand within his holy place? He who has clean hands and a pure heart; he who strives not after vanity and swears not deceitfully. He will receive a blessing from the Lord, and justice from his saving God. Such is the generation of those who are in quest of him, who seek the presence of the God of Jacob. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord strong and mighty, the Lord strong in battle. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord of hosts, he is the glorious King.

¹ *Deuteronomy 4:44; Numbers 9:23.* ² *Proverbs 3:18, 17, 16; Isaiah 42:21.*

³ *Psalms 148:13-14.*

While the Torah is being placed in the ark:

ובנחה יאמר: שובה, יי, רבבות אלפי ישראל. קומה יי
למנוחתך, אתה וארון עזת. פתחיה ילבשו צדק, וחסידיה
ירננו. בעבור דוד עבדך, אל תשב פני משיחך. כי לקח טוב
נתתי לכם, תורתך אל תעזבו. עץ חיים היא למחזיקים בה,
ותמכיה מאשר. דרכיה דרכי נעים, וכל נתיבותיה שלום.
השיבנו יי אליה, ונשובה; חדש ימינו בקדש.

Reader:

יתגדל ויתקדש שמה רבא בעלמא די ברא ברעותה;
וימליך מלכותה בחיכון וביומיוון, ובחיי דכל בית ישראל,
בעגלא ובזמן קריב, ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמיא.
יתברך וישתבח, ויתפאר ויתרומם, ויתנשא ויתהדר,
ויתעלה ויתהלל שמה דקרשא, בריך הוא, לעלא (לעלא)
מן כל ברכתא ושירתא, תשבחתא ונחמתיא, דאמירן בעלמא,
ואמרו אמן.

The Amidah is recited in silent devotion while standing, facing east.

The Reader repeats the Amidah aloud when a minyan holds service.

כי שם יי אקרא, הבו גידל לאלהינו.
ארני, שפתי תפתח, ופי יגיד תהלתך.
ברוך אתה, יי אלהינו ואלהי אבותינו, אלהי אברהם,
אלהי יצחק, ואלהי יעקב, האל הגדול הגבור והנורא, אל
עליון, גומל חסדים טובים, וקונה הכל, וזוכר חסדי אבות,
וימביא גואל לבני בנייהם למען שמו באהבה.

While the Torah is being placed in the ark:

When the ark rested, Moses would say: "Return, O Lord, to the myriads of Israel's families." Arise, O Lord, for thy resting place, thou and thy glorious ark. May thy priests be clothed in righteousness; may thy faithful followers shout for joy. For the sake of thy servant David, reject not thy anointed. I give you good instruction; forsake not my Torah. It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are ways of pleasantness, and all its paths are peace. Turn us to thee, O Lord, and let us return; renew our days as of old.¹

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

AMIDAH

The Amidah is recited in silent devotion while standing, facing east.

The Reader repeats the Amidah aloud when a minyan holds service.

When I proclaim the name of the Lord, give glory to our God!²
O Lord, open thou my lips, that my mouth may declare thy praise.³

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

¹ Numbers 10:36; Psalm 132:8-10; Proverbs 4:2; 3:18, 17; Lamentations 5:21. ² Deuteronomy 32:3. ³ Psalm 51:17.

Between *Rosh Hashanah* and *Yom Kippur* add:

(זָכְרָנוּ לְחַיִּים, מִלֶּלֶךְ חָפֵץ בַּחַיִּים,
וּכְתַבְנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.)
מִלֶּלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגֹן. בְּרוּךְ אַתָּה, יְיָ, מְגֹן אַבְרָהָם.
אַתָּה גְבוּר לְעוֹלָם, אֲדֹנָי; מַחְיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between *Sukkoth* and *Pesah* add:

(מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.)
מִבְּלֶלֶל חַיִּים בְּחֶסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי
עָפָר. מִי כְמוֹךָ, בָּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָךְ, מִלֶּלֶךְ מַמְיֵת
וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(מִי כְמוֹךָ, אֵב הַרְחָמִים,
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.)
וְנִאֲמֵן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מַחְיֶה הַמֵּתִים.

When the Reader repeats the *Amidah*, the following *Kedushah* is said.

נִקְדַּשׁ אֶת שְׁמוֹךְ בְּעוֹלָם בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשְׁמֵי מְרוֹם,
בְּכַתוּב עַל יַד נְבִיאָה: וְקָרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְיָ צְבָאוֹת; מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.
לְעַמָּתָם בְּרוּךְ יֵאמְרוּ—
בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.
וּבְדַבְרֵי קִדְשֶׁךָ כְּתוּב לֵאמֹר:
יְמִלֶּךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדָר וָדָר; הִלְלוּיָהּ.

Between Rosh Hashanah and Yom Kippur add:

(Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.)

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Between Sukkoth and Pesah add:

(Thou causest the wind to blow and the rain to fall.)

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Between Rosh Hashanah and Yom Kippur add:

(Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.)

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

When the Reader repeats the Amidah, the following Kedushah is said:

We sanctify thy name in this world even as they sanctify it in the highest heavens, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory."¹

Those opposite them say: Blessed—

Blessed be the glory of the Lord from his abode.²

And in thy holy Scriptures it is written:

The Lord shall reign forever,
Your God, O Zion, for all generations.
Praise the Lord.³

¹ *Isaiah* 6:3 ² *Ezekiel* 3:12. ³ *Psalms* 146:10.

Reader:

לְדֹר וְדֹר נִגִּיד גְּדֻלָּה, וּלְנֹצֶחַ נִצָּחִים קִדְּשָׁתָהּ נִקְדִּישׁ,
וְשִׁבְחָהּ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֹךְ
גָּדוֹל וְקָדוֹשׁ אֲתָה. בְּרוּךְ אַתָּה, יְיָ, הָאֵל * (הַמְלִיךְ) הַקָּדוֹשׁ.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ סֵלָה.
בְּרוּךְ אַתָּה, יְיָ, הָאֵל * (הַמְלִיךְ) הַקָּדוֹשׁ.

* Between *Rosh Hashanah* and *Yom Kippur* say קָדוֹשׁ.

אַתָּה אֶחָד וְשִׁמְךָ אֶחָד, וּמִי בְּעַמֶּךָ יִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ.
תִּפְאָרְתָּ גְּדֻלָּה, וְעֲטָרְתָּ יְשׁוּעָה, יוֹם מְנוּחָה וְקִדְּשָׁה לְעַמֶּךָ
נִתְּתָה. אֲבִרָהֶם יָגַל, יִצְחָק יִרְגֵן, יַעֲקֹב וּבְנָיו יִנְיָחוּ בּוֹ. מְנוּחַת
אֲהֲבָה וְנִדְבָה, מְנוּחַת אֱמֶת וְאַמוּנָה, מְנוּחַת שְׁלוֹם וְשִׁלּוּחַ
וְהַשְׁקָט וְנִבְטָח, מְנוּחָה שְׁלָמָה שְׁאֲתָה רוֹצֶה בָּהּ; יִכְרִיו בְּנֵיךְ
וְיִדְעוּ, כִּי מֵאַתָּה הִיא מְנוּחָתָם, וְעַל מְנוּחָתָם יִקְדִּישׁוּ אֶת שִׁמְךָ.
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רָצָה בְּמְנוּחָתָנוּ. קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ,
וְתוֹן חִלְקֵנוּ בְּתוֹרָתְךָ; שִׁבְעֵנוּ מִטּוֹבֶיךָ, וְשִׁמְחֵנוּ בִּישׁוּעָתְךָ; וְטַהֵר
לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת; וְהִנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרָצוֹן
שִׁבְתָּ קִדְּשָׁה, וְיִנְיָחוּ בָּהּ יִשְׂרָאֵל מִקְדְּשֵׁי שִׁמְךָ. בְּרוּךְ אַתָּה, יְיָ,
מִקְדֵּשׁ הַשְּׁבֵת.

רָצָה, יְיָ אֱלֹהֵינוּ, בְּעַמֶּךָ יִשְׂרָאֵל וּבְתַפְלָתָם; וְהַשֵּׁב אֶת
הָעֲבוּדָה לְדִבְרֵי בִיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל וּתְפַלְתֶּם בְּאַהֲבָה תִּקְבֹּל
בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

On *Rosh Hodesh* and *Hol ha-Mo'ed* add:

(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיַגִּיעַ וְיִרְאֶה, וְיִרְצֶה)

is based on Zechariah 14:9; I Chronicles 17:21. The *Siddur* of Amram Gaon records the following variant in use during the ninth century: הנח לנו ה' אלהינו כי אתה אבינו... ואל תהי צרה ויען ביום מנוחתנו, מנוחת אהבה: ונדבה, מנוחת אמת ואמונה.

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. * Blessed art thou, O Lord, holy God.

Thou art holy and thy name is holy, and holy beings praise thee daily. Blessed art thou, O Lord, * holy God.

**Between Rosh Hashanah and Yom Kippur say, "holy King".*

Thou art One and thy name is One; and who is like thy people Israel unique on earth? Thou gavest thy people a crown of distinction, a crown of triumph—a day of rest and holiness. Abraham and Isaac rejoiced on the Sabbath; Jacob and his children found rest in it. It is a rest granted in gracious love, a true and genuine rest, a rest that yields peace and tranquillity, serenity and confidence, a perfect rest with which thou art pleased. May thy children realize and know that their rest comes from thee, and by keeping the Sabbath they hallow thy name.

Our God and God of our fathers, be pleased with our rest. Sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy help; purify our heart to serve thee sincerely. In thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage; may Israel who sanctifies thy name rest on it. Blessed art thou, O Lord, who hallowest the Sabbath.

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

On Rosh Hodesh and Hol ha-Mo'ed add:

(Our God and God of our fathers, may the remembrance of us,

יעקב ובניו יצחק According to midrashic literature, the patriarchs observed the Sabbath and fulfilled all the commands that were revealed later. The children of Abraham and of Isaac are not mentioned because Ishmael and Esau are not credited with the observance of the Sabbath.

וְיִשְׁמַע, וְיִפְקֹד וַיִּזְכֹּר, זְכוּרֵנוּ וּפְקֻדֹתֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ,
וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה,
וְזִכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה וּלְטוֹבָה, לְחַן
וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

Sukkoth

Pesah

Rosh Hodesh

חַג הַסֻּכּוֹת

חַג הַמִּצּוֹת

רֹאשׁ הַחֹדֶשׁ

הַזֶּה. זְכוּרֵנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדֵנוּ בּוֹ לְבִרְכָּה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים חַיִּים וְחַנּוּן, וּרְחֻם
עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֶיךָ עֵינֵינוּ, כִּי אֵל מִלֶּךְ חַנּוּן וּרְחוּם
(אֲתָה).

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ,
הַמַּחְזִיר שְׁבִינָתוֹ לְצִיּוֹן.

When the Reader repeats the *Amidah*, the Congregation responds here by saying:

(מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה)
הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ. אֱלֹהֵי כָּל בָּשָׂר,
יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית,
בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקְדוֹשׁ עַל שֶׁחַיֵּיתָנוּ
וְקִיַּמְתָּנוּ. כֵּן תַּחֲזִינָה וְתַקִּימָנוּ,
וְתַאֲסֹף גְּלוּתֵנוּ לְחַצְרוֹת
קְדֻשָּׁה לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת
רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלֵב
שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ.
בְּרוּךְ אַל תַּחֲזִינָהוּ.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן
יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר
נִזְדָּה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל
חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נִשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל
נְסִיךְ שְׁבָבֶל יוֹם עָמָנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָבֶל
עַתָּה, עָרֵב וּבָקָר וְצִהָרִים.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסִדֶּיךָ,
מֵעוֹלָם קִיַּנָּה לָךְ.

of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of

<i>Rosh Hodesh</i>	<i>Pesah</i>	<i>Sukkoth</i>
the New Moon.	the Feast of Un- leavened Bread.	the Feast of Tabernacles.

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.)

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

When the Reader repeats the Amidah, the Congregation responds here by saying:

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

נודה לך לעולם, לדור ודור is based on Psalms 79:13 and 55:18, namely: ערב ובקר וצהרים אשיחה ודור נספר תהלתך.

מורים דרבנן is a composite of variants suggested by several rabbis of the Talmud (Sotah 40a).

On Hanukkah add:

(על הנסים ועל הפרקו, ועל הנבירות ועל התשועות, ועל המלחמות, שעשית לאבותינו בימים ההם בזמן הזה—
 בימי מתתיהו בן יוחנן כהן גדול, חשמונאי ובניו, כשעמדה
 מלכות יון הרשעה על עמך ישראל להשביחם תורתך,
 ולהעבירם מחקי רצונך. ואתה ברחמיך הרבים עמדת להם
 בעת צרתם, רבת את ריבם, ונתת את דינם, נקמת את נקמתם;
 מסרת גבורים ביד חלשים, ורבים ביד מעטים, וטמאים ביד
 טהורים, ורשעים ביד צדיקים, וזדים ביד עוסקי תורתך.
 ולך עשית שם גדול וקדוש בעולמך, ולעמך ישראל עשית
 תשועה גדולה ופרקו כחיום הזה. ואחר כן באו בניך לדביר
 ביתך, ופנו את היכלך, וטהרו את מקדשך, והדליקו נרות
 בחצרות קדשך, וקבעו שמונת ימי חנכה אלו להודות ולהלל
 לשמך הגדול.)

ועל כלם יתברך ויתרומם שמך, מלכנו, תמיד לעולם ועד.

Between Rosh Hashanah and Yom Kippur add:

ובתוב לחיים טובים כל בני ברייתך.
 וכל החיים יודוך סלה, ויהללו את שמך באמת, האל,
 ישועתנו ועזרתנו סלה. ברוך אתה, יי, הטוב שמך, ולך נאח
 להודות.

שלוש רב על ישראל עמך תשים לעולם, כי אתה הוא
 מלך אדון לכל השלום, וטוב בעיניך לברך את עמך ישראל
 בכל עת ובכל שעה בשלומך. ברוך אתה, יי, המברך את
 עמו ישראל בשלום.

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yoḥanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Ḥanukkah for giving thanks and praise to thy great name.)

For all these acts may thy name, our King, be blessed and exalted forever and ever.

Between Rosh Hashanah and Yom Kippur add:

(Inscribe all thy people of the covenant for a happy life.)

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

O grant abundant peace to Israel thy people forever, for thou art the King and Lord of all peace. May it please thee to bless thy people Israel with peace at all times and at all hours. Blessed art thou, O Lord, who blessest thy people Israel with peace.

מתתיהו, the leader of the Maccabean revolt against the Syrians, was the father of Simeon who became High Priest in 141 before the common era. Hence, it is suggested that the epithet **כהן גדול** refers to that fact. According to Sofrim 20:8, **חשמונאי** and **מתתיהו** were two different persons. There the reading is: **בימי מתתיהו ... וחשמונאי ובניו**.

Between Rosh Hashanah and Yom Kippur say:

(בְּסֶפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפְרָנָסָה טוֹבָה, נִזְכָּר וְנוֹכָח
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמּוֹת בְּיַד יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.
בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשָּׁלוֹם.)

After the *Amidah* add the following meditation:

אֱלֹהֵי, נִצֵּר לְשׁוֹנֵי מָרַע, וּשְׁפָתַי מִדְּבַר מִרְמָה; וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כַּעֲפָר לְכָל תַּהֲיָה. פָּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִתְּהִירָה
הַפֵּר עֲצָתָם וּמִלְּקָל מִחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֹךְ, עֲשֵׂה לִמְעַן
יְמִינֶךָ, עֲשֵׂה לִמְעַן קִדְשְׁתָּךְ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן יִחַלְצוּן
יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי. יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּינוּ לִבִּי
לְפָנֶיךָ, יְיָ, צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה
שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאֲמָרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ; וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ
בִּירְאָה, בִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת. וְעֲרָבָה לִי מִנַּחַת
יְהוּדָה וִירוּשָׁלָּיִם, בִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת.

The following paragraph is omitted on occasions when the *Tahanun*
(page 103) is omitted on weekdays.

צִדְקַתְךָ צִדֵּק לְעוֹלָם, וְתוֹרָתְךָ אֱמֶת. וְצִדְקַתְךָ אֱלֹהִים עַד
מָרוֹם, אֲשֶׁר עֲשִׂיתָ גְדֻלוֹת; אֱלֹהִים, מִי כְמוֹךָ. צִדְקַתְךָ בְּהִרְרֵי
אֵל, מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה; אָדָם וּבְהֵמָה תוֹשִׁיעַ, יְיָ.

צדקתך צדק is regarded as a form of *צדוק הדין* said on the occasion of a death. According to tradition, Moses died on Sabbath afternoon. These three verses, containing the words 'ה' אלהים אמת, are arranged in a reverse order in the Sephardic *Siddur*. *צדקתך צדק* is presumably a substitute for the *Tahanun* of the *Minhah* for weekdays.

Between Rosh Hashanah and Yom Kippur say:

(May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, for a happy life and for peace. Blessed art thou, O Lord, Author of peace.)

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me, and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.¹ May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.²

The following paragraph is omitted on occasions when the Tahanun (page 104) is omitted on weekdays.

Thy righteousness is an everlasting righteousness, and thy Torah is truth. Thy righteousness, O God, is most high; thou who hast done great things, O God, who is like thee? Thy righteousness is like the mighty mountains; thy judgments are like the vast sea; man and beast dost thou save, O Lord.³

¹ *Psalms* 60:7; 19:15. ² *Malachi* 3:4. ³ *Psalms* 119:142; 71:19; 36:7.

Reader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֶלְמָא דִּי בְּרָא כְּרַעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקַדְשָׁא, בְּרִידָה הוּא, לְעָלָא (לְעֶגְלָא)
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאִמְרִין בְּעֶלְמָא,
וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּכְרַעוּתָהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אָבוּהוֹן
דִּי בְּשַׁמַּיָּא, וְאָמְרוּ אָמֵן.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדָלָה לְיוֹצֵר בְּרָאשִׁית,
שְׁלֵא עֲשֵׂנוּ בְּנוֹי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ בְּמִשְׁפָּחוֹת הָאֲדָמָה;
שְׁלֵא שָׁם חָלְקֵנוּ בְּהֵם, וְגִרְלָנוּ בְּכָל הַמּוֹנֵם. וְנִנְחֵנוּ בּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מַלְכָּהּ מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ
הוּא, שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשֵׁב יָקָר בְּשָׁמַיִם
מִמַּעַל, וְשִׁכִּינָת עֲזוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד;
אַמֶּת מַלְכֵנוּ, אָפֶס זוּלָתוֹ, בְּכָתוּב בְּתוֹרָתוֹ: וַיִּדְעַתְּ הַיּוֹם
וְהַשַּׁבָּת אֵל לְבָבְךָ, כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל
הָאָרֶץ מִתַּחַת, אֵין עוֹד.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

ALENU

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."¹

¹ Deuteronomy 4:39.

על בן נקמה לך, יי אלהינו, לראות מהרה בתפארת עזך, להעביר גלולים מן הארץ, והאלילים פרות יפרתו; לתקן עולם במלכות שדי, וכל בני בשר יקראו בשמך, להפנות אליך כל רשעי ארץ. יפירו וידעו כל יושבי תבל, כי לך תכרע כל ברך, תשבע כל לשון. לפניך, יי אלהינו, יברעו ויפלו, ולכבוד שמך יקר יתנו, ויקבלו כלם את על מלכותך, ותמלוד עליהם מהרה לעולם ועד. כי המלכות שלך היא, ולעולמי עד תמלוד בכבוד, בכתוב בתורתך: יי ימלך לעלם ועד. Reader ונאמר: והיה יי למלך על כל הארץ; ביום ההוא יהיה יי אחד ושמו אחד.

MOURNERS' KADDISH

יתגדל ויתקדש שמה רבא בעלמא די ברך ברעותה; וימליך מלכותה בתיכון וביומיכון, ובתי דכל בית ישראל, בעגלא ובזמן קריב, ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יתברך וישתבח, ויתפאר ויתרומם, ויתנשא ויתחדד, ויתעלה ויתהלל שמה דקדשא, בריך הוא, לעלא (לעלא) מן כל ברכתא ושירתא, תשבתתא ונחתתא, ודאמירן בעלמא, ואמרו אמן.

יהא שלמא רבא מן שמיא, וחיים, עלינו ועל כל ישראל, ואמרו אמן.

עשה שלום בפרוקיו, הוא יעשה שלום עלינו ועל כל ישראל, ואמרו אמן.

אל תירא מפחד פתאם, ומשאת רשעים כי תבא. עצו עצת ותפר, דברו דבר ולא יקום, כי עמנו אל. ועד זקנה

We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Torah: "The Lord shall be King forever and ever."¹ And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."²

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Be not afraid of sudden terror, nor of the storm that strikes the wicked. Form your plot—it shall fail; lay your plan—it shall not prevail! For God is with us. Even to your old age I will be the

¹ *Exodus* 15:18. ² *Zechariah* 14:9.

אֲנִי הוּא, וְעַד שִׁיבָה אֲנִי אֶסְבֵּל; אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא, וְאֲנִי
אֶסְבֵּל וְאֶמְלֹט.

The following psalms are recited on the Sabbaths between *Sukkoth* and *Pesah*.

תהלים קד

בָּרְכִי נַפְשִׁי אֶת יְיָ; יְיָ אֱלֹהֵי, גִּדְּלָתָּ מְאֹד; הוֹד וְהָדָר
לְבָשָׁתָּ. עֲטָה אֹזֶר בְּשִׁלְמָהּ, נוֹטָה שָׁמַיִם בִּירִיעָה. הַמְקַרְה
בְּפִימָם עַל־יוֹתָיו, הַשֵּׁם עֲבִים רְבוּבוֹ, הַמְחַלֵּךְ עַל בְּנֵי רֹחַ.
עֲשֵׂה מִלְּאֲכָיו רוּחוֹת, מִשְׁרָתָיו אֵשׁ לֵהט. יִסַּד אֶרֶץ עַל
מְכוּנֶיהָ, בַּל תִּמְוֹט עוֹלָם וָעֶד. תִּהְיוּם כְּלָבוֹשׁ בְּסִיתוֹ; עַל הָרִים
יַעֲמִדוּ מָיִם. מִן גִּעְרָתָהּ יִנוֹסוּן, מִן קוֹל רַעְמָהּ יִחַפְּזוּן. יַעֲלוּ
הָרִים, יִרְדּוּ בְּקַעֲוֹת, אֵל מְקוֹם זֶה יִסְדֹּתָ לָהֶם. גְּבוּל שְׁמֹתָ
בַּל יַעֲבִרוּן, בַּל יִשְׁבּוּן לְכַסּוֹת הָאָרֶץ. הַמְשַׁלַּח מַעֲנִיִּים
בִּנְחָלִים; בֵּין הָרִים יִהְלִכוּן. יִשְׁקוּ כָּל חֵיתוֹ שָׁדִי; יִשְׁבְּרוּ
פָּרָאִים צִמָּאִים. עַל־יָהֶם עוֹף הַשָּׁמַיִם יִשְׁבּוּן; מִבֵּין עֶפְרַאִים יִתְנוּ
קוֹל. מִשְׁקָה הָרִים מַעֲלִיּוֹתָיו; מִפָּרִי מַעֲשֵׂיָהּ תִּשְׁבַּע הָאָרֶץ.
מִצְמִית חֲצִיר לְבִהמָה, וְעֵשֶׂב לַעֲבוֹדַת הָאָדָם, לְהוֹצִיא לָחֶם
מִן הָאָרֶץ. וַיֵּין יִשְׁמַח לִבֵּב אֲנוֹשׁ, לְהַצְחִיל פָּנִים מִשָּׁמֶן; וּלְחֶם
לִבֵּב אֲנוֹשׁ יִסְעֶד. יִשְׁבְּעוּ עַצִּי יְיָ, אֲרִזִּי לְבָנוֹן אֲשֶׁר נָטַע. אֲשֶׁר
שֵׁם צִפְרִים יִקְנְנוּ; חֲסִידָהּ, בְּרוּשִׁים בֵּיתָהּ. הָרִים הַגְּבוּהִים
לִיעֲלִים, סִלְעִים מַחֲסֶה לְשָׁפְנִים. עֲשֵׂה יְרֵחַ לְמוֹעֲדִים; שִׁמּוֹשׁ
יָדַע מְבוֹאוֹ. תִּשְׁתַּחֲוֶה חֲשָׁד וַיְהִי לִילָה; בּוֹ תִרְמַשׁ כָּל חֵיתוֹ יַעֲר.
הַכְּפִירִים שְׂאֵגִים לְטָרְף, וּלְבָקֶשׁ מֵאֵל אֲכָלָם. תִּזְרַח הַשִּׁמּוֹשׁ
וְאֶסְפּוֹן, וְאֵל מַעֲוֹנָתָם יִרְבֹּצוּן. יֵצֵא אָדָם לַפַּעֲלוֹ, וְלַעֲבֹדָתוֹ

Psalm 104 (Psalm 104) is closely similar to the story of creation in Genesis. The psalmist celebrates God's glory as seen in the forces of nature. It has been declared that it is worthwhile studying the Hebrew language for ten years in order to read Psalm 104 in the original.

same; when you are gray-headed, still I will sustain you; I have made you, and I will bear you; I will sustain you and save you.¹

The following psalms are recited on the Sabbaths between Sukkoth and Pesah.

Psalm 104

Bless the Lord, my soul! Lord my God, thou art very great; thou art robed in glory and majesty. Thou wrappes thyself in light as in a garment; thou spreadest the heavens like a curtain. Thou buildest thy upper chambers on the waters; thou makest clouds thy chariot, and ridest on the wings of the wind. Thou makest winds thy messengers, the flaming fire thy servant.

Thou didst establish the earth upon its pillars, that it might never be shaken. Thou hadst covered it with the deep as with a garment; the waters stood above the mountains. At thy rebuke they fled; at the sound of thy thunder they hastened away. The mountains rose, the valleys sank down, to the place which thou hadst founded for them. Thou didst set a limit which they should not cross over, so that they should not again cover the earth.

Thou sendest forth streams into the valleys; they run between the mountains. They furnish drink for all the beasts of the field; the wild asses quench their thirst there. Beside them the birds of the sky dwell; from among the branches they sing. Thou waterest the mountains from thy upper chambers; the earth is full of the fruit of thy works.

Thou makest grass grow for the cattle, and fodder for the working animals of man, to bring forth bread from the earth, and wine that cheers man's heart, making his face brighter than oil, and bread that stays man's heart. The trees of the Lord drink their fill, the cedars of Lebanon which he has planted, wherein the birds make their nests, the stork with her home in the cypress. The high mountains are for the wild goats; the rocks are a refuge for the rabbits.

Thou hast made the moon for marking the seasons; the sun knows its time of setting. Thou makest darkness and it is night, wherein all the beasts of the forest creep forth. The young lions roar after their prey, and seek their food from God. When the sun rises, they slink away and couch in their dens. Man goes forth to his work, to his labor until evening.

¹ *Proverbs 3:25; Isaiah 8:10; 46:4.*

עֲדֵי עָרֵב. מָה רַבּוֹ מַעֲשֵׂיָהּ, יְיָ; כָּלֵם בְּחִכְמָה עֲשִׂיתָ; מְלָאָה
הָאָרֶץ קִנְיָנָה. זֶה הֵימָּה גְדוֹל וְרַחֵב יָדַיִם, שֵׁם רִמְשׁ וְאִין מִסְפָּר,
חַיּוֹת קְטַנּוֹת עִם גְּדֵלוֹת. שֵׁם אֲנִיּוֹת יַהֲלִכּוּן, לְוִיתָן זֶה יִצְרָתָ
לְשִׁחַק-בּוֹ. כָּלֵם אֱלֹיָהּ יִשְׁבְּרוּן, לָתֵת אֶכְלָם בְּעֵתוֹ. תִּתֵּן לָהֶם
יִלְקֻטוּן, תִּפְתַּח יָדָהּ יִשְׁבְּעוּן טוֹב. תִּסְתִּיר פָּנֶיהָ יִבְהִלּוּן, תִּזְסַף
רוּחָם יִנְעוּן, וְאֵל עֶפְרַם יִשׁוּבוּן. תִּשְׁלַח רוּחָהּ יִבְרָאוּן, וְתִתְחַדֵּשׁ
פָּנֶי אֲדָמָה. יְהִי כְבוֹד יְיָ לְעוֹלָם; יִשְׂמַח יְיָ בְּמַעֲשָׁיו. הַמְבִיט
לְאָרֶץ וְתִרְעַד, יַנַּע בְּהָרִים וַיַּעֲשֶׂנוּ. אֲשִׁירָה לִי בַּחַיִּי, אֲזַמְּרָה
לְאֱלֹהֵי בְעוֹדִי. יַעֲרֵב עָלָיו שִׁיחִי; אֲזִכִּי אֲשַׂמַּח בִּי. יִתְמוּ
חַטָּאִים מִן הָאָרֶץ, וְרָשָׁעִים עוֹד אֵינָם; בָּרְכִי נַפְשִׁי אֵת יְיָ;
הִלְוִיָּהּ.

תהלים קב

שִׁיר הַמַּעֲלוֹת. אֵל יְיָ, בִּצְרָתָהּ לִי, קָרָאתִי וַיַּעֲנֵנִי. יְיָ,
הִצִּילָה נַפְשִׁי מִשִּׁפְּת שָׁקָר, מִלְּשׁוֹן רְמִיָּה. מָה יִתֵּן לָהּ, וַיְמַח
יָסִיף לָהּ, לְשׁוֹן רְמִיָּה. חֲצִי גְבוּר שְׂנוּנִים, עִם גִּחְלִי רְתָמִים.
אֲוִיָּה-לִי, כִּי גִרְתִּי מוֹשֶׁה; שָׁכַנְתִּי עִם אֲהֲלֵי קָדֶר. רַבַּת שָׁכְנָה
לָהּ נַפְשִׁי עִם שׁוֹנֵא שְׁלוֹם. אֲנִי שְׁלוֹם, וְכִי אֲדַבֵּר, הִקְפָּה
לְמַלְחָמָה.

תהלים קכא

שִׁיר לַמַּעֲלוֹת. אִשָּׁא עֵינַי אֶל הַהָרִים, מֵאַיִן יָבוֹא עֲזָרִי.
עֲזָרִי מֵעַם יְיָ, עֲשֵׂה שָׁמַיִם וָאָרֶץ. אֵל יִתֵּן לַמוֹט רִגְלָהּ, אֵל יָנוּם

שִׁיר הַמַּעֲלוֹת, the title prefixed to the following fifteen psalms, is now generally understood to mean a psalm sung by the pilgrims as they went up to Jerusalem to celebrate the three pilgrim festivals in the center of national and religious life.

Psalm 120 is directed against slanderers. They are doomed to severe punishment. They shall be pierced with sharp arrows and burned with the hot charcoal of the broom bush. משך and קדר, wild tribes, symbolize barbarian enemies.

How manifold are thy works, O Lord! In wisdom hast thou made them all; the earth is full of thy creations. There is the sea, vast and broad, wherein are creeping things innumerable, creatures small and great. There go the ships; there is the leviathan, which thou hast created to frolic therein. All of them wait for thee to give them their food at the right time. What thou givest them, they gather up; when thou openest thy hand, they are satisfied with good things. When thou hidest thy face, they vanish; when thou takest away their breath, they die and turn again to dust. When thou sendest forth thy spirit they are created, and thou renewest the face of the earth.

May the glory of the Lord be forever; may the Lord rejoice in his works! He looks on the earth, and it trembles; he touches the mountains, and they smoke. I will sing to the Lord as long as I live; I will sing praise to my God while I exist. May my meditation please him; I will rejoice in the Lord. Sinners shall vanish from the earth, and the wicked shall be no more. Bless the Lord, my soul! Praise the Lord!

Psalm 120

A Pilgrim Song. In my distress I called to the Lord, and he answered me. O Lord, save me from lying lips, from a deceitful tongue. What will a deceitful tongue give you, what will it profit you? Sharp arrows of a warrior with burning coals of broom! Woe is me that I dwell in Meshek, that I reside amid the tents of Kedar. Too long have I been living where men hate peace. I am all for peace; but when I speak, they are for war.

Psalm 121

A Pilgrim Song. I lift my eyes to the hills; whence will my help come? My help comes from the Lord who made heaven and earth. He will not let your foot slip; he who guards you will not slumber.

Psalm 121 is a perfect expression of trust in God, and has been on the lips of countless people when they felt the need of help beyond that which mortals can offer.

שִׁמְרָה. הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן, שׁוֹמֵר יִשְׂרָאֵל. יְיָ שִׁמְרָה, יְיָ צִלָּה, עַל יַד יְמִינָה. יוֹמָם הִשְׁמֹשׁ לֹא יִכְבֶּה, וַיְרֵם בְּלִילָה. יְיָ יִשְׁמְרָה מִכָּל רָע, וְיִשְׁמַר אֶת נַפְשָׁהּ. יְיָ יִשְׁמַר-צִאתָהּ וּבֹאָהּ, מִצֵּתָהּ וְעַד עוֹלָם.

תהלים קכב

שִׁיר הַמַּעֲלוֹת לְדָוִד. שָׁמַחְתִּי בְּאִמְרִים לִי, בֵּית יְיָ גִּלָּה. עֲמֻדֹת הָיוּ רִגְלֵינוּ בְּשֹׁעֲרֶיהָ, יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר שְׁחָבְרָה-לָהּ יַחֲדוּ. שָׁשָׂם עָלָיו שְׂבָטִים, שְׂבָטֵי יְהוָה, עֲדוֹת לְיִשְׂרָאֵל, לַהֲדוֹת לְשֵׁם יְיָ. כִּי שָׁמָּה יָשְׁבוּ כִסְאוֹת לְמִשְׁפָּט, בִּכְסֵּאוֹת לְבֵית דָּוִד. שָׁאֲלוּ שְׁלוֹם יְרוּשָׁלַם; וְשָׁלְיוֹ אֶהְבִּידָהּ. יְהִי שְׁלוֹם בְּחִילָהּ, שְׁלֹחַ בְּאַרְמְנוֹתֶיהָ. לְמַעַן אֲחִי וְרַעִי, אֲדַבֶּרְהָ נָא שְׁלוֹם בָּךְ. לְמַעַן בֵּית יְיָ אֱלֹהֵינוּ, אֲבַקֶּשֶׁה טוֹב לָךְ.

תהלים קכג

שִׁיר הַמַּעֲלוֹת. אֵלֶיךָ נִשְׁאֲתִי אֶת עֵינִי, הַיֹּשֵׁבִי בַשָּׁמַיִם. הִנֵּה כַּעֲיִנִי עֲבָדִים אֶל יַד אֲדוֹנֵיהֶם, כַּעֲיִנִי שֹׁפְחָה אֶל יַד גִּבְרַתָּהּ, בֶּן עֵינֵינוּ אֶל יְיָ אֱלֹהֵינוּ, עַד שִׁיחַנְנוּ. חָנְנוּ יְיָ חָנְנוּ, כִּי רַב שִׁבְעָנוּ בּוֹז. רַבַּת שִׁבְעָה לָהּ נִפְשָׁנוּ הַלְעַג הַשְּׂאֲנָנִים, הַבּוֹז לְגֵאִי-יוֹנִים.

תהלים קכד

שִׁיר הַמַּעֲלוֹת לְדָוִד. לוֹלִי יְיָ שְׁהִיָּה לָנוּ, יֹאמַר נָא יִשְׂרָאֵל. לוֹלִי יְיָ שְׁהִיָּה לָנוּ, בְּקוֹם עָלֵינוּ אָדָם. אֲזִי חַיִּים בְּלָעוֹנוּ, בַּחֲרוֹת אִפְסָם בָּנוּ. אֲזִי חַיִּים שְׁטָפוֹנוּ, נִחַלָה עֹבֵר עַל נִפְשָׁנוּ. אֲזִי עֹבֵר עַל נִפְשָׁנוּ חַיִּים הַיִּדּוֹנִים. בָּרוּךְ יְיָ, שְׁלֹא נִחַנְנוּ טָרַף לְשֹׁנֵיהֶם. נִפְשָׁנוּ בְּצַפּוֹר נִמְלֹטָה מִפֶּחַ יוֹקְשִׁים; חִפְּחַ נִשְׁכַּר, וְאִנְחָנוּ נִמְלֹטָנוּ. עֲזָרְנוּ בְּשֵׁם יְיָ, עֲשֵׂה שָׁמַיִם וָאָרֶץ.

Psalm 122 is a pilgrim's recollection of a visit to Jerusalem and the many sacred memories associated with that magnificent city.

Psalm 123 begins in the singular and continues in the plural. It is a hymn of faith composed in a time of distress, contemptuous scorn and mockery.

Behold, the guardian of Israel neither slumbers nor sleeps. The Lord is your guardian; the Lord is your shelter upon your right hand. The sun shall never hurt you in the day, nor the moon by night. The Lord will guard you from all evil; the Lord will guard your life. The Lord will guard you as you come and go, henceforth and forever.

Psalm 122

A Pilgrim Song by David. I was glad when they said to me: "Let us go to the house of the Lord." Our feet are standing within your gates, O Jerusalem; Jerusalem that is rebuilt like a city that is compact altogether; whither the tribes went on pilgrimage, the tribes of the Lord, as a testimony of Israel, to offer praise to the name of the Lord. There, indeed, were set the seats of justice, the thrones of the house of David. Pray for the welfare of Jerusalem; they will prosper who love you. May all go well within your walls, within your palaces. For the sake of my brethren and friends I pray: "May all be well with you!" For the sake of the house of the Lord our God I seek your good.

Psalm 123

A Pilgrim Song. To thee I lift my eyes, O thou who dwellest in heaven. Lo, as the eyes of servants look to the hand of their master, and as a maid's eyes to the hand of her mistress, so our eyes look to the Lord our God, till he take pity on us. Have pity on us, O Lord, have pity on us, for we are full sated with contempt. We are full sated with the sneering of those who live at ease, with the contempt of the arrogant.

Psalm 124

A Pilgrim Song by David. "Had not the Lord been on our side," let Israel say, "had not the Lord been on our side when men rose up against us, they would have swallowed us alive when their anger blazed forth against us; the floods would have swept us away, the torrent would have surged over us, the impetuous waters would have gone over us." Blessed be the Lord, who did not give us as a prey to their teeth. We are like a bird escaped from a fowler's snare; the snare is broken and we have escaped. Our help is in the name of the Lord, who made heaven and earth.

Psalm 124 commemorates an escape from some imminent danger.

תהלים קכ

שִׁיר הַמַּעֲלוֹת. הַבִּטְחִים בִּי, בָּהֶר צִיּוֹן לֹא יִמוּט, לְעוֹלָם יָשֹׁב. יְרוּשָׁלַם הָרִים סָבִיב לָהּ, וְיִי סָבִיב לְעַמּוֹ, מַעֲתָה וְעַד עוֹלָם. כִּי לֹא יָנוּחַ שָׁבֹט הָרָשָׁע עַל גּוֹרֵל הַצַּדִּיקִים, לְמַעַן לֹא יִשְׁלַחוּ הַצַּדִּיקִים בְּעוֹלָתָהּ יְדֵיהֶם. הִיטִיבָהּ, יְיָ, לטוֹבִים, וְלִישָׁרִים בְּלִבּוֹתָם. וְהַמַּטִּים עֲקָלְקוֹתָם, יוֹלִיכֵם יְיָ אֶת פְּעָלֵי הָאָנוּ; שְׁלוֹם עַל יִשְׂרָאֵל.

תהלים קכו

שִׁיר הַמַּעֲלוֹת. בָּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן הִינֵנו בְּחִלּוּמִים. אֲזִי יִמְלֹא שְׂחוֹק פִּינוּ, וְלִשְׁוֹנֵנו רִנָּה; אֲזִי יֹאמְרוּ בָנוּסִים, הִגְדִּיל יְיָ לַעֲשׂוֹת עִם אֲלֹהָהּ. הִגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ, הִינֵנו שְׂמֵחִים. שׁוּבָה יְיָ אֶת שְׁבִיתָנוּ, כְּאִפְּיָקִים בְּנֶגֶב. הִזְרַעִים בְּדִמְעָה, בְּרִנָּה יִקְצְרוּ. הָלֹךְ יִלְדֶּה וּבָכָה נִשָּׂא מְשֻׁדָּה הָזָרָה; בֹּא יָבֹא בְרִנָּה נִשָּׂא אֶלְמוֹתֵינוּ.

תהלים קכז

שִׁיר הַמַּעֲלוֹת לְשִׁלְמוֹה. אִם יְיָ לֹא יִבְנֶה בַּיִת, שָׁוָא עֲמָלוֹ בּוֹנוֹ בּוֹ; אִם יְיָ לֹא יִשְׁמֹר-עִיר, שָׁוָא שָׁקֵד שׁוֹמֵר. שָׁוָא לָכֶם, מְשַׁבְּיֵי קוֹם, מְאַחֲרֵי שָׁבֶת, אֲכָלֵי לֶחֶם הָעֲצָבִים; כִּן יִתֵּן לִידִידוֹ שָׁנָא. הִנֵּה נִחַלֹת יְיָ בָּנִים, שָׁכַר פָּרִי הַבֶּטֶן. בְּחֲצִים בֶּיֶד גְּבוּר, כִּן בְּנֵי הַנְּעוּרִים. אֲשֶׁרִי הִנָּבֵר אֲשֶׁר מִלֹּא אֶת אֲשַׁפְתּוֹ מִהֶם; לֹא יִבְשׁוּ כִי יִדְבְּרוּ אֶת אוֹיְבֵים בַּשָּׁעַר.

תהלים קכח

שִׁיר הַמַּעֲלוֹת. אֲשֶׁרִי כָּל יְרֵא יְיָ, הִחֲלִיד בְּדַרְכָּיו. יִגִּיעַ בַּפִּיָּה כִי תֹאכַל, אֲשֶׁרִיָּה וְטוֹב לָהּ. אֲשַׁתָּה בְּנֶפֶן פְּרִיָּה בִּירְבִיתִי

Psalm 125 expresses the unshakable confidence of Israel in God, and the assurance that the evildoers shall perish.

Psalm 126 is a song of those who have been redeemed from exile, and a hopeful prayer for those who have not yet returned. כאִפְּיָקִים בְּנֶגֶב like the hill

Psalm 125

A Pilgrim Song. Those who trust in the Lord are like Mount Zion which cannot be shaken, but abides forever. The mountains are round about Jerusalem, and the Lord is round about his people, henceforth and forever. Verily, the wicked scepter shall not stay in the land of the righteous, or else the righteous themselves might take to evil. Do good, O Lord, to those who are good, to those who are upright in heart. But as for those who turn to their crooked ways, may the Lord lead them [to destruction] together with the evildoers. Peace be on Israel!

Psalm 126

A Pilgrim Song. When the Lord brought the exiles back to Zion, we were like those who dream. Our mouth was filled with laughter, and our tongue with ringing song; then it was said among the nations: "The Lord has done great things for them." The Lord had done great things for us, and we rejoiced. Restore our fortunes O Lord, like streams in the Negev. Those who are sowing in tears shall reap in joy. Sadly the farmer bears the bag of seed to the field; he shall come home with joy, bearing his sheaves.

Psalm 127

A Pilgrim Song by Solomon. Unless the Lord builds a house, its builders toil on it in vain; unless the Lord guards a city, the watchman wakes in vain. It is vain for you to rise early and sit up late, gaining your bread with anxious toil! God's gifts come to his loved ones during sleep. Lo, children are a gift of the Lord; offspring is a reward from him. Like arrows in the hand of a warrior, so are the children of one's youth. Happy is the man whose quiver is filled with them! They will not be put to shame when they speak with their enemies in the gate.

Psalm 128

A Pilgrim Song. Happy is everyone who reveres the Lord, who walks in his ways. When you eat the toil of your hands, you shall be happy and at ease. Your wife shall be like a fruitful vine

streams of the Negev, dry in summer but becoming suddenly swollen torrents in the rains of the autumn.

Psalm 127 is a warning against over-anxiety in any work. Man's labor is in vain without God's help. A numerous family is one of God's special blessings; it secures for the parents influence and respect.

Psalm 128 contains a picture of an ideal homelife. The welfare of the state depends upon virtuous family life.

בִּיתָהּ, בְּנִיךָ בְּשִׁתִּילֵי זֵיתִים סָבִיב לְשִׁלְחָנָהּ. הִנֵּה כִּי כֹן יִבְרַךְ
גִּבֹּר, יֵרָא יְיָ. יִבְרַכְךָ יְיָ מִצִּיּוֹן, וְרָאָה בְּטוֹב יְרוּשָׁלָּם, כֹּל יְמֵי
חַיָּהּ. וְרָאָה בָּנִים לְבְנֵיהָ; שְׁלֹם עַל יִשְׂרָאֵל.

תהלים קכט

שִׁיר הַמַּעֲלוֹת. רַבַּת צָרְרוּנִי מִנְּעוּרֵי, וְאָמַר נָא יִשְׂרָאֵל.
רַבַּת צָרְרוּנִי מִנְּעוּרֵי, גַּם לֹא זָכְלוּ לִי. עַל גְּבִי חָרְשׁוֹ חֲרָשִׁים,
הֶאֱרִיכוּ לְמַעֲנֵיהֶם. יְיָ צִדִּיק, קִצֵּץ עֲבוֹת רָשָׁעִים. יִבְשׁוּ וַיִּסָּגּוּ
אֲחוֹר כֹּל שְׂנְאֵי צִיּוֹן. יִהְיוּ בַּחֲצִיר גִּנּוֹת, שֶׁקֶדְמָת שָׁלַף יָבֵשׁ.
שְׁלֹא מָלֵא כַּפּוֹ קוֹצֵר, וַחֲצֹנּוֹ מַעֲמֹר. וְלֹא אָמְרוּ הָעֹבְרִים
בְּרַבַּת יְיָ אֱלֹהֵיכֶם, בִּרְכָנוּ אֶתְכֶם בְּשֵׁם יְיָ.

תהלים קל

שִׁיר הַמַּעֲלוֹת. מִמַּעַמְמָקִים קָרָאתִיהָ, יְיָ. אֲדֹנִי, שְׁמָעָה
בְּקוֹלִי, תִּהְיֶינָה אַזְנוֹתֶיהָ קֹשְׁבוֹת לְקוֹל תַּחֲנוּנִי. אִם עֲנוֹת תִּשְׁמָר־
יָהּ, אֲדֹנִי, מִי יַעֲמֹד. כִּי עָמָד הִסְלִיחָהּ, לְמַעַן תִּנָּרֵא. קִנִּיתִי
יְיָ, קִנִּיתָה נַפְשִׁי, וְלִדְבָרוֹ הוֹחֵלְתִּי. נַפְשִׁי לֹאדֹנִי מִשְׁמָרִים
לְבָקֵר, שְׁמָרִים לְבָקֵר. יַחַל יִשְׂרָאֵל אֵל יְיָ, כִּי עִם יְיָ הַחֲסֹד,
וְהִרְבֵּה עִמּוֹ פְדוּתוֹ. וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו.

תהלים קלא

שִׁיר הַמַּעֲלוֹת לְדָוִד. יְיָ, לֹא גָבַהּ לְבִי, וְלֹא רָמוּ עֵינַי, וְלֹא
הִלְכֵתִי בְּגִדְלוֹת וּבִנְפִלְאוֹת מִמֶּנִּי. אִם לֹא שִׁוִּיתִי וְדוּמְמָתִי,
נַפְשִׁי כְּנֹמֶל עָלֵי אֲמוֹ, כְּנֹמֶל עָלֵי נַפְשִׁי. יַחַל יִשְׂרָאֵל אֵל יְיָ,
מַעַתָּה וְעַד עוֹלָם.

Psalm 129 is a song of deliverance and the overthrow of the wicked. On the flat roofs of oriental houses grass often springs up in the rainy season but quickly withers, yielding nothing useful. So the enemies of Zion shall be destroyed before their malicious schemes can mature.

Psalm 130 is an expression of remorse for sin and a plea for forgiveness. Since God reveals himself as a forgiving God, Israel can hope and trust.

in the interior of your house; your children like olive plants, around your table. Behold, thus indeed shall the man be blessed who reveres the Lord. The Lord bless you from Zion; may you see the welfare of Jerusalem all the days of your life; may you live to see your children's children. Peace be upon Israel!

Psalm 129

A Pilgrim Song. "Much have they afflicted me from my youth up," let Israel say, "much have they afflicted me from my youth up, but they have never overcome me. The plowers plowed upon my back; they made their furrows long. The Lord is righteous; he has cut the cords of the wicked." May all who hate Zion be shamed and routed. Let them be like the grass on the roofs, that fades ere ever it flourishes, with which the reaper does not fill his hands, nor the binder of sheaves his bosom. Those passing by will not say: "The blessing of the Lord be upon you; we bless you in the name of the Lord!"

Psalm 130

A Pilgrim Song. Out of the depths I call to thee, O Lord. O Lord, hear my voice; let thy ears be attentive to my supplicating voice. If thou, O Lord, shouldst keep strict account of iniquities, O Lord, who could live on? But with thee there is forgiveness, that thou mayest be revered. I look for the Lord, my whole being hopes; I wait for his word. My soul waits for the Lord more eagerly than watchmen for the dawn, than watchmen for the dawn. O Israel, put your hope in the Lord, for with the Lord there is kindness; with him there is great saving power. It is he who will redeem Israel from all its iniquities.

Psalm 131

A Pilgrim Song by David. O Lord, my heart is not haughty, nor are my eyes lofty; neither do I concern myself with matters too great and too wonderful for me. Surely I have soothed and stilled my soul, like a weaned child with its mother; my soul is with me like a weaned child. O Israel, put your hope in the Lord, henceforth and forever.

Psalm 131 is a song of child-like humility. As the child that has gone through the troublesome process of weaning can lie happily in its mother's arms, so the psalmist's soul has found contentment and happiness through the discipline of humility.

תהלים קלב

שִׁיר הַמַּעֲלוֹת. זְכוֹר יי לְדָוִד אֶת כָּל עֲנוּתוֹ. אֲשֶׁר נִשְׁבַּע
 לַיי, נָדַר לְאַבִּיר יַעֲקֹב. אִם אָבֹא בְּאֵהָל בֵּיתִי, אִם אֶעֱלֶה עַל
 עָרֶשׁ יִצְוִעַי. אִם אֶתֵּן שְׁנַת לַעֲיִנִי, לַעֲפֹעַפִי תְנוּמָה. עַד אֲמַצֵּא
 מָקוֹם לַיי, מִשְׁכְּנֹת לְאַבִּיר יַעֲקֹב. הִנֵּה שְׁמַעְנוּיָהּ בְּאַפְרָתָה,
 מִצֹּאנֶיהָ בְּשָׂרֵי יַעֲר. נִבְוָאָה לְמִשְׁכְּנוֹתָיו, נִשְׁתַּחֲוֶה לַיהוָה רִנְלִיו.
 קוֹמָה יי לְמִנוּחֶתָּה, אֶתָּה וְאַרְוֹן עֲנָה. כַּהֲנִיָּה יִלְבָּשׁוּ צִדִּיק,
 וְחִסְדִּיָּהּ יִרְנְנוּ. בַּעֲבוּר דָּוִד עֲבָדָה, אֵל תָּשֻׁב פָּנֵי מִשְׁיַחָה.
 נִשְׁבַּע יי לְדָוִד, אֲמַת לֹא יֵשׁוּב מִמֶּנָּה: מִפָּרִי בִטְנָהּ אִשִּׁית
 לְכֶסֶף לָהּ. אִם יִשְׁמְרוּ בְנֵיהָ בְּרִיתִי, וְעַדְתִּי זֹו אֲלַמְּדֵם, גַּם
 בְּנֵיהֶם עָדִי עַד יֵשְׁבוּ לְכֶסֶף לָהּ. כִּי בָחַר יי בְּצִיּוֹן, אֹנִיָּה
 לְמוֹשָׁב לוֹ. זֹאת מְנוּחָתִי עָדִי עַד, פֹּה אֲשֻׁב, כִּי אוֹתִיהָ. צִידָהּ
 בָּרַךְ אֲבָרָה, אֲבִיוֹנִיָּה אֲשָׁבִיעַ לֶחֶם. וְכַהֲנִיָּה אֲלִבִּישׁ יֵשַׁע,
 וְחִסְדִּיָּהּ רִנֹּן יִרְנְנוּ. שֵׁם אֲצַמִּיחַ קֶרֶן לְדָוִד, עָרְכֹתִי גֵר
 לְמִשְׁיַחִי. אוֹיְבָיו אֲלִבִּישׁ בִּשָּׁת, וְעַלְיוֹ יִצְיֹן נִזְרוּ.

תהלים קלב

שִׁיר הַמַּעֲלוֹת לְדָוִד. הִנֵּה מָה טוֹב וּמָה נָעִים שָׁכַת אֲחִים
 גַּם יַחַד. כַּשֶּׁמֶן הַטוֹב עַל הָרֹאשׁ, יִרַד עַל הַזָּקֵן, זָקֵן אֶהְרֹן,
 שִׁירָד עַל פִּי מְדוּתָיו. כְּטַל חֶרְמוֹן שִׁירָד עַל הַרְרֵי צִיּוֹן; כִּי
 שֵׁם צִוָּה יי אֶת הַבְּרָכָה, חַיִּים עַד הָעוֹלָם.

תהלים קלד

שִׁיר הַמַּעֲלוֹת. הִנֵּה בָּרְכוּ אֶת יי, כָּל עַבְדֵי יי, הָעַמִּידִים
 בְּבֵית יי בְּלִילֹת. שְׂאוּ יְדֵכֶם קֹדֶשׁ, וּבָרְכוּ אֶת יי. יְבָרְכֶהּ יי
 מִצִּיּוֹן, עֲשֵׂה שָׁמַיִם וָאָרֶץ.

Psalm 132

A Pilgrim Song. O Lord, remember David and all his affliction; how he swore to the Lord, and vowed to the Mighty One of Jacob: "I will not enter my house, I will not lie on my bed, I will not give sleep to my eyes, nor slumber to my eyelids, until I find a place for the Lord, a residence for the Mighty One of Jacob." We heard of the ark in Ephrath; we found it in the fields of Yaar. Let us enter his dwelling; let us worship at his footstool. Arise, O Lord, to thy resting-place, thou and thy glorious ark. May thy priests be clothed in righteousness, and let my faithful followers sing for joy. For the sake of thy servant David, reject not thy own anointed. The Lord swore an oath to David, from which he will not swerve: "I will set one of your offspring on your throne. If your children will keep my covenant and the laws which I teach them, their children also shall sit on your throne forever." For the Lord has chosen Zion; he has desired it for his habitation. "This is my resting-place forever; here will I dwell, for I have desired it. I will richly bless its food supply; its needy I will satisfy with bread. Its priests will I clothe with triumph, and its godly shall sing for joy. There will I make David's dynasty flourish; there have I prepared a lamp for my anointed. His foes I will clothe with shame, but his own crown shall shine."

Psalm 133

A Pilgrim Song by David. Behold, how good and pleasant it is for brethren to dwell together in unity! It is like the precious oil upon the head, flowing down the beard, Aaron's beard, that comes down upon the edge of his robes. It is like the dew of Mount Hermon, that comes down upon the hills of Zion; for there the Lord commanded the blessing, life for evermore.

Psalm 134

A Pilgrim Song. Come bless the Lord, all you servants of the Lord, who nightly stand in the house of the Lord. Lift up your hands in holiness, and bless the Lord. May the Lord, who made heaven and earth, bless you from Zion.

Psalm 133 describes the blessing of unity and brotherly love. כֶּשֶׁם הַטֹּב as the fragrant oil with which Aaron was anointed diffused its fragrance all around, so the spirit of amity and mutual friendship is spread throughout the environment.

Psalm 134 is a night-salutation addressed to the priests and Levites in the Temple, and their reply.

פִּרְקֵי אָבוֹת

Recited on the Sabbaths between *Pesah* and *Rosh Hashanah*

כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לְעוֹלָם הָבָא, שֶׁנֶּאֱמַר: וְעַמּוּד
בָּלֶם צְדִיקִים, לְעוֹלָם יִירָשׁוּ אֶרֶץ; נֶצֶר מִטָּעִי, מַעֲשֵׂה יָדִי
לְהַתְּפָאֵר.

פֶּרֶק ראשון

א. מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינִי, וּמִסְרָהּ לִיהוֹשֻׁעַ, וִיהוֹשֻׁעַ
לְזִקְנִים, וְזִקְנִים לְנָבִיאִים, וְנָבִיאִים מִסְרֻוֹהָ לְאַנְשֵׁי כְנָסֶת
הַגְּדוֹלָה. הֵם אָמְרוּ שְׁלֹשָׁה דְּבָרִים: הָיוּ מְתוּנִים בַּדִּין, וְהִעֲמִידוּ
תַּלְמִידִים הֶרְבֵּה, וַעֲשׂוּ סֵיג לַתּוֹרָה.

ב. שִׁמְעוֹן הַצַּדִּיק הָיָה מְשִׁירֵי כְנָסֶת הַגְּדוֹלָה. הוּא הָיָה
אוֹמֵר: עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד: עַל הַתּוֹרָה, וְעַל
הַעֲבוּדָה, וְעַל גְּמִילוּת חֶסֶדִים.

ג. אֲנָשִׁיגֵנוּס אִישׁ שׁוֹבֵב קִבֵּל מִשְׁמַעוֹן הַצַּדִּיק. הוּא הָיָה
אוֹמֵר: אֵל תִּהְיוּ בַּעֲבָדִים הַמְּשֻׁמְשִׁים אֶת הָרֵב עַל מִנַּת לְקַבֵּל
פָּרֶס, אֲלֵא הָיוּ בַּעֲבָדִים הַמְּשֻׁמְשִׁים אֶת הָרֵב שְׁלֵא עַל מִנַּת
לְקַבֵּל פָּרֶס, וַיְהִי מוֹרָא שָׁמַיִם עֲלֵיכֶם.

אבות, one of the sixty-three tractates of the Mishnah, deals with the ethical principles given by the fathers of Jewish tradition who flourished over a period of nearly five centuries, from the time of the last prophet to the end of the second century. Having achieved a place in the Prayerbook, *Avoth* became the most popular of all the books of the Mishnah and its contents exercised a most salutary influence on the Jewish people. The custom of reading *Pirke Avoth* ("Chapters of the Fathers") on Sabbath afternoons was originally limited, it seems, to the period between *Pesah* and *Shavuoth*. A sixth chapter, derived from a source other than the Mishnah, was added to the five chapters of *Avoth* in order to provide a separate chapter for each of the six Sabbaths between the two festivals. The sixth chapter, called *Kinyan*

ETHICS OF THE FATHERS

Recited on the Sabbaths between Pesah and Rosh Hashanah

All Israel have a share in the world to come, as it is said: "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."¹

CHAPTER ONE

1. Moses received the Torah at Sinai and handed it down to Joshua; Joshua to the elders; the elders to the prophets; and the prophets handed it down to the men of the Great Assembly. The latter said three things: Be patient in the administration of justice; develop many students; and make a fence for the Torah.

2. Simeon the Just was one of the last survivors of the Great Assembly. He used to say: The world is based on three principles: Torah, worship, and kindliness.

3. Antigonus of Sokho received the oral tradition from Simeon the Just. He used to say: Be not like servants who serve the master for the sake of receiving a reward, but be like servants who serve the master without the expectation of receiving a reward; and let the fear of Heaven be upon you.

Torah ("The Acquisition of Torah"), was chosen to be read on the Sabbath preceding *Shavuoth*, the anniversary of the giving of the Torah, because its subject-matter is almost exclusively in praise of the Torah. The liturgical use of *Avoth* on Sabbath afternoons, is mentioned in the *Siddur* of Amram Gaon (ninth century).

כל ישראל introduces each chapter of *Avoth* in the Prayerbook. It is an excerpt from Mishnah Sanhedrin 11:1.

תורה consists of two parts: the written law and the oral law. The written law is contained in the Five Books of Moses, and the oral law consists of the traditional interpretations and amplifications handed down by word of mouth from generation to generation until finally embodied in the talmudic literature.

כנסת הגדולה a legislative body of 120 men said to have functioned during and after the Persian period in Jewish history, about 500-300 before the common era.

סיני לתורה additional regulations, designed to preserve the biblical laws.
אנטיגנוס a Greek name. מורא שמים reverence for God.

¹ *Isaiah* 60:21.

ד. יוסי בן יועזר, איש צרדה, ויוסי בן יוחנן, איש ירושלים, קבלו מהם. יוסי בן יועזר, איש צרדה, אומר: יהי ביתך בית נער לחכמים, ויהיו מתאבק בעפר רגליהם, ויהיו שותה בצמא את דברייהם.

ה. יוסי בן יוחנן, איש ירושלים, אומר: יהי ביתך פתוח לרחוה, ויהיו עניים בני ביתך, ואל תרבה שיחה עם האשה. באשתו אמרו, קל וחמר באשת חברו. מכאן אמרו חכמים: כל המרבה שיחה עם האשה גורם רעה לעצמו, ובוטל מדברי תורה, וסופו יורש גיהנם.

ו. יהושע בן פרחיה ונתי הארכלי קבלו מהם. יהושע בן פרחיה אומר: עשה לך רב, וקנה לך חבר, ויהי דן את כל האדם לבד זכות.

ז. נתי הארכלי אומר: הרחק משכן רע, ואל תתחבר לרשע, ואל תתנאש מן הפרענות.

ח. יהודה בן טבי ושמעון בן שטח קבלו מהם. יהודה בן טבי אומר: אל תעש עצמך בעורכי הדינים, וכשיהיו בעלי הדין עומדים לפניך, יהיו בעיניך ברשעים, וכשנפטרים מלפניך, יהיו בעיניך בזכאים, כשקבלו עליהם את הדין.

ט. שמעון בן שטח אומר: הוי מרבה לחקר את העדים, ויהי זהיר בדבריה, שמא מתוכם ילמדו לשקר.

י. שמעיה ואבטליון קבלו מהם. שמעיה אומר: אהב את המלאכה, ושנא את הרבנות, ואל תתודע לרשות.

יוסי. . . יוסי In this and the following four paragraphs are given the names of the five *Zugoth*, "pairs" of leading scholars, who were president and vice-president of the Sanhedrin in the course of 150 years, the period preceding the *Tannaim*.

4. Yosé ben Yo'ezer of Zeredah and Yosé ben Yoḥanan of Jerusalem received the oral tradition from the preceding. Yosé ben Yo'ezer of Zeredah said: Let your house be a meeting-place for scholars; sit at their feet in the dust, and drink in their words thirstingly.

5. Yosé ben Yoḥanan of Jerusalem said: Let your house be wide open [to strangers]; treat the poor as members of your own family; and do not gossip with women. This has been said even with regard to one's own wife, how much more does it apply to another man's wife. Hence the sages say: Whoever gossips with women brings harm to himself, for he neglects the study of the Torah and will in the end inherit *Gehinnom*.

6. Joshua ben Perahyah and Nittai of Arbel received the oral tradition from the preceding. Joshua ben Perahyah said: Provide yourself with a teacher; get yourself a companion; and judge all men favorably.

7. Nittai of Arbel said: Keep aloof from a bad neighbor; do not associate with an evil man; and do not give up the belief in retribution [wickedness will not succeed in the end].

8. Judah ben Tabbai and Simeon ben Shataḥ received the oral tradition from the preceding. Judah ben Tabbai said: Do not [as a judge] play the part of a counselor; when the parties in a lawsuit are standing before you, regard them both as guilty; but when they go away from you, after having submitted to the judgment, regard them both as innocent.

9. Simeon ben Shataḥ said: Examine the witnesses thoroughly; be careful with your words, lest through them they learn to tell lies.

10. Shemayah and Avtalyon received the oral tradition from the preceding. Shemayah said: Love work; hate the holding of public office; and do not be intimate with the ruling authorities.

גיהנם the place of punishment in the hereafter. **גיא בן־הנום** is mentioned in Jeremiah 32:35 as the valley of Ben-Hinnom, near Jerusalem, where idolatry used to sacrifice human lives. The valley of Hinnom became identified with woe and suffering as a result of the horrible crimes committed in it.

יהיו בעיניך כרשעים that is, the judge should be impartial; he must not look upon either litigant with favor, but should regard both sides with equal suspicion.

שמעון בן שטח, brother of queen Salome Alexandra, laid the foundations of an elementary school system among the Jews in the beginning of the first century before the common era.

שמעיה ואבטליון are said to have been descendants of proselytes.

יא. אבטליון אומר: חכמים, הזהרו בדבריכם, שמא תחובו חובת גלות ותגלו למקום מים הרעים, וישתו התלמידים הבאים אחריכם וימותו, ונמצא שם שמנים מתחלל.

יב. הלל ושמי קבלו מהם. הלל אומר: הוי מתלמידיו של אהרן: אוהב שלום ורודף שלום, אוהב את הבריות ומקרבן לתורה.

יג. הוא היה אומר: נגד שמא אבד שמה, ודלא מוסיף יסר, ודלא ילף קטלא חייב, ודאשתמש בתנא חלף.

יד. הוא היה אומר: אם אין אני לי, מי לי; ובשאיני לעצמי, מה אני; ואם לא עבשו, אימתי.

טו. שמי אומר: עשה תורתך קבע, אמר מעט ועשה הרבה, ויהי מקבל את כל האדם בסבר פנים יפות.

טז. רבן גמליאל אומר: עשה לך רב, והסתלק מן הספק, ואל תרבה לעשר אמודות.

יז. שמעון בנו אומר: כל ימי נדלתי בין החכמים ולא מנאתי לגוף טוב משתיקה, ולא המדרש עקר אלא המעשה, וכל המרבה דברים מביא חטא.

יח. רבן שמעון בן גמליאל אומר: על שלשה דברים העולם קיים: על האמת, ועל הדין, ועל השלום, שנאמר: אמת ובשפות שלום שפטו בשעריכם.

Teachers are cautioned against their use of inexact language which might bring their students under the influence of heresy.

flourished in Jerusalem a few decades before the common era. The last of the five *Zugoth*, they are regarded as the first of the *Tannaim* whose interpretations of biblical law and oral tradition are recorded in the Mishnah, Tosefta, and other works. In contrast to Shammai, Hillel was

11. Avtalyon said: Scholars, be careful with your words! You may incur the penalty of exile and be banished to a place of evil waters [heretical teachings], and the disciples who follow you into exile are likely to drink of them and die [a spiritual death], with the result that the name of Heaven would be profaned.

12. Hillel and Shammai received the oral tradition¹ from the preceding: Hillel said: Be of the disciples of Aaron, loving peace and pursuing peace; be one who loves his fellow men and draws them near to the Torah.

13. He used to say: He who seeks greater reputation loses his reputation; he who does not increase his knowledge decreases it; he who does not study deserves death; he who makes unworthy use of the crown [of learning] shall perish.

14. He used to say: If I am not for myself, who is for me? If I care only for myself, what am I? If not now, when?

15. Shammai said: Make your study of the Torah a regular habit; say little but do much; and receive all men cheerfully.

16. Rabban Gamaliel said: Provide yourself with a teacher and avoid doubt; and do not make a habit of giving tithes by guesswork.

17. Simeon his son said: All my life I have been brought up among the sages, and I have found nothing better for a person than silence; study is not the most important thing but practice; and whoever talks too much, brings about sin.

18. Rabban Simeon ben Gamaliel said: The world is established on three principles: truth, justice, and peace, as it is said: "You shall administer truth, justice and peace within your gates."¹

famous for his meek and gentle disposition. They were the founders of the schools named after them: *Beth Hillel* and *Beth Shammai*.

... *אם אין אני לי* that is, one must be self-reliant, but must not live for himself. *אם לא עכשיו אימתי* one must take swift advantage of opportunity.

[*רבן גמליאל*] was a grandson of Hillel. He was the first to be known by the title *Rabban* ("Master"), given to the heads of the Sanhedrin. Like Hillel, he is also known by the title *Zaken* ("Elder"). He lived shortly before the Second Temple was destroyed.

ואל תרבה לעשר אומדות that is, keep clear of all doubt. Even when you come to pay the tenth part of your annual income for charitable uses, let there be no doubt that what you pay represents really a tenth of your income.

¹ *Zechariah* 8:16.

רבי חנניא בן עקשיא אומר: רצה חקדוש ברוך הוא לזכות את ישראל, לפיכך הרבה להם תורה ומצות, שנאמר: יי חפץ למען צדקו, יגדיל תורה ויאדיר.

פרק שני

כל ישראל יש להם חלק לעולם הבא, שנאמר: ועמד בלם צדיקים, לעולם יירשו ארץ; נצר מפעי, מעשה ידי להתפאר.

א. רבי אומר: איזו היא דרך ישרה שיבור לו האדם, כל שהיא תפארת לעשה ותפארת לו מן האדם; והיו זהיר במצוה קלה בבחמורה, שאין אתה יודע מתן שכרן של מצות; והיו מחשב הפסד מצוה בנגד שכרה, ושכר עברה בנגד הפסדה. הסתכל בשלשה דברים ואין אתה בא לידי עברה: דע מה למעלה ממך, עין רואה, ואזן שומעת, וכל מעשיך בספר נכתבים.

ב. רבן גמליאל בנו של רבי יהודה הנשיא אומר: יפה תלמוד תורה עם דרך ארץ, שיגיעת שניהם משכחת עון; וכל תורה שאין עמה מלאכה סופה בטלה וגוררת עון; וכל העוסקים עם הצפור יהיו עוסקים עמהם לשם שמים, שזכות אבותם מסיעתם וצדקתם עומדת לעד. ואתם, מעלה אני עליכם שכר הרבה כאלו עשיתם.

Rabbi Channi belonged to the third generation of the *Tannaim*, and flourished in the middle of the second century. His dictum, which is added in the Prayer-book at the end of each chapter of *Avot*, is an excerpt from Mishnah Mak-koth 3:16.

Rabbi is sometimes called *Rabbenu ha-Kadosh* ("our saintly teacher"). All the best qualities were combined in him. He is said to have been born in 135, when Rabbi Akiba died. He lived to be 84 years old. Famous as the compiler

Rabbi Hananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."¹

CHAPTER TWO

All Israel have a share in the world to come, as it is said: "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."²

1. Rabbi [Judah ha-Nasi] said: Which is the right course that a man should choose for himself? One which is creditable to the person adopting it, and on account of which he gains respect from men. Be careful to perform a minor *mitzvah* just as well as a major one, for you do not know the reward for each *mitzvah*. Balance the loss sustained by the performance of a *mitzvah* against the reward secured by its observance, and the profit of a sin against its injury. Consider three things and you will not come into the grip of sin—know what is above you: a seeing eye, a hearing ear, and a book in which all your deeds are recorded.

2. Rabban Gamaliel, the son of Rabbi Judah ha-Nasi, said: It is well to combine Torah study with some worldly occupation, for the energy taken up by both of them keeps sin out of one's mind; all Torah study which is not combined with some trade must at length fail and occasion sin. Let all who work for the community do so from a spiritual motive, for then the merit of their fathers will sustain them, and their righteousness will endure forever. "I credit you with great reward [God says] as if you accomplished it all."

and editor of the Mishnah, he was without a rival among his contemporaries in learning. He said: "I learned much from my teachers, more from my colleagues, and most of all from my pupils" (Makkoth 10a). He possessed great wealth of which he gave freely to poor scholars. The greatest scholar of the period, he was designated simply *Rabbi* ("Master") par excellence. A descendant of Hillel in the seventh generation, he is also known as Judah ha-Nasi (head of the Sanhedrin).

רִבִּין גַּמְלִיאֵל the third, who belonged to the last generation of the *Tannaim*. He succeeded his father in the office of *Nasi* in the third century.

נִרְרָה עֵין that is, one would be driven to dishonest means of obtaining a livelihood.

¹ *Isaiah* 42:21. ² *Isaiah* 60:21.

ג. הָיוּ זְהִירִין בְּרִשּׁוֹת, שְׂאִין מִקְרִבִּין לוֹ לְאָדָם אֶלָּא לְצָרָה עֲצָמוֹ; נִרְאִין כְּאוֹהֲבִין בִּשְׁעַת הַנֶּאֱתָה, וְאִין עוֹמְדִין לוֹ לְאָדָם בִּשְׁעַת דְּחִקּוֹ.

ד. הוּא הָיָה אוֹמֵר: עֲשֵׂה רְצוֹנוֹ בְּרִצְוֹנָה, בְּרִי שְׂנֵעֲשֶׂה רְצוֹנָה בְּרִצְוֹנוֹ; בִּטֵּל רְצוֹנָה מִפְּנֵי רְצוֹנוֹ, בְּרִי שְׂבִיטֵל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנָה.

ה. הֵלֵל אוֹמֵר: אֵל תִּפְרוֹשׁ מִן הַצְּבוּר; וְאֵל תֵּאֱמָן בְּעֲצָמָה עַד יוֹם מוֹתָהּ; וְאֵל תִּדִּין אֶת חֲבֵרָה עַד שֶׁתִּגִּיעַ לְמִקְוָמוֹ; וְאֵל תֹּאמַר דְּבַר שְׂאִי אֶפְשָׁר לִשְׁמַע שְׁסוּפוֹ לְהִשְׁמָע; וְאֵל תֹּאמַר לְכִשְׂאֶפְנָה אֲשֶׁנָּה, שְׂמָא לֹא תִפְנָה.

ו. הוּא הָיָה אוֹמֵר: אֵין בּוֹר יֵרָא חֲטָא, וְלֹא עִם הָאָרֶץ חֲסִיד, וְלֹא חֲבִישָׁן לְמַד, וְלֹא הַקִּפְדָּן מִלְמַד, וְלֹא כָּל הַמְרָבָה בְּסִחוּרָה מִחֻבִּים; וּבְמָקוֹם שְׂאִין אֲנָשִׁים הַשְׁתַּדֵּל לְהִיּוֹת אִישׁ. ז. אֵף הוּא רָאָה גִלְגֻּלֵּת אַחַת שֶׁצָּפָה עַל פְּנֵי הַמָּיִם. אָמַר לָהּ: עַל דְּאֲטִיפִתְּ אֲטִיפוּהָ, וְסוּף מְטִיפִיךָ יִטּוּפוּן.

ח. הוּא הָיָה אוֹמֵר: מְרָבָה בָּשָׂר, מְרָבָה רֶמֶה; מְרָבָה נְכָסִים, מְרָבָה דְּאָנָה; מְרָבָה נָשִׁים, מְרָבָה כְּשָׁפִים; מְרָבָה שְׂפָחוֹת, מְרָבָה זְמָה; מְרָבָה עֲבָדִים, מְרָבָה גָּזֵל. מְרָבָה תוֹרָה, מְרָבָה חַיִּים; מְרָבָה יְשִׁיבָה, מְרָבָה חֲכָמָה; מְרָבָה עֲצָה, מְרָבָה תְּבוּנָה; מְרָבָה צְדָקָה, מְרָבָה שְׁלוֹם. קָנָה שֵׁם טוֹב, קָנָה לְעֲצָמוֹ; קָנָה לוֹ דְּבָרֵי תוֹרָה, קָנָה לוֹ חַיֵּי הָעוֹלָם הַבָּא.

is read by Rashi שֶׁאִין מִקְרִבִּין לוֹ לְאָדָם אֶלָּא לְצָרָה עֲצָמוֹ in the sense that one should take swift advantage of each opportunity to acquire knowledge.

3. Be cautious of the ruling authorities, for they befriend a man only for their own interests; they appear as friends when it is to their own advantage, but they do not stand by a man when he is in distress.

4. He used to say: Do God's will as you would do your own will, so that he may do your will as if it were his; sacrifice your will for the sake of his will, so that he may undo the will of others before yours.

5. Hillel said: Do not keep aloof from the community; be not sure of yourself till the day of your death; do not judge your fellow man until you have been in his position; do not say anything which cannot be understood at once, in the hope that ultimately it will be understood; and do not say: "When I shall have leisure I shall study," for you may never have leisure.

6. He used to say: An empty-headed man cannot be sin-fearing, nor can an ignorant person be pious; the bashful cannot learn, nor can the quick-tempered teach; nor can anyone who is engrossed in trade become a scholar; and in a place where there are no men, strive to be a man.

7. He saw a skull floating on the surface of the water. He said to it: Because you drowned others, others have drowned you; and those who have drowned you shall themselves be drowned [measure for measure].

8. He used to say: The more flesh, the more worms [in the grave]; the more property, the more anxiety; the more wives, the more witchcraft; the more female servants, the more lewdness; the more male servants, the more thievery; but the more Torah study, the more life; the more schooling, the more wisdom; the more counsel, the more understanding; the more righteousness, the more peace. One who has acquired a good name, has acquired it for himself; one who has acquired for himself Torah has acquired for himself the life of the world to come.

בור a man devoid of both knowledge and moral principles. This term originally signifies a piece of land completely uncultivated.

מרבח כשפים Rival wives often resorted to black magic in their efforts to retain their husband's affection.

ט. רבן יוחנן בן זבי קבל מהלל ומשמאי. הוא הנה אומר: אם למדת תורה הרבה, אל תחזק טובה לעצמך, כי לך בן נוצרת.

י. חמשה תלמידים היו לו לרבן יוחנן בן זבי, ואלו הן: רבי אליעזר בן הורקנוס, רבי יהושע בן חנניא, רבי יוסי הכהן, רבי שמעון בן נתנאל, ורבי אלעזר בן ערך.

יא. הוא הנה מונה שבחם: רבי אליעזר בן הורקנוס בור סוד, שאינו מאבד טפה; רבי יהושע בן חנניא, אשרי יולדתו; רבי יוסי הכהן חסיד; רבי שמעון בן נתנאל ירא חטא; רבי אלעזר בן ערך כמעט המתנבא.

יב. הוא הנה אומר: אם יהיו כל חכמי ישראל בבבא מאזנים, ואליעזר בן הורקנוס בבבא שניה, מכריע את כלם. אבא שאול אומר משמו: אם יהיו כל חכמי ישראל בבבא מאזנים, ואליעזר בן הורקנוס אף עמהם, ואליעזר בן ערך בבבא שניה, מכריע את כלם.

יג. אמר להם: צאו וראו איזו היא דרך טובה שידיבק בה האדם. רבי אליעזר אומר: עין טובה. רבי יהושע אומר: חבר טוב. רבי יוסי אומר: שכן טוב. רבי שמעון אומר: הרואה את הנולד. רבי אלעזר אומר: לב טוב. אמר להם: רואה אני את דברי אליעזר בן ערך מדבריהם, ששכלל דבריו דבריהם.

saved the nation from disintegration after the destruction of the Temple when he reorganized the Sanhedrin in Yavneh, south of Jaffa. According to tradition, he died at the age of 120.

is frequently quoted in the Mishnah. Against the wishes of his father who threatened to disinherit him, he began to study late in life and developed into the greatest scholar of the period. Though a brother-in-

9. Rabban Yohanan ben Zakkai received the oral tradition from Hillel and Shammai. He used to say: If you have learnt much Torah, do not claim credit for yourself, because you were created for this purpose.

10. Rabban Yohanan ben Zakkai had five pre-eminent disciples, namely: Rabbi Eliezer ben Hyrcanus, Rabbi Joshua ben Hananyah, Rabbi Yosé the Priest, Rabbi Simeon ben Nethanel, and Rabbi Elazar ben Arakh.

11. He used to sum up their merits: Eliezer ben Hyrcanus is a cemented cistern which loses not a drop [retentive memory]; Joshua ben Hananyah—happy is his mother; Yosé the Priest is most pious; Simeon ben Nethanel is one who fears sin; Elazar ben Arakh is like a spring that ever gathers force [creative mind].

12. He used to say: If all the sages of Israel were in one scale of the balance, and Eliezer ben Hyrcanus in the other, he would outweigh them all. Abba Saul, however, quoted him otherwise: If all the sages of Israel, including Eliezer ben Hyrcanus, were in one scale of the balance, and Elazar ben Arakh in the other, he would outweigh them all [originality surpasses retentiveness].

13. He [Yohanan ben Zakkai] said to them: Go and see which is the best quality to which a man should cling. Rabbi Eliezer said: A good eye [generosity]; Rabbi Joshua said: A good friend [friendliness]; Rabbi Yosé said: A good neighbor [goodwill]; Rabbi Simeon said: One who considers the probable consequences [foresight]; Rabbi Elazar said: A good heart [unselfishness]. Said he to them: I prefer what Elazar ben Arakh has said to what you have said, because in his words yours are included.

law of Gamaliel II, the president of the Sanhedrin, he was excommunicated by his colleagues because he refused to accept the decision of the majority on a point of law that arose for discussion. He is sometimes spoken of as "Rabbi Eliezer the Great."

אשרי ילדו Great credit for his scholarship was due to his mother, who is said to have taken him as an infant to the academy of learning so that his ears might become attuned to the sound of Torah. Rabbi Joshua ben Hananyah successfully debated with Greek philosophers and was famous as the representative of Jewish wit and wisdom.

אבא ("father") is not part of this *Tanna's* name, but a title. Abba Saul lived during the second century.

יד. אָמַר לָהֶם: צֵאוּ וּרְאוּ אֵיזוֹ הִיא דִּרְךְ רָעָה שִׁיתַּרְחֵק מִמֶּנָּה הָאָדָם. רַבִּי אֱלִיעֶזֶר אוֹמֵר: עֵין רָעָה. רַבִּי יְהוֹשֻעַ אוֹמֵר: חֶבֶר רָע. רַבִּי יוֹסִי אוֹמֵר: שָׁכֵן רָע. רַבִּי שְׁמַעוֹן אוֹמֵר: הַלֹּחַ וְאִינוּ מִשְׁלָם; אֶחָד הַלֹּחַ מִן הָאָדָם כְּלוּל מִן הַמָּקוֹם, שֶׁנֶּאֱמַר: לֹחֶה רָשָׁע וְלֹא יִשְׁלַם, וְצָדִיק חוֹנֵן וְנוֹתֵן. רַבִּי אֱלִיעֶזֶר אוֹמֵר: לֵב רָע. אָמַר לָהֶם: רוּאָה אֲנִי אֶת דְּבָרֵי אֱלִיעֶזֶר בֶּן עֶרְךָ מִדְּבָרֵיכֶם, שֶׁבִּכְלָל דְּבָרָיו דְּבָרֵיכֶם.

טו. הֵם אָמְרוּ שְׁלֹשָׁה דְּבָרִים. רַבִּי אֱלִיעֶזֶר אוֹמֵר: יְהִי כְבוֹד חֲבֵרְךָ חָבִיב עָלֶיךָ בְּשִׁלְךָ, וְאַל תְּהִי גּוֹחַ לְכַעוֹס, וְשׁוּב יוֹם אֶחָד לִפְנֵי מִיתְתְּךָ. וְיִהְיֶה מִתְחַמֵּם בִּנְגֹד אוֹרֶן שֶׁל חֲכָמִים, וְיִהְיֶה זֹהִיר בְּנִחְלָתוֹ שְׁלֹא תִכְבֹּה, שֶׁנֶּשְׁיכָתָן נְשִׁיכַת שׁוּעַל, וְעִקְצָתָן עִקְצַת עֶקְרָב, וְלַחִישָׁתָן לַחִישַׁת שָׂרָף, וְכָל דְּבָרֵיהֶם בְּנִחְלֵי אֵשׁ.

טז. רַבִּי יְהוֹשֻעַ אוֹמֵר: עֵין הָרַע וְנֶצֶר הָרַע וְשִׁנְאָת הַבְּרִיּוֹת מוֹצִיאִים אֶת הָאָדָם מִן הָעוֹלָם.

יז. רַבִּי יוֹסִי אוֹמֵר: יְהִי מָמוֹן חֲבֵרְךָ חָבִיב עָלֶיךָ בְּשִׁלְךָ, וְתִתְקַן עֲצֻמָּה לְלִמּוֹד תּוֹרָה שְׂאִינָה יִרְשָׁה לָךְ, וְכָל מַעֲשֵׂיךָ יִהְיוּ לְשֵׁם שְׁמַיִם.

יח. רַבִּי שְׁמַעוֹן אוֹמֵר: יְהִי זֹהִיר בְּקִרְיַת שְׁמַע וּבִתְפִּלָּה; וּבִשְׂאֵתָה מִתְפַּלֵּל, אַל תַּעַשׂ תְּפִלָּתְךָ קָבַע אֶלֶּא רַחֲמִים וְתַחֲנוּנִים לִפְנֵי הַמָּקוֹם, שֶׁנֶּאֱמַר: כִּי תִנּוֹן וּרְחוּם הוּא, אֶרְךָ אִפְּסִים וְרַב חֶסֶד וְנָחֵם עַל הָרָעָה; וְאַל תְּהִי רָשָׁע בְּפָנֶי עֲצֻמָּה.

Since all wealth belongs to God, the borrower is considered as borrowing directly from God, the Righteous One, who will repay the benevolent lender what the debtor fails to repay.

14. He further said to them: Go and see which is the worst quality a man should shun. Rabbi Eliezer said: An evil eye [greed]; Rabbi Joshua said: A bad friend [hatred]; Rabbi Yosé said: A bad neighbor [discord]; Rabbi Simeon said: One who borrows and does not repay. It is the same whether one borrows from man or from God, as it is said: "The wicked borrows and repays not, but the righteous deals graciously and gives."¹ Rabbi Elazar said: An evil heart [selfishness]. Said he to them: I prefer what Elazar ben Arakh has said to what you have said, for in his words yours are included.

15. They each said three things. Rabbi Eliezer said: Let your friend's honor be as dear to you as your own; be not easily provoked to anger; repent one day before your death [every day, for you may die tomorrow]. He further said: Warm yourself by the fire of the scholars, but beware of their glowing coals [treat them respectfully], lest you burn yourself; for the bite of scholars is as hurtful as that of a fox, their sting is as deadly as that of a scorpion, their hiss is like that of a serpent, and all their words are like coals of fire [and should be heeded].

16. Rabbi Joshua said: The evil eye [greed], the evil impulse and hatred of mankind shorten a man's life.

17. Rabbi Yosé said: Let your friend's property be as precious to you as your own; give yourself to studying the Torah, for it does not come to you by inheritance; and let all your deeds be done in the name of Heaven.

18. Rabbi Simeon said: Be careful in reading the *Shema* and the *Shemoneh Esreh*; when you pray, do not regard your prayer as a perfunctory act, but as a plea for mercy and grace before God, as it is said: "For he is gracious and merciful, slow to anger, abounding in kindness, and relenting of evil."² Do not be wicked in your own esteem [lest you set yourself a low standard of conduct].

לשם שמים for the sake of God, that is, with pure purpose and good intentions, קריאת שמע and all regularly repeated prayers should never be recited in a mechanical manner, without understanding and a devotional frame of mind.

¹ Psalm 37:21. ² Joel 2:13.

יט. רבי אלעזר אומר: הוי שקוד ללמוד תורה, ודע מה שתשיב לאפיקורוס, ודע לפני מי אתה עומד ומי הוא בעל מלאכתך שישלם לך שכר פעלתך.

כ. רבי טרפון אומר: היום קצר, והמלאכה מרבה, והפועלים עצלים, והשכר הרבה, ובעל הבית דוחק.

כא. הוא היה אומר: לא עליך המלאכה לגמור, ולא אתה בן חורין להבטל ממנה. אם למדת תורה הרבה, נותנים לך שכר הרבה, ויבאמן הוא בעל מלאכתך שישלם לך שכר פעלתך; ודע שמתן שכרן של צדיקים לעתיד לבוא.

רבי חנניא בן עקביא אומר: רצה הקדוש ברוך הוא לזכות את ישראל, לפיכך הרבה להם תורה ומצוות, שנאמר: יי חפץ למען צדקו, יגדיל תורה ויאדיר.

פרק שלישי

כל ישראל יש להם חלק לעולם הבא, שנאמר: ועמדו כלם צדיקים, לעולם יירשו ארץ; נצר מטעי, מעשה ידי להתפאר.

א. עקביא בן מהללאל אומר: הסתכל בשלשה דברים ואין אתה בא לידי עברה: דע מאין באת, ולאן אתה הולך, ולפני מי אתה עתיד לתן דין וחשבון. מאין באת, מטפה סרוחה; ולאן אתה הולך, למקום עפר, רמה ותולעה; ולפני מי אתה עתיד לתן דין וחשבון, לפני מלך מלכי המלכים, הקדוש ברוך הוא.

רבי טרפון was a contemporary of Rabban Yohanan ben Zakkai and a colleague of Rabbi Akiba. He used his great wealth for charitable purposes.

19. Rabbi Elazar said: Be eager to study the Torah; know what to answer an unbeliever; know before whom you toil, who your Employer is, who will pay you the reward of your labor.

20. Rabbi Tarfon said: The day [life] is short; the task is great; the workmen [human beings] are lazy; the reward is great, and the Master is insistent.

21. He used to say: You are not called upon to complete the work [of Torah study], yet you are not free to evade it; if you have studied much Torah, much reward will be given you—your Employer can be trusted to pay you for your work; and know that the grant of reward to the righteous will be in the time to come.

Rabbi Hananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."¹

CHAPTER THREE

All Israel have a share in the world to come, as it is said: "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."²

1. Akavyah ben Mahalalel said: Reflect on three things and you will not come into the grip of sin: know whence you came, whither you are going, and before whom you are destined to give a strict account. *Whence you came*—from a malodorous drop; *whither you are going*—to a place of dust, worms and moths; and *before whom you are destined to give a strict account*—before the supreme King of kings, the Holy One, blessed be he.

אפיקורוס a follower of Epicurus, the Greek philosopher who taught that "all parts of the universe . . . owe their origin to accident and chance" (Maimonides, *Guide*, III, 17). Because of the phonetic resemblance between אפיקורוס and פקר ("to be licentious") the term *epikurus* is used in talmudic literature to denote one who denies the authority of the Torah. There is a statement that he who insults a scholar is an *epikurus* (Sanhedrin 99b).

עקיבא בן מהללאל was a contemporary of Hillel. On Shammai's death he was offered the position of vice-president of the Sanhedrin on condition that he first change his views on certain points of law, but he refused.

¹ Isaiah 42:21. ² Isaiah 60:21.

ב. רבי חנינא סגן הכהנים אומר: הווי מתפלל בשלומה של מלכות, שאלמלא מוראה איש את רעהו חיים בלעו.

ג. רבי חנניא בן תרדיון אומר: שנים שיושבים ואין ביניהם דברי תורה, הרי זה מושב לצים, שנאמר: ובמושב לצים לא ישב. אבל שנים שיושבים ויש ביניהם דברי תורה, שכינה שרידה ביניהם, שנאמר: אז נדברו יראי יי איש אל רעהו, ויקשב יי וישמע, ויכתב ספר זכרון לפניו, ליראי יי ולחשבי שמו. אין לי אלא שנים, מנין אפילו אחד שיושב ועוסק בתורה, שהקדוש ברוך הוא קובע לו שכר, שנאמר: ישב בדרך יודם כי נטל עליו.

ד. רבי שמעון אומר: שלשה שאכלו על שלחן אחד ולא אמרו עליו דברי תורה, באלו אכלו מזבחי מתים, שנאמר: כי כל שלחנות מלאו קיא צאה בלי מקום. אבל שלשה שאכלו על שלחן אחד ואמרו עליו דברי תורה, באלו אכלו משלחנו של מקום, שנאמר: וידבר אלי, זה השלחן אשר לפני יי.

ה. רבי חנינא בן חכניי אומר: הנעור בלילה והמהלך בדרך יחיד ומפנה לבו לבטלה, הרי זה מתחייב בנפשו.

ו. רבי נחוניא בן הקנה אומר: כל המקבל עליו על תורה, מעבירים ממנו על מלכות ועל דרך ארץ; וכל הפורק ממנו על תורה, נותנים עליו על מלכות ועל דרך ארץ.

רבי חנינא בן תרדיון was the father of Beruriah, famous wife of Rabbi Meir. He was burned at the stake, after the defeat of Bar-Kokhba in 135, for his refusal to obey the decrees of Hadrian.

שכינה ("habitation") denotes God's presence on earth. It is used as one of God's names.

2. Rabbi Ḥanina, the deputy high-priest, said: Pray for the welfare of the government, since were it not for the fear of it men would swallow each other alive.

3. Rabbi Ḥananyah ben Teradyon said: If two sit together and no words of Torah are spoken between them, they are a session of scoffers, of whom it is said: "[A good man] does not sit in the company of scoffers."¹ But when two sit together and interchange words of the Torah, the *Shekhinah* abides between them, as it is said: "Then those who revered the Lord spoke to each other, and the Lord listened and heard, and in his presence a record was written of those who revere the Lord and respect his name."² Now, this verse refers to two persons; whence do we know that even if one person engages in the study of the Torah, the Holy One, blessed be he, determines his reward? It is said: "Though he sits alone in thoughtful meditation, yet he receives" [the reward].³

4. Rabbi Simeon said: If three have eaten at a table and have held no conversation on Torah, it is as though they had eaten of sacrifices offered to the dead [idols], as it is said: "For all their tables are full of filth without the presence of God."⁴ But if three have eaten at a table and have conversed on Torah, they are as though they had eaten from the table of God, as it is said: "He said to me: This is the table which is in the presence of the Lord."⁵

5. Rabbi Ḥanina ben Ḥakinai said: He who is awake at night, or travels alone on the road, and turns his mind to idle thoughts, commits a deadly sin.

6. Rabbi Nehunya ben ha-Kanah said: Whoever takes upon himself the yoke of the Torah will be relieved from the yoke of the government and the yoke of worldly affairs [struggle for existence]; whoever divests himself of the yoke of the Torah will be burdened with the yoke of the government and the yoke of worldly affairs.

רבי שמעון בן יוחאי, one of the most brilliant students of Rabbi Akiba. Strongly anti-Roman, he was forced for a long time to remain in hiding after the defeat of Bar-Kokhba. He is the supposed author of the *Zohar*, the mystical commentary on the Pentateuch. According to tradition, he died at Meron, northwest of Safed, on *Lag b'Omer*.

רבי חנינא בן חכני was a disciple of Rabbi Akiba.

רבי נחמיה בן הקנה was a contemporary of Rabban Yohanan ben Zakkai. He attributed his attainment of great age to his forgiving nature, generosity in money matters and respect for the feelings of others (Megillah 28a).

¹ Psalm 1:1. ² Malachi 3:16. ³ Lamentations 3:28. ⁴ Isaiah 28:8. ⁵ Ezekiel 41:22.

ז. רבי חלפתא בן דוסא, איש כפר חנניא, אומר: עשרה שיושבים ועוסקים בתורה, שכינה שרויה ביניהם, שנאמר: אלהים נצב בעדת אל. ומנין אפילו חמשה, שנאמר: ואנדתו על ארץ יסדה. ומנין אפילו שלשה, שנאמר: בקרב אלהים ישפט. ומנין אפילו שנים, שנאמר: אז נדברו יראי יי איש אל רעהו, ויקשב יי וישמע. ומנין אפילו אחד, שנאמר: בכל המקום אשר אזכיר את שמי, אבא אליך ויברכתך.

ח. רבי אלעזר, איש ברתותא, אומר: תן לך משלך, שאתה ושלך שלך. וכן בדור הוא אומר: כי ממה הכל, ומידך נתנו לך.

ט. רבי יעקב אומר: המהלך בדרך ושונה, ומפסיק ממשנתו ואומר: מה נאה אילן זה, מה נאה ניר זה, מעלה עליו הכתוב כאלו מתחייב בנפשו.

י. רבי דוסתאי בר יני, מושים רבי מאיר, אומר: כל השוכח דבר אחד ממשנתו, מעלה עליו הכתוב כאלו מתחייב בנפשו, שנאמר: רק השמר-לך ושמר נפשך מאד, פן תשכח את הדברים אשר ראו עיניך. יכול, אפילו תקפה עליו משנתו, תלמוד לומר: ופן יסורו מלבבך כל ימי חייך; הא, אינו מתחייב בנפשו עד שישב ויסירם מלבו.

יא. רבי חנינא בן דוסא אומר: כל שיראת חטאו קודמת לחכמתו, חכמתו מתקיימת; וכל שחכמתו קודמת ליראת חטאו, אין חכמתו מתקיימת.

רבי חלפתא was a disciple of Rabbi Meir. בן דוסא is omitted in some texts.

רבי אלעזר איש ברתותא was a contemporary of Rabbi Akiba.

רבי יעקב was one of the teachers of Rabbi Judah ha-Nasi.

רבי דוסתאי בר ינאי was an older contemporary of Rabbi Judah ha-Nasi.

רבי חנינא בן דוסא was a disciple of Rabban Yohanan ben Zakkai.

7. Rabbi Ḥalafta ben Dosa of Kfar Ḥananya said: When ten people sit together and occupy themselves with the Torah, the *Shekhinah* abides among them, as it is said: "God stands in the godly congregation."¹ Whence do we know that the same applies even to five? It is said: "He has founded his band upon the earth."² Whence do we know that the same applies even to three? It is said: "In the midst of the judges he judges."³ Whence do we know that the same applies even to two? It is said: "Then those who revered the Lord spoke to each other, and the Lord listened and heard."⁴ Whence do we know that the same applies even to one? It is said: "In every place where I have my name mentioned I will come to you and bless you."⁵

8. Rabbi Elazar of Bertotha said: Give to God of his own, for you and yours are his. The same thought was expressed by David, who said: "For all things come from thee, and we have given thee only what is thine."⁶

9. Rabbi Jacob said: He who travels on the road while reviewing what he has learnt, and interrupts his study and says: "How fine is that tree, how fair is that field!" Scripture regards him as if he committed a grave sin [study is more important than the admiration of nature].

10. Rabbi Dostai ben Yannai said in the name of Rabbi Meir: Whoever forgets anything of what he has learned, Scripture regards him as if he committed a grave sin, for it is said: "Only take care, and watch yourself well that you do not forget the things which your eyes saw." Now, one might suppose that this applies even to a person who has forgotten because his study proved too hard for him; it is therefore explicitly added: "Lest they be removed from your heart all the days of your life."⁷ Thus, he incurs a grave sin only when he deliberately removes the lessons from his heart.

11. Rabbi Ḥanina ben Dosa said: Anyone whose fear of sin precedes his wisdom [whose moral conduct means more to him than his learning], his wisdom shall endure; anyone whose wisdom precedes his fear of sin, his wisdom shall not endure [not being subjected to the moral demands of wisdom, he will give up wisdom so that it might not trouble his conscience].

אין חכמתו מתקיימת Not being governed by the moral demands of wisdom, he will give up wisdom so that it might not trouble his conscience.

¹Psalm 82:1. ²Amos 9:6. ³Psalm 82:1. ⁴Malachi 3:16. ⁵Exodus 20:24.

⁶I Chronicles 29:14. ⁷Deuteronomy 4:9.

יב. הוא הִזָּה אוֹמֵר: כָּל שְׁמַעְשׂוֹ מְרִבִּים מִחֻבָּתוֹ, חֻבָּתוֹ מִתְקַיָּמָת; וְכָל שֶׁחֻבָּתוֹ מְרִבָּה מִמַּעְשׂוֹ, אֵין חֻבָּתוֹ מִתְקַיָּמָת.

יג. הוא הִזָּה אוֹמֵר: כָּל שְׁרוּת הַבְּרִיּוֹת נֹחָה הֵימָנוּ, רוּחַ הַמָּקוֹם נֹחָה הֵימָנוּ; וְכָל שְׂאִין רוּחַ הַבְּרִיּוֹת נֹחָה הֵימָנוּ, אֵין רוּחַ הַמָּקוֹם נֹחָה הֵימָנוּ.

יד. רַבִּי דוּסָא בֶּן הֶרְבֵּינֵס אוֹמֵר: שָׁנָה שֶׁל שְׁחֵרִית וַיֵּין שֶׁל צִהָרִים, וְשִׁיחַת הַיְלָדִים וְיִשִּׁיבַת בְּתֵי כְּנִסְיֹת שֶׁל עַמִּי הָאָרֶץ, מוֹצִיאִים אֶת הָאָדָם מִן הָעוֹלָם.

טו. רַבִּי אֶלְעָזָר הַמּוֹדְעִי אוֹמֵר: הַמְחַלֵּל אֶת הַקִּדְּשִׁים, וְהַמְבִּיָּא אֶת הַמוֹעֲדוֹת, וְהַמְלַבֵּין פְּנֵי חֲבֵרוֹ בְּרִבִּים, וְהַמַּפְרֵי בְּרִיתוֹ שֶׁל אֲבִרָהֶם אֲבִינוּ, וְהַמְגַלֵּה פָּנִים בַּתּוֹרָה שֶׁלֹּא בַּחֲלָכָה, אֵף עַל פִּי שֵׁשׁ בָּיְדוֹ תּוֹרָה וּמַעֲשִׂים טוֹבִים, אֵין לוֹ חֵלֶק לְעוֹלָם הַבָּא.

טז. רַבִּי יִשְׁמַעֵאל אוֹמֵר: הָיוּ קָל לְרֹאשׁ וְנוֹחַ לְתַשְׁחֶרֶת, וְהָיוּ מְקַבֵּל אֶת כָּל הָאָדָם בְּשִׂמְחָה.

יז. רַבִּי עֲקִיבָא אוֹמֵר: שְׁחוּק וְקִלּוֹת רֹאשׁ מְרַגְּלִים אֶת הָאָדָם לְעִרְוָה. מִסְּרַת סִיג לַתּוֹרָה, מַעֲשָׂרוֹת סִיג לְעֹשֶׁר, נְדָרִים סִיג לְפִרְשׁוֹת; סִיג לַחֲכָמָה שְׁתִּיקָה.

רבי דוסא בן הרכינס, a man of wealth, was a contemporary of Rabban Yohanan ben Zakkai.

רבי אלעזר המודעי was killed by Bar-Kokhba who suspected him of being in communication with the enemy during the siege of Bethar.

...מגלה פנים בתורה one who interprets the Torah in contrast to the authoritative rulings. It has been suggested that this phrase refers to the allegorizers who accepted only the symbolic sense of the commandments and rejected the traditional interpretation.

12. He used to say: Anyone whose deeds exceed his wisdom, his wisdom shall endure; anyone whose wisdom exceeds his deeds, his wisdom shall not endure.

13. He used to say: Anyone who is liked by his fellow men is liked by God; anyone who is not liked by his fellow men is not liked by God.

14. Rabbi Dosa ben Horkinas said: Morning sleep [late sleeping], wine drinking at noon, [frivolous] children's talk, and attending the meeting-places of the ignorant shorten a man's life.

15. Rabbi Elazar of Modin said: He who profanes sacred objects, slights the festivals, puts his fellow man to shame in public, breaks the covenant of our father Abraham, or misinterprets the Torah—even though he has Torah and good deeds to his credit—has no share in the world to come.

16. Rabbi Ishmael said: Be submissive to a superior and kindly to the young; and receive all men cheerfully.

17. Rabbi Akiba said: Jesting and light-headedness lead a man on to lewdness. The *Massorah* [the tradition as to the correct text of the Scriptures] is a fence to the Torah [and preserves its integrity]; tithes form a fence to wealth; vows are a fence [a help] to self-restraint; a fence to wisdom is silence.

רבי ישמעאל, when a boy, was taken prisoner to Rome after the fall of Jerusalem, and was ransomed by Rabbi Joshua ben Ḥananyah. He formulated the "thirteen rules" by which the Torah is to be interpreted. During the Hadrianic persecutions he died as a martyr.

תשורה has been variously rendered. It is here rendered in the sense of "youth" on the basis of **שחרות** in Ecclesiastes 11:10.

רבי עקיבא, one of the most important interpreters of oral tradition, began his career as a student at the age of forty. He soon became one of the most prominent leaders of Palestine, and trained a vast number of students in his academy at Bné Brak, east of Jaffa. He is the hero of many stories which are tributes to his unselfishness, loyalty and devotion. One of the main supporters of Bar-Kokhba, he died as a martyr in 135.

מעשרות סיני לעושר that is, contributions to charity protect the donor from spending his fortune wastefully. This is generally illustrated by the proverbial saying: **עשר בשביל שתתעשר** "Give tithes so that you will become rich," a play on the words **עשר תעשר** (Deuteronomy 14:22).

יח. הוא הָיָה אוֹמֵר: חָבִיב אָדָם, שֶׁנִּבְרָא בְצֵלֶם; חֶבֶה יִתְּרָה נֹדַעַת לוֹ שֶׁנִּבְרָא בְצֵלֶם, שֶׁנֶּאֱמַר: כִּי בְצֵלֶם אֱלֹהִים עָשָׂה אֶת הָאָדָם. חֶבִיבִים יִשְׂרָאֵל, שֶׁנִּקְרְאוּ בָנִים לַמָּקוֹם; חֶבֶה יִתְּרָה נֹדַעַת לָהֶם שֶׁנִּקְרְאוּ בָנִים לַמָּקוֹם, שֶׁנֶּאֱמַר: בָּנִים אַתֶּם לַיְי אֱלֹהֵיכֶם. חֶבִיבִים יִשְׂרָאֵל, שֶׁנֶּתַן לָהֶם כָּלִי חֲמֻדָּה; חֶבֶה יִתְּרָה נֹדַעַת לָהֶם שֶׁנֶּתַן לָהֶם כָּלִי חֲמֻדָּה, שֶׁנֶּאֱמַר: כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֵל תַּעֲזֹבוּ.

יט. הַכֹּל צָפוּי, וְהָרְשׁוֹת נִתְּנוּהָ, וּבְטוֹב הָעוֹלָם גְּדוּן, וְהַכֹּל לְפִי רֹב הַמַּעֲשֶׂה.

כ. הוא הָיָה אוֹמֵר: הַכֹּל נָתַן בְּעֶרְבוֹן, וּמִצְוָה פְּרוּשָׁה עַל כָּל הַחַיִּים. הַחַנוּת פְּתוּחָה, וְהַחֲנֻנִי מְקִיף, וְהַפְּנֻקָּס פְּתוּחַ, וְהַיָּד בּוֹחֶקֶת, וְכָל הָרוּצָה לְלוֹוֹת יָבֹא וְיִלְוֶה; וְהַנֶּפְאִים מְחַזְּרִים תָּדִיר בְּכָל יוֹם וּנִפְרָעִים מִן הָאָדָם, מִדַּעְתּוֹ וּשְׁלֹא מִדַּעְתּוֹ, וַיֵּשׁ לָהֶם עַל מֶה שִׁסְמְכוּ. וְהַדִּין דִּין אֱמֶת, וְהַכֹּל מִתְקַן לְסַעֲדָה.

כא. רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר: אִם אֵין תּוֹרָה, אֵין דֶּרֶךְ אֲרָץ; אִם אֵין דֶּרֶךְ אֲרָץ, אֵין תּוֹרָה. אִם אֵין חֲכָמָה, אֵין יִרְאָה; אִם אֵין יִרְאָה, אֵין חֲכָמָה. אִם אֵין דַּעַת, אֵין בִּינָה; אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין קָמַת, אֵין תּוֹרָה; אִם אֵין תּוֹרָה, אֵין קָמַת.

הַרְשׁוֹת נִתְּנוּהָ that is, God's foreknowledge does not predetermine man's actions, good or bad. In matters of ethical conduct man has the ability to choose between alternative possibilities of action.

לְפִי רֹב הַמַּעֲשֶׂה Man's good deeds are set off against his evil deeds, and he is condemned or acquitted according to the preponderance of his good or bad deeds.

הַכֹּל נָתַן בְּעֶרְבוֹן is a saying which employs the language of everyday business life to drive home the thought with greater force.

18. He used to say: Beloved is man, for he was created in the image of God; it is by special divine love that he is informed that he was created in the image of God, as it is said: "For God made man in his own image."¹ Beloved are Israel, for they were called the children of God; it is by special divine love that they are informed that they were called the children of God, as it is said: "You are the children of the Lord your God."² Beloved are Israel, for to them was given a precious instrument [the Torah]; it is by special divine love that they are informed that to them was given the precious instrument through which the world was created, as it is said: "For I give you good doctrine; forsake not my Torah."³

19. Everything is foreseen [by God], yet freewill is granted [to man]; the world is ruled with divine goodness, yet all is according to the amount of man's work.

20. He used to say: Everything is given on pledge, and a net is spread for all the living [none can escape divine justice]; the store is open, and the storekeeper [God] allows credit; the ledger is open, and the hand writes; whoever wishes to borrow may come and borrow, but the collectors go around regularly every day and exact payment from man, whether or not he realizes [that he is punished for his sins]; they have good authority on which they can rely, since the judgment is just; and all is prepared for the banquet [the reward of the righteous is assured].

21. Rabbi Elazar ben Azariah said: Where there is no Torah, there is no proper conduct; where there is no proper conduct, there is no Torah. Where there is no wisdom, there is no reverence; where there is no reverence, there is no wisdom. Where there is no knowledge, there is no understanding; where there is no understanding, there is no knowledge. Where there is no bread, there is no Torah; where there is no Torah, there is no bread.

רבי אלעזר בן עזריה was elected president of the Sanhedrin when Rabban Gamaliel II was temporarily deposed. When Rabban Gamaliel was restored to his former position, Rabbi Elazar was retained as vice-president of the Sanhedrin. He used his great wealth for the welfare of his people during the Roman persecutions before the revolt of Bar-Kokhba.

¹ Genesis 9:6. ² Deuteronomy 14:1. ³ Proverbs 4:2.

כב: הוא הִיָּה אוֹמֵר: כֹּל שֶׁחֲכָמָתוֹ מְרַבֶּה מִמַּעֲשָׂיו, לָמָּה
 הוּא דוֹמָה, לְאִילָן שֶׁעֲנָפָיו מְרַבִּים וְשָׂרְשָׁיו מְעֻטִּים, וְהָרוֹת
 בָּאָה וְעוֹקְרָתוֹ וְהוֹפְכָתוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר: וְהָיָה כְּעֶרְעֵר
 בְּעֶרְבָה, וְלֹא יֵרָאֶה כִּי יָבֹוא טוֹב, וְשֹׁכֵן חֲרָרִים בַּמִּדְבָּר, אֲרֵץ
 מַלְחָה וְלֹא תֵשֵׁב. אָבֵל כֹּל שֶׁמַּעֲשָׂיו מְרַבִּים מִחֲכָמָתוֹ, לָמָּה
 הוּא דוֹמָה, לְאִילָן שֶׁעֲנָפָיו מְעֻטִּים וְשָׂרְשָׁיו מְרַבִּים, שֶׁאִפִּילוּ
 כֹּל הָרוֹחוֹת שֶׁבְּעוֹלָם בָּאוֹת וְנוֹשְׁבוֹת בּוֹ, אֵין מְזִיזִים אוֹתוֹ
 מִמְּקוֹמוֹ, שֶׁנֶּאֱמַר: וְהָיָה כְּעֵץ שֶׁתּוֹלַע עַל מַיִם, וְעַל יוֹבֵל יִשְׁלַח
 שָׂרְשָׁיו, וְלֹא יֵרָאֶה כִּי יָבֹא חֹם, וְהָיָה עָלָהּ רֵעָנוֹ, וּבִשְׁנַת
 בִּצְרָתָהּ לֹא יִדָּאָג, וְלֹא יִמָּישׁ מַעֲשׂוֹת פָּרִי.

כג: רַבִּי אֱלֵעָזָר בֶּן חֲסִמָּא אוֹמֵר: קִנְיִן וּפְתִיחֵי נִדָּה הֵן הֵן
 נוֹפִי הַלְכוֹת; תְּקוּפוֹת וְגִמְטְרִיאוֹת פֶּרֶפְרָאוֹת לְחֻכְמָה.

רַבִּי חֲנִנְיָא בֶּן עֲקִשָּׂא אוֹמֵר: רָצָה תְּקַדּוּשׁ בְּרוּךְ הוּא
 לְזִכּוֹת אֶת יִשְׂרָאֵל, לְפִיכָךְ הִרְבָּה לָהֶם תּוֹרָה וּמִצְוֹת, שֶׁנֶּאֱמַר:
 יִי חַפֵּץ לְמַעַן צְדָקוֹ, יַגְדִּיל תּוֹרָה וַיֹּאדִיר.

פֶּרֶק רְבִיעִי

כֹּל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לְעוֹלָם הַבָּא, שֶׁנֶּאֱמַר: וְעַמּוּד
 בָּלֵם צְדִיקִים, לְעוֹלָם יִירָשׁוּ אֲרֶץ; נֶצֶר מַטְעִי, מַעֲשֵׂה יָדַי
 לְהַתְפָּאֵר.

... is an elaboration of the maxim expressed above (3:12)
 by Rabbi Hanina ben Dosa. Moral goodness is more essential than speculative
 thought. Wisdom is valueless unless it improves a man's character. If he has
 more theoretical knowledge than good deeds, his life is ruined by his failure to
 live up to his ethical principles. On the other hand, a good life is possible even
 if it is not based on much learning.

22. He used to say: One whose wisdom exceeds his deeds, to what is he like? To a tree that has many branches and few roots, so that when the wind comes, it plucks it up and turns it over, as it is said: "And he shall be like a lonely tree in the desert, and shall not see the coming of good; he shall inhabit the parched places in the wilderness, a salt land and uninhabited."¹ But one whose deeds exceed his wisdom, to what is he like? To a tree that has few branches and many roots, so that even if all the winds in the world come and blow upon it, they cannot move it out of its place, as it is said: "And he shall be like a tree planted by waters, that spreads out its roots beside a stream; it sees not the coming of heat, and its leaves are ever green; in a year of drought it is not troubled, and ceases not to bear fruit."²

23. Rabbi Elazar Ḥisma said: The laws concerning the sacrifices of birds and the purification of women are essential precepts; astronomy and geometry are the auxiliaries of wisdom.

Rabbi Ḥananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."³

CHAPTER FOUR

All Israel have a share in the world to come, as it is said; "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."⁴

רבי אלעזר חסמא, a disciple of Rabbi Akiba, was famous for his knowledge of astronomy and physics. He means to say that though the laws concerning bird sacrifices do not apply when the Temple no longer exists, and though certain laws seem unattractive as a subject of study, they are nevertheless of highest importance, because they form the precepts of the Torah. The primary meaning of פרפרת is dessert, appetizer. Some derive this word from the Greek in the sense of periphery, outer circle, as opposed to the essence of the Torah. According to this view, Rabbi Elazar means to say that astronomy and geometry are of secondary importance to the study of the Torah.

¹ *Jeremiah* 17:6. ² *Jeremiah* 17:8. ³ *Isaiah* 42:21. ⁴ *Isaiah* 60:21.

א. בן זומא אומר: איזהו חכם, הלומד מכל אדם, שנאמר: מכל מלמדי השכלתי (בי עדותיך שיתחא לי). איזהו גבור, הפובש את יצרו, שנאמר: טוב ארך אפים מגבור, ומושל ברוחו מלכד עיר. איזהו עשיר, השמח בחלקו, שנאמר: יגיע בפיו בי תאכל, אשריה וטוב לך. אשריה, בעולם הזה; וטוב לך, לעולם הבא. איזהו מכבד, המכבד את הבריות, שנאמר: כי מכבדי אכבד, ויזי יקלו.

ב. בן עזי אומר: הוי רץ למצוה קלה (פלחמורה) ובורח מן העברה, שמצוה גוררת מצוה, ועברה גוררת עברה; ששבר מצוה מצוה, ושבר עברה עברה.

ג. הוא הנה אומר: אל תהי בז לכל אדם, ואל תהי מפליג לכל דבר, שאין לך אדם שאין לו שעה, ואין לך דבר שאין לו מקום.

ד. רבי לויטס, איש יבנה, אומר: מאד מאד הוי שפל רוח, שתקנת אנוש רמה.

ה. רבי יוחנן בן ברוקא אומר: כל המחלל שם שמנים בסתור, נפרעים ממנו בגלוי. אחד שווג ואחד מזיד בחלול השם.

ו. רבי ישמעאל בנו אומר: הלומד על מנת ללמד, מספיקים בידו ללמד וללמד; והלומד על מנת לעשות, מספיקים בידו ללמד וללמד, לשמור ולעשות.

שמעון בן זומא, a younger contemporary of Rabbi Akiba, was a colleague of שמועון בן עזי (quoted in the next paragraph). Their own names are omitted because they both died at an early age, before they could be ordained. They were deeply interested in mysticism and theosophy.

מצוה an act performed in the interests of religion or of fellow men.

Habits are formed by the repetition of single acts.

1. Ben Zoma said: Who is wise? He who learns from every man, as it is said: "From all my teachers I gained wisdom."¹ Who is strong? He who subdues his [evil] impulse, as it is said: "He who is slow to anger is better than a strong man; he who rules his spirit is better than one who conquers a city."² Who is rich? He who is content with his lot, as it is said: "When you eat of the toil of your hands, happy shall you be, and it shall be well with you."³ *Happy shall you be* in this world; *and it shall be well with you* in the world to come. Who is honored? He who honors his fellow-men, as it is said: "Those who honor me [by honoring man, created in the image of God] I will honor, and those who despise me shall be lightly esteemed."⁴

2. Ben Azzai said: Run to perform even a minor *mitzvah*, and flee from transgression; for one good deed draws [in its train] another good deed, and one transgression leads to another; for the reward of a good deed is a good deed, and the reward of sin is sin [virtue is its own reward, and sin its own penalty].

3. He used to say: Do not despise any man, and do not consider anything as impossible; for there is not a man who has not his hour, and there is not a thing that has not its place.

4. Rabbi Levitas of Yavneh said: Be exceedingly humble, since the end of man is worms.

5. Rabbi Yohanan ben Berokah said: Whoever profanes the name of God secretly is punished publicly, whether the profanation is committed intentionally or unintentionally.

6. Rabbi Ishmael said: He who learns in order to teach will be granted adequate means to learn and to teach; but he who learns in order to practise will be granted adequate means to learn and to teach, to observe and to practise.

רבי לויטס was a contemporary of Rabbi Akiba.

תקוה limit, end; compare לנזירותו, הנותן תקוה ("he who sets a limit to . . .") and the phrase אחריתו רמה in the *nei'lah* service.

רבי יוחנן בן ברוקא was a disciple of Rabbi Joshua ben Ḥananyah (second century).

חלול השם ("defamation of God's name") is an act performed in defiance of religious or ethical principles.

רבי ישמעאל Some texts add בנו ("his son").

¹ Psalm 119:99. ² Proverbs 16:32. ³ Psalm 128:2. ⁴ I Samuel 2:30.

ז. רבי צדוק אומר: אל תפרוש מן הצבור, ואל תעש עצמך כעורכי הדינים, ואל תעשה עמרה להתנצל-בה, ולא קרדם לחפר-בה. וכך היה הלל אומר: ודאשתמש בתנא חלף. הא למדת, כל הנחנה מדברי תורה נוטל תייו מן העולם.

ח. רבי יוסי אומר: כל המכבד את התורה, גופו מכבד על הבריות; וכל המחלל את התורה, גופו מחלל על הבריות.

ט. רבי ישמעאל בנו אומר: החושד עצמו מן הדין, פורק ממנו איבה וגזל ושביעת שוא; והנס לבו בהוראה שוטה, רשע וגס רוח.

י. הוא היה אומר: אל תהי דן יחידי, שאין דן יחידי אלא אחד; ואל תאמר קבלו דעתי, שהם רשאים ולא אתה. יא. רבי יונתן אומר: כל המקיים את התורה מעני, סופו לקימה מעשר; וכל המבטל את התורה מעשר, סופו לבטלה מעני.

יב. רבי מאיר אומר: הוי ממעט בעסק בעסק בתורה, והוי שפל רוח בפני כל אדם. ואם בטלת מן התורה, ישלך בטלים הרבה בנגידה; ואם עמלת בתורה, ישלש שבר הרבה לתורלך.

רבי צדוק was probably the one who is said to have fasted for forty years, praying that Jerusalem should not be destroyed.

יוסי בן חלפתא, one of the most distinguished disciples of Rabbi Akiba, compiled the chronological treatise *Seder Olam* ("Order of the World"), from the creation until the revolt of Bar-Kokhba.

Some texts omit בנו רבי ישמעאל בנו ("his son").

הנס לבו בהוראה one who is too sure of himself, not realizing that the judicial position is one that involves infinite pains in the sifting of evidence and in reaching a decision.

7. Rabbi Zadok said: Do not keep aloof from the community; do not [as a judge] play the part of a counselor; do not make of the Torah a crown wherewith to magnify yourself, nor a spade wherewith to dig. Hillel used to say: "He who makes unworthy use of the crown [of the Torah] shall perish." Hence, whoever makes selfish use of the Torah takes his own life.

8. Rabbi Yosé said: Whoever honors the Torah will himself be honored by men; whoever dishonors the Torah will himself be dishonored by men.

9. Rabbi Ishmael his son said: He who avoids entering into litigation [and seeks a friendly settlement] rids himself of hatred, robbery and perjury; he who proudly lays down decisions is foolish, wicked and arrogant.

10. He used to say: Do not judge alone, for none may judge alone except One [God]; do not say [to your co-judges]: "Accept my view," for they [who are in the majority] are entitled to say that, but not you.

11. Rabbi Jonathan said: Whoever fulfills the Torah despite poverty shall in the end fulfill it in the midst of wealth; whoever neglects the Torah in the midst of wealth shall in the end neglect it on account of poverty.

12. Rabbi Meir said: Do rather less business and occupy yourself with the Torah; be humble before all men; if you neglect the Torah, you will have many disturbing causes in your way but if you toil in the Torah, God has abundant reward to give you.

רבי יוחנן was a disciple of Rabbi Akiba.

רבי מאיר, the greatest of Rabbi Akiba's disciples, was called *Meir* ("enlightener") on account of his pre-eminence as a teacher and lecturer. His wife, *Beruriah*, was herself a scholar, whose wise utterances and legal views are quoted in the Talmud. By profession a scribe, whose Bible copies were given special notice, he denounced those who acquire learning but fail to impart it to others. In order to obtain knowledge from all possible sources, he cultivated the friendship of Elisha ben Abuyah (אחזר), who had turned heretic. He departed from Palestine, and died in Asia Minor. His last wish was: "Bury me by the seashore, that the waves which wash my fatherland may wash also my bones." His name occurs some 800 times in tannaitic literature.

ג. רבי אליעזר בן יעקב אומר: העושה מצוה אחת קונה לו פרקליט אחד, והעובר עברה אחת קונה לו קטגור אחד. תשובה ומעשים טובים בתריס בפני הפרענות.

יד. רבי יוחנן הסנדלר אומר: כל פגסיה שהיא לשם שמים, סופה להתקיים; ושאניה לשם שמים, אין סופה להתקיים.

טו. רבי אלעזר בן שמוע אומר: יהי כבוד תלמידך חביב עליך בשלך, וכבוד חברך כמורא רבך, ומורא רבך כמורא שמים.

טז. רבי יהודה אומר: הוי זהיר בתלמוד, ששנגת תלמוד עולה זרון.

יז. רבי שמעון אומר: שלשה בתרים הן: בתר תורה, ובתר כהנה, ובתר מלכות; ובתר שם טוב עולה על גביהן. יח. רבי נהורי אומר: הוי גולה למקום תורה, ואל תאמר שהיא תבוא אחריך, שחברך יקמוץ בידך, ואל בינתך אל תשען.

יט. רבי יני אומר: אין בידנו לא משלות הרשעים, ואל לא מיסורי הצדיקים.

כ. רבי מתתיה בן חרש אומר: הוי מקדים בשלום כל אדם, והוי זנב לאריות ואל תהי ראש לשעלים.

רבי אליעזר בן יעקב, and the *Tannaim* who are quoted in paragraphs 13–18, lived in the second century and studied under the guidance of Rabbi Akiba.

קונה לו פרקליט is to be compared with the midrashic statement: "If a man performs one *mitzvah*, God gives him one angel to guard him. . . If he performs two *mitzvot*, God gives him two angels to guard him. . ." (*Shemoth Rabbah*, 32). Each good deed pleads for the man who stands in judgment before God.

תשובה ומעשים טובים is frequently emphasized in talmudic literature. One of the rabbis was in the habit of saying: "The chief purpose of wisdom is

13. Rabbi Eliezer ben Jacob said: He who performs one *mitzvah* gains for himself one advocate; he who commits one transgression acquires for himself one accuser. Repentance and good deeds are as a shield against punishment.

14. Rabbi Yohanan ha-Sandlar said: Any assembly which is for the sake of Heaven [for the promotion of a noble purpose] will be of permanent value, but one which is not for the sake of Heaven will not be of permanent value.

15. Rabbi Elazar ben Shammua said: Let the honor of your student be as dear to you as your own, and the honor of your colleague be like the reverence due to your teacher, and the reverence for your teacher be like the reverence for Heaven.

16. Rabbi Judah said: Be careful in teaching, for an error in teaching amounts to intentional sin.

17. Rabbi Simeon said: There are three crowns: the crown of Torah, the crown of priesthood, and the crown of royalty; but the crown of a good name excels them all.

18. Rabbi Nehorai said: Go as a voluntary exile to a place of Torah, and do not say that the Torah will seek after you, for it is your fellow students who will make it your permanent possession; and do not rely on your own understanding.

19. Rabbi Yannai said: It is not in our power to explain why the wicked are at ease, or why the righteous suffer.

20. Rabbi Mattithyah ben Heresh said: Meet every man with a friendly greeting; be the tail among lions rather than the head among foxes.

repentance and good deeds; let no man who engages in learning treat his parents with contempt. . . ." (Berakhoth 17a).

רבי יוחנן הסנדלר was an Alexandrian. His surname is due either to his occupation as a sandal-maker, or to the fact that he was a native of Alexandria. שגגת תלמוד עולה ודון if the error is due to carelessness.

רבי נהוראי is identified with Rabbi Elazar ben Arakh and Rabbi Meir.

דרכי ישימה בידך Torah knowledge is acquired by association with scholars.

אל בנתך אל תשען a quotation from Proverbs 3:5.

רבי ינאי is not mentioned elsewhere in tannaitic literature.

רבי מתתיהו lived in Rome in the middle of the second century.

כא. רבי יעקב אומר: העולם הזה דומה לפרוזדור בפני העולם הבא; התקן עצמך בפרוזדור, כדי שתפנס לטרקליו. כב. הוא היה אומר: יפה שעה אחת בתשובה ומעשים טובים בעולם הזה מכל חיי העולם הבא; ויפה שעה אחת של קרת רוח בעולם הבא מכל חיי העולם הזה.

כג. רבי שמעון בן אלעזר אומר: אל תרצה את חברך בשעט בעסו, ואל תנחמנו בשעה שמתו מוטל לפניו, ואל תשא לו בשעת נדרו, ואל תשתדל לראותו בשעת קלקלתו. כד. שמואל הקטן אומר: בנפל איבך אל תשמת, ובפשלו אל יגל לבך, פן יראה יי ורע בעיניו, והשיב מעליו אפו.

כה. אלישע בן אבייה אומר: הלומד ילד, לממה הוא דומה, לדיו בתובה על גיר חדש; והלומד זקן, לממה הוא דומה, לדיו בתובה על גיר מחוק.

כו. רבי יוסי בר יהודה, איש כפר הבבלי, אומר: הלומד מן הקטנים, לממה הוא דומה, לאוכל ענבים קהות ושותה יין מנות; והלומד מן הזקנים, לממה הוא דומה, לאוכל ענבים בשולות ושותה יין ישן.

כז. רבי מאיר אומר: אל תסתכל בקנקן אלא במה שישיש בו: יש קנקן חדש מלא ישן, וישן שאפילו חדש אין בו.

רבי שמעון בן אלעזר was a disciple of Rabbi Meir and lived during the second century.

... אל תרצה את חברך a warning against unintended provocation.

שמאל lived towards the end of the first century, and was famous for his humility; hence the surname "ha-Katan." The saying reported in his name is a quotation from Proverbs 24:17-18. It has been suggested that the phrase שמואל הקטן אומר is an amplification of the initials שה"א (שהרי הכתוב אומר=)

21. Rabbi Jacob said: This world is like a vestibule before the world to come; prepare yourself in the vestibule, so that you may enter the banquet hall.

22. He used to say: One hour spent in repentance and good deeds in this world is better [more exhilarating] than the whole life of the world to come; yet one hour of satisfaction in the world to come is better than a whole life of this world.

23. Rabbi Simeon ben Elazar said: Do not pacify your fellow in the hour of his anger; do not comfort him while his dead lies before him; do not question him at the time he makes a vow; and do not try to see him in the hour of his disgrace.

24. Samuel ha-Katan said: "Rejoice not when your enemy falls, and let not your heart exult when he stumbles; lest the Lord see it and be displeased, and he divert his wrath from him [to you]."¹

25. Elisha ben Avuyah said: If one learns when he is young, to what is it like? To ink written on new [clean] paper. If one learns when he is old, to what is it like? To ink written on blotted paper.

26. Rabbi Yosé ben Judah of Kfar ha-Bavli said: He who learns from the young, to what is he like? To one who eats unripe grapes, or drinks [new] wine from his vat. He who learns from the old, to what is he like? To one who eats ripe grapes, or drinks old wine.

27. Rabbi Meir said: Do not look at the flask but at what it contains: a new flask may be filled with old wine and an old flask may be empty even of new wine [a man's age is not a reliable index to his learning].

introducing biblical support of the preceding statement that one must not try to see anyone in disgrace.

אלישע בן אבויה, known as *Aher* ("the other"), lived in the second century as one of the great scholars of the period, a colleague of Rabbi Akiba and teacher of Rabbi Meir, but turned heretic under the influence of Greek philosophy and theosophic speculations. Whether he completely broke away from Judaism is a matter of doubt.

רבי יוסי בר יהודה was an older contemporary of Rabbi Judah ha-Nasi (towards the end of the second century). *Kfar ha-Bavli* was a village in Galilee.

¹ *Proverbs* 24:17-18.

בח. רבי אלעזר הקפ"ר אומר: הקנאה והתאווה והכבוד מוציאים את האדם מן העולם.

בט. הוא היה אומר: הילודים למוות, והמתים להחיות, והחיים לדון, לדע ולחודיע ולתנדע שהוא אל. הוא היוצר, הוא הבורא, הוא המבין, הוא הדין, הוא העד, הוא בעל דין, הוא עתיד לדון. ברוך הוא, שאין לפניו לא עולה, ולא שבתה, ולא משוא פנים, ולא מקח שחד. ודע ששהכל לפי החשבון. ואל יבטיחך יצרך שהשואל בית מגוס לך, שעל כרחך אתה נוצר, ועל כרחך אתה נולד, ועל כרחך אתה חי, ועל כרחך אתה מת, ועל כרחך אתה עתיד לתן דין וחשבון לפני מלך מלכי המלכים, הקדוש ברוך הוא.

רבי חנניא בן עקשיא אומר: רצה הקדוש ברוך הוא לזכות את ישראל, לפיכך הרבה להם תורה ומצוות, שנאמר: יי חפץ למען צדקו, וגדיל תורה וגדיל.

פרק תמישי

כל ישראל יש להם חלק לעולם הבא, שנאמר: ועמך כלם צדיקים, לעולם יירשו ארץ; נצר מטעי, מעשה ידי להתפאר.

א. בעשרה מאמרות נברא העולם. ומה תלמוד לומר, והלא במאמר אחד יכול להבראות, אלא להפריע מן הרשעים, שמאבדים את העולם שנברא בעשרה מאמרות, ולתן שכר טוב לצדיקים, שמקיימים את העולם שנברא בעשרה מאמרות.

רבי אלעזר הקפ"ר, father of Bar Kappara, lived in the second century.

מקח שחד. The Mishnah text has שהכל שלו after the words להחיות.

28. Rabbi Elazar ha-Kappar said: Envy, lust and ambition shorten a man's life.

29. He used to say: Those who are born are destined to die; those who are dead are destined to be brought to life again; and the living are destined to be judged. [It is for you] to know, to proclaim, to be convinced that he is God, he the Maker, he the Creator, he the Discerner, he the Judge, he the Witness, he the Complainant; it is he who will judge. Blessed be he in whose presence there is no wrongdoing, nor forgetting, nor partiality, nor taking of bribes. Know that all is according to reckoning, and let not your imagination persuade you that the grave is a place of refuge for you. Perforce you were formed and perforce you were born; perforce you live, perforce you shall die, and perforce you shall have to give a strict account before the supreme King of kings, the Holy One, blessed be he.

Rabbi Hananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."¹

CHAPTER FIVE

All Israel have a share in the world to come, as it is said: "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."²

1. By ten divine utterances was the world created. Why does the Torah indicate this? Surely the world could have been created by one divine utterance. It means to emphasize that God will exact [severe] penalty from the wicked who destroy the world which was created by [no less than] ten utterances, and that he will grant a rich reward to the righteous who maintain the world which was created by ten utterances.

בַּעֲשֶׂרָה מֵאֲמֵרוֹת The several phases of creation are introduced by the phrase "and God said" nine times in Genesis 1:3-29 and once in 2:18.

The paragraphs in this chapter, arranged under several numerical headings, are of unknown authorship and folkloristic in nature.

¹ *Isaiah* 42:21. ² *Isaiah* 60:21.

ב. עֲשֶׂרָה דורות מאֲדָם וְעַד נָח, לְהוֹדִיעַ בָּמָה אֶרֶץ
אֲפִים לְפָנָיו, שֶׁכָּל הדורות הָיוּ מִכְעִיסִים לְפָנָיו, עַד שֶׁהָבִיא
עֲלֵיהֶם אֶת מֵי הַמָּבּוּל.

ג. עֲשֶׂרָה דורות מִנֹּחַ וְעַד אַבְרָהָם, לְהוֹדִיעַ בָּמָה אֶרֶץ
אֲפִים לְפָנָיו, שֶׁכָּל הדורות הָיוּ מִכְעִיסִים לְפָנָיו, עַד שֶׁבָּא
אַבְרָהָם אֲבִינוּ וְקִבֵּל שָׂכָר בָּלָם.

ד. עֲשֶׂרָה נְסִיוֹנוֹת נִתְּנָסָה אַבְרָהָם אֲבִינוּ וְעָמַד בְּכָלֶם,
לְהוֹדִיעַ בָּמָה חֲבָתוֹ שֶׁל אַבְרָהָם אֲבִינוּ.

ה. עֲשֶׂרָה נְסִים נַעֲשׂוּ לְאַבְרָהָם בְּמִצְרַיִם, וְעֲשֶׂרָה עַל
הָיִם. עֶשֶׂר מִכּוֹת הָבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרַיִם
בְּמִצְרַיִם, וְעֶשֶׂר עַל הָיִם.

ו. עֲשֶׂרָה נְסִיוֹנוֹת נָסוּ אַבְרָהָם אֶת הַקָּדוֹשׁ בְּרוּךְ הוּא
בְּמִדְבָּר, שֶׁנֶּאֱמַר: וַיִּנָּסוּ אֹתִי זֶה עֶשֶׂר פְּעָמִים, וְלֹא שָׁמְעוּ
בְּקוֹלִי.

ז. עֲשֶׂרָה נְסִים נַעֲשׂוּ לְאַבְרָהָם בְּבֵית הַמִּקְדָּשׁ: לֹא הִפִּילָה
אִשָּׁה מִרֵּיחַ בָּשָׂר הַקָּדֵשׁ, וְלֹא הִסְרִיחַ בָּשָׂר הַקָּדֵשׁ מֵעוֹלָם,
וְלֹא נִרְאָה זָבוּב בְּבֵית הַמִּטְבָּחִים, וְלֹא אֶרֶץ קָרִי לָכֶהוּ גְדוֹל
בְּיוֹם הַפָּפוּרִים, וְלֹא כָבוּ הַנְּשָׁמִים אֵשׁ שֶׁל עֵצֵי הַמַּעֲרָכָה,
וְלֹא נִצְחָה הָרוּחַ אֶת עָמוּד הָעֵשֶׂן, וְלֹא נִמְצָא פְסוּל בְּעֹמֶר
וּבִשְׁתֵּי הַלֶּחֶם וּבְלֶחֶם הַפָּנִים, עוֹמְדִים צְפוּפִים וּמִשְׁתַּחֲוִּים
רוּחִים, וְלֹא הִזִּיק נָחַשׁ וְעֶקֶר בִּירוּשָׁלַיִם מֵעוֹלָם, וְלֹא אָמַר
אָדָם לַחֲבֵרוֹ צֹר לִי הַמָּקוֹם שֶׁאֵלִין בִּירוּשָׁלַיִם.

לחם הפנים ("bread of presence"), the unleavened bread which the priests placed before the Lord in the sanctuary (Exodus 25:30). This consisted of twelve loaves, representing the twelve tribes of Israel, and was expressive of man's constant indebtedness to God who is the source of every material blessing. It had to be baked before the Sabbath; if there had been anything

2. The ten generations from Adam to Noah [are recorded in Genesis] to make known how great is God's patience; for all those generations continued provoking him, until he [finally] brought upon them the waters of the flood.

3. The ten generations from Noah to Abraham [are recorded] to make known how great is God's patience; for all those generations continued provoking him, until our father Abraham came and received the reward they should all have been given [had they not forfeited their share].

4. With ten trials was our father Abraham tried, and he stood firm in all of them; [this is recorded] to make known how great was the love of our father Abraham [towards God].

5. Ten miracles were performed for our fathers in Egypt, and ten at the Red Sea [the plagues did no harm to the Israelites]. Ten plagues did the Holy One, blessed be he, bring upon the Egyptians in Egypt, and ten at the Sea.

6. With ten trials did our fathers try the Holy One, blessed be he, in the wilderness, as it is said: "They have put me to the test ten times now, and have not obeyed my voice."

7. Ten miracles were done for our fathers in the Sanctuary: no woman miscarried from the scent of the sacrificial meat; the sacrificial meat never became putrid; no fly was seen in the slaughter-house; no unclean accident ever happened to the high priest on the Day of Atonement; the rain never extinguished the fire of the wood-pile [on the altar, which was under the open sky]; the wind did not prevail against the column of smoke [from the altar-fire, so that the smoke was not blown downward]; no disqualifying defect was ever found in the *Omer* [of new barley, offered on the second day of Passover], or in the two loaves [baked of the First Fruits of the wheat-harvest and offered up on Pentecost], or in the shewbread [which was changed weekly, on the Sabbath]; though the people stood closely pressed together, they found ample space to prostrate themselves; never did a serpent or scorpion do injury in Jerusalem; and no man ever said to his fellow: "I have not room to lodge overnight in Jerusalem."

wrong with it, they could not have changed the bread for another week. Similarly, if the עומר had been found defective, it would have been impossible to provide another supply in time for the offering. The baking of the two loaves of בכורים had to be done before the commencement of the *Shavuoth* festival; if they had been defective, others could not have been offered on the altar.

ח. עֲשֶׂה דְּבָרִים נְבָרָאוּ בְּעֶרֶב שַׁבָּת בֵּין הַשְּׁמֹשׁוֹת, וְאַל
הוּן: פִּי הָאָרֶץ, פִּי הַבָּאָר, פִּי הָאֶתוֹן, הַקֶּשֶׁת, וְהַפָּז, וְהַמָּטָה,
וְהַשְּׁמִיר, הַפֶּתַח, וְהַמִּכְתָּב, וְהַלְחֹת. וְיֵשׁ אוֹמְרִים: אִף
הַפְּזִיקוֹן, וְקְבוּרָתוֹ שֶׁל מֹשֶׁה, וְאֵילוֹ שֶׁל אֲבִרָהָם אֲבִינוּ. וְיֵשׁ
אוֹמְרִים: אִף צָבַת בְּצֻבַת עֲשׂוּיָהּ.

ט. שְׁבַע דְּבָרִים בְּגֻלָּם, וְשְׁבַע בְּחֻכָּם: חֻכָּם אֵינוֹ מְדַבֵּר
לְפָנֵינוּ מִי שְׁדוּל מִמֶּנּוּ בְּחֻכָּמָה (וּבְמִנְיָן), וְאֵינוֹ נִכְנָס לְתוֹךְ דְּבָרֵי
חֲבֵרָו, וְאֵינוֹ נִבְהֵל לְהַשִּׁיב, שׂוֹאֵל בְּעִנְיָן וּמַשִּׁיב בְּהִלְכָּה,
וְאוֹמֵר עַל רֹאשׁוֹן רֹאשׁוֹן וְעַל אַחֲרוֹן אַחֲרוֹן, וְעַל מֶה שֶׁלֹּא
שָׁמַע אוֹמֵר לֹא שָׁמַעְתִּי, וּמוֹדָה עַל הָאֱמֶת; וְחַלּוּפֵיהֶם בְּגֻלָּם.
י. שְׁבַע מִיָּנִי פְרַעְנִיּוֹת בָּאִים לְעוֹלָם עַל שְׁבַע גּוֹפֵי
עֲבָרָה: מְקַצֵּת מַעֲשָׂרִים וּמְקַצֵּת אֵינָם מַעֲשָׂרִים, רָעַב שֶׁל
בְּצֻרַת בָּא, מְקַצֵּת רַעֲבִים וּמְקַצֵּת שְׁבַעִים. נִמְרוֹ שֶׁלֹּא
לַעֲשׂוֹר, רָעַב שֶׁל מְהוּמָה וְשֶׁל בְּצֻרַת בָּא; וְשֶׁלֹּא לִטּוֹל אֶת
הַחֶלֶה, רָעַב שֶׁל בְּלִיָּה בָּא.

יא. דָּבָר בָּא לְעוֹלָם עַל מִיתוֹת הָאֱמוּנוֹת בַּתּוֹרָה שֶׁלֹּא
נִמְסְרוּ לְבֵית דִּין, וְעַל פְּרוֹת שְׁבִיעִית. חָרַב בָּאָה לְעוֹלָם
עַל עֲנוּי הַדִּין, וְעַל עֲוֹת הַדִּין, וְעַל הַמּוֹרִים בַּתּוֹרָה שֶׁלֹּא
בְּהִלְכָּה. חִיָּה רָעָה בָּאָה לְעוֹלָם עַל שְׁבוּעַת שְׁוֹא וְעַל חֲלוּל
הַשֵּׁם. גְּלוּת בָּאָה לְעוֹלָם עַל עֲבוֹדַת כּוֹכָבִים, וְעַל גְּלוּי
עֲרִיּוֹת, וְעַל שְׁפִיכוֹת דָּמִים, וְעַל שְׁמַטַּת הָאָרֶץ.

at the end of the six days of creation, prior to the first Sabbath.
שמיר in Jeremiah 17:1 means a hard flint used for engraving. In rab-
binic literature it denotes a tiny worm able to split the hardest stone. King
Solomon is said to have employed the *Shamir* in view of the command that
no iron tool be used at the building of an altar to God (Exodus 20:22), "for
iron was created to shorten man's life, whereas the altar was created to pro-
long man's life" (Middoth 3:4).

8. Ten things were created on the eve of Sabbath at twilight, namely: the mouth of the earth [which engulfed Korah]; the mouth of the well [which supplied the Israelites with water in the wilderness]; the mouth of the ass [which spoke to Balaam]; the rainbow [given as a sign after the flood]; the manna [dropped from heaven]; the rod [of Moses]; the *shamir* [employed for splitting stones at the building of the Temple]; the shape of the written characters; the engraving instrument; and the tablets of stone. Some include also the demons, the grave of Moses, and the ram of our father Abraham; others include also the original tongs, for tongs can [in human experience] be made only by means of tongs.

9. There are seven characteristics of a stupid person, and seven of a wise man. The wise man does not speak in the presence of one who is greater than he in wisdom; he does not interrupt the speech of his companion; he is not hasty to answer; he questions and answers properly, to the point; he speaks on the first point first, and on the last point last; regarding that which he has not learnt he says: "I have not learnt"; and he acknowledges the truth. The opposites of these traits are to be found in a stupid person.

10. Seven kinds of punishment come to the world for seven capital transgressions. When some people give tithes and others do not, there comes a famine from lack of rain; then some go hungry and others have plenty. If all have decided not to give tithes, there comes a famine from panic of war and drought; if they have further resolved not to set apart the dough-cake [for the priest], there comes a famine of extermination.

11. Pestilence comes to the world to inflict those death penalties mentioned in the Torah, the execution of which is not within the function of a human tribunal, and for making forbidden use of the harvest of the Sabbatical year. The sword comes to the world for the suppression [or delay] of justice, and for the perversion of justice, and on account of those who misinterpret the Torah. Wild beasts come to the world on account of perjury, and for the profanation of God's name. Exile comes to the world on account of idolatry, incest, bloodshed, and for not allowing the soil to rest in the Sabbatical year.

... הכתב the writing on the tablets, the instrument with which it was written, and the tablets themselves.

צבת בצבת עשייה that is, all unexplained beginnings as well as everything supernatural resulted from the original Cause—God.

יב. בְּאַרְבָּעָה פְּרָקִים הִדְבֵּר מִתְרַבֶּה: בְּרַבִּיעִית, וּבְשִׁבְעִית, וּבְמוֹצָאי שְׁבִיעִית, וּבְמוֹצָאי הַחֹג שֶׁבְּכָל שָׁנָה וְשָׁנָה. בְּרַבִּיעִית, מִפְּנֵי מַעֲשֵׂר עָנִי שֶׁבְּשָׁלִישִׁית; בְּשִׁבְעִית, מִפְּנֵי (וַעֲשֵׂר עָנִי שֶׁבְּשִׁישִׁית; בְּמוֹצָאי שְׁבִיעִית, מִפְּנֵי פְּרוֹת שְׁבִיעִית; בְּמוֹצָאי הַחֹג שֶׁבְּכָל שָׁנָה וְשָׁנָה, מִפְּנֵי גִזְל מִתְּנוֹת עֲנִיִּים.

יג. אַרְבַּע מִדּוֹת בָּאָדָם: הָאוֹמֵר שְׁלִי שְׁלִי וְשָׁלָה וְשָׁלָה, זֶה מִדָּה בִּינוּנִית, וְיֵשׁ אוֹמְרִים זֶה מִדַּת סְדוּם; שְׁלִי שְׁלָה וְשָׁלָה וְשָׁלָה, עִם הָאֶרֶץ; שְׁלִי שְׁלָה וְשָׁלָה וְשָׁלָה, חֲסִיד; שְׁלָה וְשָׁלָה וְשָׁלָה וְשָׁלָה, רָשָׁע.

יד. אַרְבַּע מִדּוֹת בְּדַעוֹת: נוֹחַ לְכַעַס וְנוֹחַ לְרִצּוֹת, יֵצֵא הַפְּסָדוֹ בְּשִׁכְרוֹ; קָשָׁה לְכַעַס וְקָשָׁה לְרִצּוֹת, יֵצֵא עֲלֵכֶּרֶךְ בְּהַפְּסָדוֹ; קָשָׁה לְכַעַס וְנוֹחַ לְרִצּוֹת, חֲסִיד; נוֹחַ לְכַעַס וְקָשָׁה לְרִצּוֹת, רָשָׁע.

טו. אַרְבַּע מִדּוֹת בְּתַלְמִידִים: מַהִיר לְשִׁמְעַ וּמַהִיר לְאַבֵּד, יֵצֵא שְׁכָרוֹ בְּהַפְּסָדוֹ; קָשָׁה לְשִׁמְעַ וְקָשָׁה לְאַבֵּד, יֵצֵא הַפְּסָדוֹ בְּשִׁכְרוֹ; מַהִיר לְשִׁמְעַ וְקָשָׁה לְאַבֵּד, זֶה חֵלֶק טוֹב; קָשָׁה לְשִׁמְעַ וּמַהִיר לְאַבֵּד, זֶה חֵלֶק רָע.

יז. מעשר עני, a tenth part of the third and sixth years' income, was given to "the Levite, the stranger, the fatherless, and the widow" (Deuteronomy 14:28-29).

The right of proprietorship does not extend to the corners of the field, the gleanings of the harvest, and the forgotten sheaf; these belong to the poor people (Leviticus 19:9-10; 23:22).

qualitative measures, standards by which a person may be judged.

The man who neither gives nor takes is neither good nor bad, but intermediate. Since, however, he is indifferent to the welfare of others, there are some who regard him as a type of Sodom notorious for corruption and selfishness.

12. At four periods pestilence increases: in the fourth year, in the seventh [Sabbatical] year, in the year following the Sabbatical year, and at the conclusion of the Feast of Tabernacles in every year. In the fourth year, for having failed to give the tithe to the poor which was due in the third year; in the seventh year, for having failed to give the tithe to the poor which was due in the sixth year; in the year following the Sabbatical year, for having made forbidden use of the harvest of the Sabbatical year; at the conclusion of the Feast of Tabernacles in every year, for having robbed the gifts assigned to the poor [in the course of the whole agricultural year].

13. There are four characters among men: He who says: "What is mine is mine, and what is yours is yours" is the average type, though some say this is a Sodom-type; he who says: "What is mine is yours, and what is yours is mine" is ignorant; he who says: "What is mine is yours, and what is yours is yours" is godly; he who says: "What is yours is mine, and what is mine is mine" is wicked.

14. There are four kinds of dispositions: Easy to become angry and easy to be pacified, his loss is compensated by his gain; hard to become angry and hard to be pacified, his gain is offset by his loss; hard to become angry and easy to be pacified is godly; easy to become angry and hard to be pacified is wicked.

15. There are four types of students: Quick to learn and quick to forget, his gain is offset by his loss; slow to learn and slow to forget, his loss is compensated by his gain; quick to learn and slow to forget is the best quality; slow to learn and quick to forget is the worst quality.

עם הארץ who does not know that one must do good to others unconditionally, without a view to recompense.

ארבע מדות בתלמידים The types of students described by these similes are: the sponge, absorbing indiscriminately everything, the true and the false; the funnel, retaining none of the subjects learned; the strainer, retaining what is useless and forgetting what is useful; the sieve, retaining what is best.

טז. ארבע מדות בנותני צדקה: הרוצה שיתן ולא יתנו אחרים, עינו רעה בשל אחרים; יתנו אחרים והוא לא יתן, עינו רעה בשל; יתן ויתנו אחרים, חסיד; לא יתן ולא יתנו אחרים, רשע.

יז. ארבע מדות בהולכי בית המדרש: הולך ואינו עושה, שבר הליכה בידו; עושה ואינו הולך, שבר מעשה בידו; הולך ועושה, חסיד; לא הולך ולא עושה, רשע.

יח. ארבע מדות ביושבים לפני חכמים: ספוג, ומשפך, משמרת, ונפה. ספוג, שהוא סופג את הכל; ומשפך, שמכניס בזו ומוציא בזו; משמרת, שמוציאה את היין וקולטת את השמרים; ונפה, שמוציאה את הקמח וקולטת את הסלת.

יט. כל אהבה שהיא תלויה בדבר, בטל דבר בטלה אהבה; ושאינה תלויה בדבר, אינה בטלה לעולם. איזו היא אהבה שהיא תלויה בדבר, זו אהבת אמנון ותמר; ושאינה תלויה בדבר, זו אהבת דוד ויהונתן.

כ. כל מחלקת שהיא לשם שמנים, סופה להתקיים; ושאינה לשם שמנים, אין סופה להתקיים. איזו היא מחלקת שהיא לשם שמנים, זו מחלקת הלל ושמאי; ושאינה לשם שמנים, זו מחלקת קרח וכל עדתו.

כא. כל המזכה את הרבים, אין חטא בא על ידו; וכל המחטיא את הרבים, אין מספיקים בידו לעשות תשובה. משה זכה וזכה את הרבים, זכות הרבים תלויה בו, שנאמר: צדקת יי עשה, ומשפטיו עם ישראל. ירבעם בן נבט חטא והחטיא את הרבים, חטא הרבים תלוי בו, שנאמר: על חטאות ירבעם אשר חטא ואשר החטיא את ישראל.

16. There are four types of donors to charity: He who desires to give that others should not give begrudges the privilege of others; he who desires that others should give but will not give himself is greedy; he who gives and wishes others to give is godly; he who will not give and does not wish others to give is wicked.

17. There are four types of those who attend school: He who attends and does not practise [the teachings of the school] secures the reward for attending; he who practises [leads a good life] but does not attend [to acquire knowledge] secures the reward for practising; he who attends and practises is godly; he who neither attends nor practises is wicked.

18. There are four types of those who sit before scholars: A sponge, a funnel, a strainer, and a sieve. A sponge absorbs all; a funnel receives at one end and lets out at the other; a strainer lets out the wine and retains the dregs; a sieve lets out the flour dust and retains the fine flour.

19. All love which depends on sensual attraction will pass away as soon as the sensual attraction disappears; but if it is not dependent on sensual attraction, it will never pass away. Which love was dependent on sensual attraction? The love of Amnon and Tamar. And which depended on nothing selfish? The love of David and Jonathan.

20. Any controversy which is in the name of Heaven [from sincere motive] is destined to result in something permanent; any controversy which is not in the name of Heaven will never result in anything permanent. Which controversy was in the name of Heaven? The controversy between Hillel and Shammai. And which was not in the name of Heaven? The controversy of Korah and all his company.

21. Whoever leads the people to righteousness, no sin shall occur through him; whoever leads the people to sin shall not be enabled to repent. Moses was righteous and led the people to righteousness, hence the merit of the people is attributed to him, as it is said: "He performed the justice of the Lord, and his ordinances with Israel."¹ Jeroboam, the son of Nebat, sinned and caused others to sin, hence the sin of the people is attributed to him, as it is said: "For the sins of Jeroboam which he sinned and caused Israel to sin."²

¹ Deuteronomy 33:21. ² I Kings 15:30.

כב. כל מי שישבבו שלשה דברים חללו הוא מתלמידיו של אברהם אבינו, ושלשה דברים אחרים, הוא מתלמידיו של בלעם הרשע. עין טובה, ורוח נמוכה, ונפש שפלה, מתלמידיו של אברהם אבינו; עין רעה, ורוח גבוהה, ונפש רחבה, מתלמידיו של בלעם הרשע. מה בין תלמידיו של אברהם אבינו לתלמידיו של בלעם הרשע, תלמידיו של אברהם אבינו אוכלים בעולם הזה ונותלים העולם הבא, שנאמר: להנחיל אהבי יש, ואצותיהם אמלא. אבל תלמידיו של בלעם הרשע יורשים גיהנם ויורדים לבאר שחת, שנאמר: ואפתה, אלהים, תורדם לבאר שחת, אנשי דמים ומרמה, לא יחצו ימיהם, ואני אכטח בך.

כג. יהודה בן תימא אומר: הוי עז כנמר, וקל כנשר, רץ כצבי, וגבור כארי, לעשות רצון אביה שבשמים. הוא היה אומר: עז פנים לגיהנם, ובוש פנים לגן עדן. יהי רצון מלפניך, יי אלהינו ואלהי אבותינו, שיבנה בית המקדש במהרה בימינו, ותן חלקנו בתורתך.

כד. הוא היה אומר: בן חמש שנים למקרא, בן עשר שנים למשנה, בן שלש עשרה למצות, בן חמש עשרה לתלמוד, בן שמונה עשרה לחפה, בן עשרים לרדת, בן שלשים לפת, בן ארבעים לביתה, בן חמשים לעצה, בן ששים לזקנה, בן שבעים לשיבה, בן שמונים לגבורה, בן תשעים לשות, בן נואה באלו מת ועבר ובטל מן העולם.

יש (‘‘substance’’) numerically equals 310. This word is here homiletically represented as referring to the 310 worlds which are believed to be meant for the righteous in the hereafter.

22. Whoever possesses the following three qualities is of the disciples of our father Abraham; whoever possesses the opposite three qualities is of the disciples of the wicked Balaam. Those who belong to the disciples of our father Abraham possess a good eye [generous nature], a humble spirit, and a modest desire. Those who belong to the disciples of the wicked Balaam possess an evil eye [grudging nature], a haughty spirit, and an excessive desire [for wealth]. What is the difference between the disciples of our father Abraham and the disciples of the wicked Balaam? The disciples of our father Abraham enjoy this world and inherit the world to come, as it is said: "Endowing my friends with wealth, I fill their treasures."¹ But the disciples of the wicked Balaam inherit *Gehinnom* and descend into the nethermost pit, as it is said: "Thou, O God, wilt bring them down into the nethermost pit; men of blood and fraud shall not live out half their days; as for me, I trust in thee."²

23. Judah ben Tema said: Be bold as a leopard, light as an eagle, swift as a deer, and strong as a lion, to do the will of your Father who is in heaven. He used to say: The impudent is destined for *Gehinnom*, but the shamefaced is destined for paradise.

May it be thy will, Lord our God and God of our fathers, that the Temple be rebuilt speedily in our days, and grant us a share in thy Torah.

24. He used to say: At five years the age is reached for the study of Bible, at ten for the study of Mishnah, at thirteen for the fulfillment of the commandments, at fifteen for the study of Talmud, at eighteen for marriage, at twenty for seeking a livelihood, at thirty for full strength, at forty for understanding, at fifty for giving counsel; at sixty a man attains old age, at seventy white old age, at eighty rare old age; at ninety he is bending over the grave; at a hundred he is as if he were already dead and had passed away from the world.

יְהוּדָה בֶּן תֵּמָא probably lived towards the end of the second century, and belonged to the fifth and last generation of the *Tannaim*. His name occurs only once in the Mishnah.

יְהִי רָצוֹן should be at the end of the chapter, according to the Wilna Gaon. לִשְׁחָה is rendered here in the combined sense of שֹׁחָה ("grave") and שָׁחָה ("to bend").

¹ Proverbs 8:21. ² Psalm 55:24.

כה. בן בן בן אומר: הפך-בה ונחפך-בה וכלא בה, ובה תחזא, וסיב וכלה בה, ומנה לא תזוע, שאין לה מדה טובה הימנה.

כו. בן הא הא אומר: לפם צערא אנרא.

רבי חנניא בן עקשיא אומר: רצה הקדוש ברוך הוא ליבות את ישראל, לפיכך הרבה להם תורה ומצות, שנאמר: יי חפץ למען צדקו, יגדיל תורה ויאדיר.

פרק ששי

כל ישראל יש להם חלק לעולם הבא, שנאמר: ועמד כלם צדיקים, לעולם יירשו ארץ; נצר מטעי, מעשה ידי להתפאר.

שני חכמים בלשון המשנה; ברוך שבחר בהם ובמשנתם. א. רבי מאיר אומר: כל העוסק בתורה לשמה זוכה לדברים הרבה; ולא עוד, אלא שכל העולם כלו כרי הוא לו: נקרא רע, אהוב, אהב את המקום, אהב את הבריות, משמח את המקום, משמח את הבריות. ומלבשתו ענה ויראה, ומכשרתו להיות צדיק, חסיד, ישר ונאמן; ומרחקתו מן החטא, ומקרבתו לידי זכות. ונהנים ממנו עצה ותושיה, בינה וגבורה, שנאמר: לי עצה ותושיה, אני בינה, לי גבורה. ונותנת לו מלכות וממשלה, וחקור דין. ומגלים לו רזי

בן בן בן and בן הא הא are said to have been disciples of Hillel, and proselytes. There is a fanciful explanation to the effect that Ben Hé-Hé denotes a spiritual son of Abraham and Sarah, whose names God altered by the insertion of the letter ה (Abram's name was changed to Abraham, and that of Sarai to Sarah). Since the numerical value of בן is equivalent to ה (five), it is said that בן בן בן is equivalent to בן הא הא, and that both are epithets of proselytes (Tosafoth, Hagigah 9b).

25. Ben Bag-Bag said: Study the Torah again and again, for everything is contained in it; constantly examine it, grow old and gray over it, and swerve not from it, for there is nothing more excellent than it.

26. Ben Hé-Hé said: According to the effort is the reward.

Rabbi Ḥananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."¹

CHAPTER SIX

All Israel have a share in the world to come, as it is said: "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."²

The sages taught [also the following] in the style of the Mishnah; blessed be he who was pleased with them and their teaching.

1. Rabbi Meir said: Whoever occupies himself with the study of the Torah for its own sake merits many things; nay more, the whole world is worthwhile for his sake. He is called friend, beloved; he loves God and he loves mankind; he pleases God and he pleases mankind. The Torah invests him with humility and reverence; it enables him to become righteous, godly, upright and faithful; it keeps him far from sin, and draws him near to virtue. Men are benefited by him with counsel and sound wisdom, understanding and strength, as it is said: "Mine are counsel and sound wisdom; mine are reason and might."³ It gives him rule and dominion [personality that commands obedience] and judging ability. To him

לפום צערא אנרא and the preceding paragraph are given in Aramaic. In *Avoth d'Rabbi Nathan* 12:11 both sayings are ascribed to Hillel.

שנו חכמים is the Hebrew equivalent of the Aramaic *תנו רבנן*, used in the Talmud to introduce a *Baraitha*, a tannaitic teaching next in authority to the Mishnah. This chapter, which contains sayings of the Tannaim not included in the Mishnah, is known as *Kinyan Torah* because its subject-matter is in praise of the Torah. It is also known as *Baraitha d'Rabbi Meir* because it opens with the saying of Rabbi Meir.

¹ *Isaiah* 42:21. ² *Isaiah* 60:21. ³ *Proverbs* 8:14.

תורה, ונעשה במעין המתנבך ובנדר שאינו פוסק. והנה צנוע וארך רוח, ומוחל על עלבון. ומגדלתו ומרוממותו על כל המעשים.

ב. אמר רבי יהושע בן לוי: בכל יום יום בתי קול יוצאת מהר חורב ומכרזת ואומרת: אוי להם לבריות מעלבונה של תורה, שכל מי שאינו עוסק בתורה נקרא נזוף, שנאמר: נזם זהב באף חזיר, אשה יפה וסרת טעם. ואומר: והלחת מעשה אלהים המה, והמכתב מכתב אלהים הוא, חרות על הלחת. אל תקרא חרות אלא חרות, שאין לה בן-חורין אלא מי שעוסק בתלמוד תורה; וכל מי שעוסק בתלמוד תורה הרי זה מתעלה, שנאמר: וממתנה נחליאל, ומנחליאל במות.

ג. הלומד מחברו פרק אחד, או הלכה אחת, או פסוק אחד, או דבור אחד, או אפילו אות אחת, צריך לנהג-בו כבוד; שכן מצונו בדרך מלך ישראל, שלא למד מאחיתפל אלא שני דברים בלבד, קראו רבו, אלופו ומידעו, שנאמר: ואתה אנוש בערבי, אלופי ומידעי. והלא דברים קל וחומר: ומה דוד מלך ישראל שלא למד מאחיתפל אלא שני דברים

was one of the first generation of the *Amoraim*, whose discussions of the mishnaic law are recorded in the Palestinian and Babylonian Talmuds. He lived in Palestine during the middle of the third century and became the subject of many legends.

is interpreted by means of "shorthand"). The initial letters of נזם זהב are combined with the last letter of באף to form נוף.

"a fair woman lacking in taste," refers here to one who has the aptitude for Torah and makes no use of it.

introduces a play on words, and not an emendation of the text.

The Hebrew place-names are here interpreted as if they were common nouns.

the secrets of the Torah are revealed; he is made like a never-failing fountain, and like a stream that ever gathers force. He becomes modest, patient, and forgiving of insults. The Torah makes him great and raises him above all creatures.

2. Rabbi Joshua ben Levi said: Every day a heavenly voice resounds from Mount Horeb, proclaiming these words: "Woe to the people for their disregard of the Torah!" For whoever does not occupy himself with the Torah is considered rebuked, as it is said: "Like a golden ring in the snout of a swine is a fair woman lacking in taste:"¹ The Torah says: "The tablets were the work of God, and the writing was the writing of God, engraved upon the tablets."² Read not here *haruth* [meaning 'engraved'] but *heruth* [which means 'freedom'], for none can be considered free except those who occupy themselves with the study of the Torah. Anyone who occupies himself with the study of the Torah shall be exalted, as it is said: "Through the [Torah] gift one attains the heritage of God; by the heritage of God [one is raised] to high places."³

3. He who learns from his fellow man a single section, a single rule, a single verse, a single expression, or even a single letter, ought to treat him with respect; for so we find with David, king of Israel, who learnt only two things from Ahitophel, and yet regarded him as his master, guide and intimate friend, as it is said: "You were my equal, my teacher and intimate friend."⁴ This certainly presents an argument from minor to major: if David, king of Israel, who learnt only two things from Ahitophel, regarded him as his

הלכה a traditional opinion, a legal decision. **פסוק** a biblical passage. **דבור** a divine utterance, a biblical expression. **אות** refers to the correct spelling of words, whether to use **א** or **ע** for example (Kallah, chapter 8).

אחימלך, who participated in Absalom's rebellion against David, was at first David's best friend. His wisdom was believed to be superhuman.

שני דברים בלבד two lessons only which were, according to a talmudic statement, to the effect that one should study in the company of a colleague and that it is proper to walk to the house of prayer eagerly and not leisurely (Kallah, chapter 8). It has been suggested that instead of **שני דברים בלבד** we should read **שְׁנֵי דְּבָרִים בְּלִבָּד**, "who merely conversed."

¹ Proverbs 11:22. ² Exodus 32:16. ³ Numbers 21:19. ⁴ Psalm 55:14.

בְּלִבָּהּ, קָרְאוּ רַבּוֹ, אֶלּוּפוֹ וּמִידָעוֹ, הַלּוֹמֵד מִחֲבֵירוֹ פֶּרֶק אֶחָד, אוֹ הִלְכָּה אֶחָת, אוֹ פְסוּק אֶחָד, אוֹ דְבוּר אֶחָד, אוֹ אֶפִּילוּ אוֹת אֶחָת, עַל אַחַת בָּמָה וּבָמָה שֶׁצָּרִיד לְהִתְגַּדֵּב בָּבוֹד. וְאִין כָּבוֹד אֵלָּא תוֹרָה, שֶׁנֶּאֱמַר: כָּבוֹד חֲכָמִים יִנְחִלוּ, וְתַמִּימִים יִנְחִלוּ טוֹב. וְאִין טוֹב אֵלָּא תוֹרָה, שֶׁנֶּאֱמַר: כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֵל תַּעֲזֹבוּ.

ד. כִּדּוּם הֵיא דְרַבָּה שֶׁל תוֹרָה: פֶּת בְּמַלְחָה וְחֵאכַל, וּמִים בְּמִשְׁוֹרָה וְתַשְׁתָּה, וְעַל הָאָרֶץ תִּישֹׁן, וְחַי צֶעַר תַּחֲתֶיהָ, וּבִתְוֹרָה אֶתָּה עֹמֵל. אִם אֶתָּה עוֹשֶׂה כֵן, אֲשַׁרְיָהּ וְטוֹב לָךְ; אֲשַׁרְיָהּ בְּעוֹלָם הַיָּה, וְטוֹב לָךְ לְעוֹלָם הַבָּא.

ה. אֵל תִּבְקֶשׁ גְּדֻלָּה לְעֶצְמְךָ, וְאַל תַּחֲמֹד כָּבוֹד. יוֹתֵר מִלְּמוּדָךְ עֲשֵׂה, וְאַל תִּתְאָוֶה לְשִׁלְחָנָם שֶׁל מְלָכִים, שֶׁשִּׁלְחָנָךְ גְּדוֹל מִשִּׁלְחָנָם, וּכְתָרְךָ גְּדוֹל מִכְתָּרָם; וְנֶאֱמָן הוּא בְּעַל מְלֹאכְתְּךָ, שֶׁיִּשְׁלֹם לָךְ שָׂכָר בְּעֶלְתְּךָ.

ו. גְּדוּלָּה תוֹרָה יוֹתֵר מִן הַכְּהֻנָּה וּמִן הַמַּלְכוּת, שֶׁהַמַּלְכוּת נִקְנִית בְּשָׁלָשִׁים מַעֲלוֹת, וְהַכְּהֻנָּה נִקְנִית בְּעֶשְׂרִים וְאַרְבַּע, וְהַתּוֹרָה נִקְנִית בְּאַרְבָּעִים וּשְׁמוֹנֶה דְּבָרִים, וְאֵלּוּ הֵן: בְּתִלְמוּד, בְּשִׂמְיַעַת הָאָזֶן, בְּעִרְיַבַת שְׁפָתַיִם, בְּבִינַת הַלֵּב, בְּאַיְקָה, בְּיִרְאָה, בְּעִנּוּה, בְּשִׂמְחָה, בְּטַהֲרָה, בְּשִׁמּוּשׁ חֲכָמִים, בְּדְבִיק חֲבֵרִים, בְּפִלְפוּל הַתִּלְמוּדִים, בְּיָשׁוּב בְּמִקְרָא וּבְמִשְׁנָה, בְּמַעֲוֵט סְחוּרָה, בְּמַעֲוֵט דֶּרֶךְ אֶרֶץ, בְּמַעֲוֵט תַּעֲנוּג, בְּמַעֲוֵט שְׁנָה, בְּמַעֲוֵט שִׁיחָה, בְּמַעֲוֵט שְׁחוּק, בְּאַרְךְ אַפִּים, בְּלֵב טוֹב, בְּאַמוּנַת חֲכָמִים, בְּקַבְּלַת הַיְסוּרִים; הַמְּכִיר אֶת מְקוֹמוֹ, וְהַשְׁמִיחַ בְּחִלְקוֹ, וְהָעוֹשֶׂה סִיג לְדְבָרָיו, וְאֵינוֹ מַחְזִיק טוֹכָה לְעֶצְמוֹ, אֹהֵב, אֹהֵב אֶת הַמָּקוֹם, אֹהֵב אֶת הַבְּרִיּוֹת, אֹהֵב

master, guide and intimate friend, how much more ought one who learns from his companion a section, rule, verse, expression, or even a single letter, to treat him with respect. *Honor* implies Torah, as it is said: "The wise shall inherit honor; men of integrity shall attain good fortune."¹ *Good* implies Torah, as it is said: "I give you good doctrine; forsake not my Torah."²

4. This is the way of Torah study: eat bread with salt, drink water by measure, sleep on the bare ground, and live a life of hardship while you toil in the Torah [study of the Torah is expected even if one is extremely poor]. If you do this, "happy shall you be and it shall be well with you";³ *happy shall you be* in this world, *and it shall be well with you* in the world to come.

5. Do not seek greatness for yourself and do not crave honor; let your deeds exceed your learning; do not desire the table of kings, for your table is greater than theirs, your crown is more glorious than theirs; your Employer can be trusted to pay you for your work.

6. The Torah is greater than priesthood or royalty; for royalty is acquired by virtue of thirty qualifications, and priesthood by twenty-four, while the Torah is acquired by forty-eight, namely: study, attentive listening, ordered speech [audible rehearsing], mental alertness, intuitive insight, awe [in the student's attitude towards his master], reverence [for God], humility, cheerfulness, attendance on scholars, close association with colleagues, discussion with students, sedateness, knowledge of Scriptures and Mishnah, moderation in business, moderation in worldly interests, moderation in pleasure, moderation in sleep, moderation in conversation, moderation in merriment, patience, a good heart [unselfishness], intellectual honesty, uncomplaining acceptance of chastisement, knowing one's place, being content with one's lot, setting a limit to one's words, claiming no credit for oneself, being beloved, loving God, loving mankind, loving righteousness, loving

¹ *Proverbs* 3:35;28:10. ² *Proverbs* 4:2. ³ *Psalms* 128:2.

אֶת הַצִּדְקוֹת, אוֹהֵב אֶת הַמִּישָׁרִים, אוֹהֵב אֶת הַתּוֹכָחוֹת, וּמִתְרַחֵק מִן הַכְּבוֹד, וְלֹא מֵגִיס לְבָבוֹ בְּתִלְמוּדוֹ, וְאֵינוֹ שֹׁמֵחַ בַּחוּרְאָה, נוֹשֵׂא בְעַל עִם חֲבֵרוֹ, וּמִכְרִיעוֹ לְכַף זְכוּת, וּמַעְמִידוֹ עַל הָאֱמֶת, וּמַעְמִידוֹ עַל הַשְּׁלוֹם, וּמִתְיָשֵׁב בְּתִלְמוּדוֹ, שׂוֹאֵל וּמְשִׁיב, שׂוֹמֵעַ וּמוֹסִיף, הַלּוֹמֵד עַל מִנָּת לְלַמֵּד, וְהַלּוֹמֵד עַל מִנָּת לַעֲשׂוֹת, הַמַּחְכִּים אֶת רַבּוֹ, וְהַמְכַנֵּן אֶת שְׂמוּעָתוֹ, וְהַאֲזִינִי דְּבַר בְּשֵׁם אוֹמְרוֹ. הָאֵל לְמִדָּתָהּ, כָּל הַאֲזִינִי דְּבַר בְּשֵׁם אוֹמְרוֹ, מְבִיא נֶאֱלָה לָעוֹלָם, שְׁנֵאמַר: וְהַאֲזִינִי אֶסְתֵּר לְמִלְכָּה בְּשֵׁם מֶלֶךְכִּי.

ז. גְּדוּלָּה תוֹרָה שְׂחִיא נוֹתֶנֶת חַיִּים לַעֲוֹשֶׂיהָ בְּעוֹלָם הַחַיִּים וּבְעוֹלָם הַבָּא, שְׁנֵאמַר: כִּי חַיִּים הֵם לְמַצְאֵיהֶם, וְלָכֵל בְּשָׂרוֹ מִרְפָּא. וְאוֹמַר: רַפָּאוֹת תְּהִי לְשִׁרְךָ, וְשִׁקּוֹי לַעֲצָמוֹתֶיךָ. וְאוֹמַר: עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתַמְכִּיָּה מְאֹשֶׁר. וְאוֹמַר: כִּי לֵוִית חֵן הֵם לְרֹאשֶׁךָ, וְעֲנָקִים לְגִירָתֶיךָ. וְאוֹמַר: תִּתֵּן לְרֹאשֶׁךָ לֵוִית חֵן, עֲטָרַת תְּפָאֶרֶת תִּמְנֶנֶךָ. וְאוֹמַר: כִּי בִי יִרְבוּ יָמֶיךָ, וְיוֹסִיפוּ לָךְ שָׁנוֹת חַיִּים. וְאוֹמַר: אֶרֶךְ יָמִים בִּימִינֶיךָ, בְּשִׂמְאוּלָּה עֶשֶׂר וּכְבוֹד. וְאוֹמַר: כִּי אֶרֶךְ יָמִים וּשְׁנוֹת חַיִּים וְשְׁלוֹם יוֹסִיפוּ לָךְ. וְאוֹמַר: דְּרָכֶיךָ דְּרָכֵי נֶעֱם, וְכָל נְתִיבוֹתֶיךָ שְׁלוֹם.

ח. רַבִּי שְׂמַעוֹן בֶּן יְהוּדָה, מְשׁוּם רַבִּי שְׂמַעוֹן בֶּן יוֹחִי, אוֹמַר: הַנוֹי, וְהַכֶּחֱ, וְהַעֲשֶׂר, וְהַכְּבוֹד, וְהַחֲכָמָה, הַזְּקֵנָה וְהַשִּׁיבָה, וְהַבְּנִים, נֶאֱדָה לְצַדִּיקִים וְנֶאֱדָה לָעוֹלָם, שְׁנֵאמַר: עֲטָרַת תְּפָאֶרֶת שִׁיבָה, בְּדֶרֶךְ צִדְקָה תִּמְצָא. וְאוֹמַר: תְּפָאֶרֶת בַּחוּרִים כְּחָם,

belonged to the fourth generation of the *Tannaim* and lived towards the end of the second century.

equity, loving reproof, shunning honors, taking no pride in one's learning, not delighting in dictating decisions, bearing the yoke with one's colleague, judging him favorably, directing him to truth and peace, being composed in one's study, asking and answering, listening and adding to one's knowledge, learning in order to teach, learning in order to practise, making his teacher wiser, noting with precision what one has learnt, and reporting a thing in the name of the person who said it. You may infer that whoever reports a thing in the name of the person who said it brings deliverance into the world, for it is said: "And Esther told the king in the name of Mordecai."¹

7. Great is Torah, for it gives to those who fulfill it life in this world and in the world to come, as it is said: "For they are life to those who find them, health to all their flesh." "It shall be health to your body, marrow to your bones." "It is a tree of life to those who take hold of it; happy are those who support it." "They shall be a graceful garland for your head, a necklace around your neck." "It shall place on your head a graceful garland; a crown of glory shall it bestow on you." "By me your days shall be multiplied, the years of your life shall be increased." "Long life is in its right hand; in its left hand are riches and honor." "Length of days, years of life and peace, shall they add to you." "Its ways are ways of pleasantness, and all its paths are peace."²

8. Rabbi Simeon ben Judah said in the name of Rabbi Simeon ben Yohai: Beauty and strength, wealth and honor, wisdom and age, gray hair and children are comely to the righteous and comely to the world, as it is said: "Gray hair is a crown of glory, to be found in the path of righteousness." "The glory of the young

רבי שמעון בן יוחאי was one of the most brilliant disciples of Rabbi Akiba. A large number of students attended his lectures in Galilee. The Romans condemned him to death because he was accusing them of selfishness and immorality. He fled together with his son Rabbi Elazar and took refuge in a cave for thirteen years. His fame as a mystic became so great that the kabbalistic work *Zohar* has been attributed to him.

הנוי והכח והעשר are obviously good things and do not seem to require proof to that effect. It has therefore been suggested that the biblical texts are quoted here chiefly on behalf of old age and children, because these do not appear to be unmixed blessings.

¹ *Esther* 2:22. ² *Proverbs* 4:22; 3:8; 3:18; 1:9; 4:9; 9:11; 3:16; 3:2, 17.

והדר זקנים שיבה. ואומר: עטרת חכמים עשרם. ואומר: עטרת זקנים בני בנים, ותפארת בנים אבותם. ואומר: וחפצה הלבנה ובושה החמה, כי מלך ייצבאות בהר ציון ובירושלים, ונגד זקניו כבוד. רבי שמעון בן מנסיא אומר: אלו שבע מדות שמנו חכמים לצדיקים, כלם נתקיימו ברבי ובבניו.

ט. אמר רבי יוסי בן קסמא: פעם אחת הייתי מהלך בדרך, ופגע בי אדם אחד ונתן לי שלום, והחזרתי לו שלום. אמר לי: רבי, מאיזה מקום אתה. אמרתי לו: מעיר גדולה של חכמים ושל סופרים אני. אמר לי: רבי, רצונך שתדור עמנו במקומנו, ואני אתן לך אלף אלפים דינרי זהב ואבנים טובות ומרגליות. אמרתי לו: אם אתה נותן לי כל כסף וזהב ואבנים טובות ומרגליות שבעולם, איני דר אלא במקום תורה. וכן פתוב בספר תהלים על ידי דוד מלך ישראל: טוב לי תורת פיך מאלפי זהב וכסף. ולא עוד, אלא שבשעת פטירתו של אדם אין מלוים לו לאדם לא כסף, ולא זהב, ולא אבנים טובות ומרגליות, אלא תורה ומעשים טובים בלבד, שנאמר: בהתהלכך תנחה אתך, בשכבך תשמר עליך, והקיצות היא תשיחה. בהתהלכך תנחה אתך, בעולם הזה; בשכבך תשמר עליך, בקבר; והקיצות היא תשיחה, לעולם הבא. ואומר: לי הכסף ולי הזהב, נאם יי צבאות.

י. חמשה קנינים קנה הקדוש ברוך הוא בעולמו, ואלו הן: תורה קננו אחד, שמים וארץ קננו אחד, אברהם קננו אחד, ישראל קננו אחד, בית המקדש קננו אחד. תורה מנינו,

was a contemporary of Rabbi Judah ha-Nasi.

lived at the beginning of the second century.

men is their strength, and the beauty of old men is gray hair." "The crown of the wise is their riches." "Grandchildren are the crown of old men, and fathers are the pride of their children."¹ And it says: "The moon shall be confounded and the sun ashamed; for the Lord of hosts will be King on Mount Zion and in Jerusalem, and there shall be glory before the elders of his people."²

Rabbi Simeon ben Menasya said: These seven qualities, which the sages have enumerated as becoming to the righteous, were all realized in Rabbi Judah ha-Nasi and his sons.

9. Rabbi Yosé ben Kisma said: I was once travelling on the road when a man met me and greeted me, and I returned his greeting. He said to me: "Rabbi, from what place are you?" I said to him: "I come from a great city of sages and scholars." He said to me: "Rabbi, are you willing to live with us in our place? I will give you a million golden dinars, and precious stones and pearls." I told him: "Were you to give me all the silver and gold and precious stones and pearls in the world, I would not live anywhere except in a place of Torah." In a like manner, it is written in the Book of Psalms by David, king of Israel: "Thy own teaching means more to me than thousands in gold and silver."³ Furthermore, when a man dies, neither silver nor gold nor precious stones nor pearls accompany him, but Torah and good deeds alone, as it is said: "When you walk, it shall guide you; when you lie down, it shall watch over you; and when you awake, it shall talk with you."⁴ *When you walk, it shall guide you in this world; when you lie down, it shall watch over you in the grave; and when you awake, it shall talk with you in the world to come.* It says also: "Mine is the silver and mine is the gold, says the Lord of hosts."⁵

10. Five possessions has the Holy One, blessed be he, specifically declared his own in his world, namely: the Torah, heaven and earth, Abraham, Israel, and the sanctuary. How do we know this about the Torah? Because it is written: "The Lord possessed

¹ Proverbs 16:31; 20:29; 14:24; 17:6. ² Isaiah 24:23. ³ Psalm 119:72.

⁴ Proverbs 6:22. ⁵ Haggai 2:8.

דְּכַתִּיב: יִי קִנְיֵי רֵאשִׁית דְּרַבּוֹ, קֳדָם מִפְּעֻלָּיו מֵאָז. שָׁמַיִם וָאָרֶץ
 מִנִּין, דְּכַתִּיב: כֹּה אָמַר יְיָ, הַשָּׁמַיִם בְּסֵאֵי, וְהָאָרֶץ הִדָּם רִגְלִי,
 אֵי-זֶה בֵּית אֲשֶׁר תִּבְנוּ לִי, וְאֵי-זֶה מְקוֹם מְנוּחָתִי. וְאוֹמֵר: מָה
 רַבּוֹ מַעֲשֵׂיָהּ, יְיָ, כָּל־סֵם בְּחֻכְמָה עֲשִׂיתָ, מְלָאָה הָאָרֶץ קִנְיָה.
 אֲבָרְהָם מִנִּין, דְּכַתִּיב: וַיִּבְרָכְהוּ וַיֹּאמֶר, בְּרוּךְ אַבְרָם לְאֵל
 עֲלִיּוֹן, קִנְיָה שָׁמַיִם וָאָרֶץ. יִשְׂרָאֵל מִנִּין, דְּכַתִּיב: עַד יַעֲבֹר
 עִמָּךְ, יְיָ, עַד יַעֲבֹר עִם זֶה קִנְיָתָ; וְאוֹמֵר: לְקֹדְשִׁים אֲשֶׁר בָּאָרֶץ
 הַקְּדוּשָׁה, וְאֲדִירִי כָּל חֻפְצֵי בָם. בֵּית הַמִּקְדָּשׁ מִנִּין, דְּכַתִּיב: מְכוֹן
 לְשִׁבְתָּךְ פָּעֻלָּתְךָ, יְיָ; מִקְדָּשׁ, אֲדָנִי, בּוֹנְנוּ יִידֶיךָ; וְאוֹמֵר: וַיָּבִיֵא
 אֶל גְּבוּל קֹדְשׁוֹ, הָרָזָה קִנְיָתָ יְמִינוֹ.

יא. כֹּל מָה שֶׁבָּרָא הַקְּדוֹשׁ בְּרוּךְ הוּא בְּעוֹלָמוֹ, לֹא בָרָא
 אֱלֹא לְכַבּוּדּוֹ, שְׁנֵאֲמַר: כֹּל הַנִּבְרָא בְּשָׁמַי, וְלְכַבּוּדִי בָּרֵאשִׁיתוֹ,
 יִצְרָתוֹ אֶף עֲשִׂיתִיו. וְאוֹמֵר: יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.

רבי חנניא בן עקשיא אוֹמֵר: רָצָה הַקְּדוֹשׁ בְּרוּךְ הוּא
 לְזַכּוֹת אֶת יִשְׂרָאֵל, לְפִיכָךְ הִרְבָּה לָהֶם תּוֹרָה וּמִצְוֹת, שְׁנֵאֲמַר:
 יְיָ חֲפֵץ לְמַעַן צִדְקוֹ, יִגְדִּיל תּוֹרָה וַיֹּאדִיר.

אברהם is entirely omitted in parallel passages enumerating these special possessions. The biblical text, **קוֹנֵה שָׁמַי וָאָרֶץ**, refers directly to heaven and earth as the possession of God, and does not seem to support the idea that Abraham was called *kinyan*. According to the opinion of Rabbi Elijah, the Wilna Gaon, this passage should be emended to include four possessions instead of five.

קדושים is taken here to refer to Israel as the people sanctified by God's commandments.

כל מה שברא כל **מה שברא** amplifies the thought expressed in the preceding paragraph. The whole creation bears witness that everything has come into being for a noble and lofty purpose.

רבי חנניא בן עקשיא lived during the second century of the common era. This paragraph, found at the close of the tractate Makkoth, is repeated at the end of each of the six chapters of *Avoth* in order to emphasize the thought that

me first of his creation, first of all his works in days of old."¹ How do we know this about heaven and earth? Because it is written: "Thus says the Lord: The heaven is my throne, and the earth is my footstool; what manner of house would you build for me, what manner of place as my residence?"² It says also: "How manifold are thy works, O Lord! In wisdom hast thou made them all; the earth is full of thy possessions."³ How do we know this about Abraham? Because it is written: "And he blessed him and said: Blessed be Abram of God Most High, Possessor of heaven and earth."⁴ How do we know this about Israel? Because it is written: "Until thy people pass over, O Lord; until the people whom thou possessest pass over."⁵ It says also: "As for the holy people who are on earth, they are the nobles in whom is all my delight."⁶ How do we know this about the sanctuary? Because it is written: "The place of thy abode which thou, O Lord, hast made; the sanctuary, O Lord, which thy hands have established."⁷ It says also: "And he brought them to the region of his sanctuary, to the mountain which his might had acquired."⁸

11. Whatever the Holy One, blessed be he, created in his world, he created only for his glory, as it is said: "Everything that is called by my name, it is for my glory that I have created it; I have formed it, I have made it."⁹ It says also: "The Lord shall reign forever and ever."¹⁰

Rabbi Ḥananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."¹¹

the Torah was given as a mark of divine love and was designed to train Israel in holiness.

לְיִשְׂרָאֵל לְזִכּוֹת אֶת יִשְׂרָאֵל to cause Israel to be צְדִיקִים-וְכַאִים ("righteous"). The Targum renders צְדִיק by זָכַי (Genesis 6:9). לְמַעַן צְדִיק is here used homiletically in the sense that God meant to make Israel righteous, though literally the phrase refers to God's own righteousness.

¹Proverbs 8:22. ²Isaiah 66:1. ³Psalm 104:24. ⁴Genesis 14:19. ⁵Exodus 15:16. ⁶Psalm 16:3. ⁷Exodus 15:17. ⁸Psalm 78:54. ⁹Isaiah 43:7. ¹⁰Exodus 15:18. ¹¹Isaiah 42:21.

למוצאי שבת

On Saturday night, the following is recited before *Ma'ariv*, page 191.

תהלים קמד

לְדוֹד. בְּרוּךְ יְיָ צוּרִי, הַמְלִמֵּד יָדַי לְקָרֵב, אֲצַבְּעוֹתַי
לְמַלְחָמָה. חֲסִדֵי וּמִצְוֹתַי, מְשַׁנְּבִי וּמְפַלְטִי לִי, מִגִּנִּי וּבֹו
חֲסִיתִי, הָרוּדֵד עָמִי תַחְתָּי. יְיָ, מָה אָדָם וַתַּדְעָהוּ, בֶּן-אָנוּשׁ
וַתַּחֲשֹׁבֵהוּ. אָדָם לַהֲבֵל דָּמָה, יָמָיו כָּצֵל עוֹבֵר. יְיָ, הֵט שְׁמוּךְ
וַתַּרְדּוּ, נַע בְּהָרִים וַיַּעֲשֶׂנוּ. בְּרוּךְ בָּרַק וַתְּפִיֲצֵם, שְׁלַח חֲצִיךָ
וַתַּהַמֵּם. שְׁלַח יִדְיךָ מִמְּרוֹם, פָּצְנִי וַהֲצִילֵנִי מִמָּיִם רַבִּים, מִיַּד
בְּנֵי נָכָר. אֲשֶׁר פִּיהֶם דְּבַר-שָׁוְא, וַיִּמְיָנֵם יָמִין שֹׁקֵר. אֱלֹהִים,
שִׁיר חֲדָשׁ אֲשִׁירָה לָךְ; בִּגְבֹּל עֲשׂוֹר אֲזַמְּרָה לָךְ. הַנּוֹתֵן תְּשׁוּעָה
לְמַלְכִּים, הַפּוֹצֵה אֶת דָּוִד עַבְדּוֹ מִחֶרֶב רָעָה. פָּצְנִי וַהֲצִילֵנִי
מִיַּד בְּנֵי נָכָר, אֲשֶׁר פִּיהֶם דְּבַר-שָׁוְא, וַיִּמְיָנֵם יָמִין שֹׁקֵר. אֲשֶׁר
בָּנִינוּ בְּנֻטְעִים מְגֻדְלִים בְּנַעֲוִרֵיהֶם, בְּנוֹתֵינוּ בְּנוֹיוֹת, מִחֻטְבוֹת
תִּבְנִית הַיֶּכֶל. מְזוּיָנוּ מְלֹאִים, מִפִּיקִים מִזֵּן אֵל זָן; צֹאנֵנוּ
מֵאֲלִיפוֹת, מְרַבּוֹת, בְּחוֹצוֹתֵינוּ. אֲלוֹפֵינוּ מְסֻבָּלִים; אִין פֶּרֶץ
וְאִין יוֹצֵאת, וְאִין צְנוּחָה בְּרַחֲבֵתֵינוּ. אֲשֶׁרִי הָעָם שִׁבְכָה לוֹ;
אֲשֶׁרִי הָעָם שִׁי אֱלֹהֵיו.

תהלים סו

לְמַנְצֵחַ בְּנוֹיָנָת, מְזִמּוֹר שִׁיר. אֱלֹהִים יַחֲנֵנוּ וַיְבָרְכֵנוּ; יָאֵר
פָּנָיו אֶתָּנוּ, סִלָּה. לָדַעַת בְּאֶרֶץ דִּרְכָּךְ, בְּכָל גּוֹיִם יְשׁוּעָתְךָ.
יִדְוֹךְ עַמִּים, אֱלֹהִים; יִדְוֹךְ עַמִּים כָּלָם. יִשְׁמְחוּ וַיִּרְנְנוּ לְאֻמִּים,
כִּי תִשְׁפֹּט עַמִּים מִיִּשְׂרָאֵל, וּלְאֻמִּים בְּאֶרֶץ תִּנְחֵם, סִלָּה. יִדְוֹךְ
עַמִּים, אֱלֹהִים; יִדְוֹךְ עַמִּים כָּלָם. אֶרֶץ נִתְּנָה יְבוּלָהּ; יְבָרְכֵנוּ
אֱלֹהִים, אֱלֹהֵינוּ. יְבָרְכֵנוּ אֱלֹהִים, וַיִּירָאוּ אוֹתוֹ כָּל אֲפִסֵּי אֶרֶץ.

FOR THE CONCLUSION OF SABBATH

On Saturday night, the following is recited before Ma'ariv, page 192.

Psalm 144

A psalm of David. Blessed be the Lord my stronghold, who trains my hands for war, my fingers for battle. He is my gracious God and my fortress, my refuge and my deliverer; he is my shield and I trust in him, who subdues peoples under me. O Lord, what is man that thou shouldst notice him; what is mortal man that thou shouldst consider him? Man is like a breath; his days are like a passing shadow. O Lord, bend thy heaven and come down; touch the mountains that they smoke. Flash lightning and scatter them [the foes]; send thy arrows and rout them. Stretch out thy hands from on high; rescue me, deliver me from the great floods, from the grip of the barbarians, who speak falsehood, whose oath is a false oath. O God, I will sing thee a new song; on a ten-stringed harp will I play to thee, who makest kings victorious, who savest thy servant David from the evil sword. Rescue me, deliver me from the grip of the barbarians, who speak falsehood, whose oath is a false oath. May our sons be like saplings, grown vigorous in their youth, and our daughters like corner-columns sculptured in palace-fashion. May our barns be full, affording all sorts of produce; may our sheep increase by thousands and tens of thousands in our fields. May our oxen be heavily laden [with produce]; may there be no riot, no surrender [to a foe], and no outcry in our streets. Happy the people that is so situated; happy the people whose God is the Lord.

Psalm 67

For the Choirmaster; with string-music; a psalm, a song. May God be gracious to us and bless us; may he cause his favor to shine among us. Then shall thy way be known on earth, thy saving power among all nations. The peoples shall praise thee, O God; all the peoples shall praise thee. Let the nations be glad and sing for joy, for thou rulest the peoples justly; thou guidest the nations on earth. The peoples shall praise thee, O Lord; all the peoples shall praise thee. The earth has yielded its produce; God, our own God, blesses us. God blesses us; all the ends of the earth shall revere him.

Psalm 144 is a prayer for protection in war and peace. The psalmist marvels at the thought that God who is so great should condescend to care for man who is so insignificant.

Unless a festival occurs during the same week, the following is recited after the *Shemoneh Esreh*. On *Tish'ah b'Av* the verse ויהי נעם and ישב בסתר are omitted.

ויהי נעם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ בּוֹנֵנָה עָלֵינוּ,
וּמַעֲשֵׂה יְדֵינוּ בּוֹנֵנָהוּ.

ההלים צא

יֵשֵׁב בְּסֹתֶר עָלֵינוּ, בְּצֵל שְׁדֵי יִתְלוֹנָן. אָמַר לִי, מַחְסִי
וּמִצְדוֹתַי; אֱלֹהֵי אֲבֹתַי בּוֹ. כִּי הוּא יִצְלֵל מִפֶּחַ יְקוֹשׁ, מִדְּבַר
חַוֹּת. בְּאַבְרָתוֹ יִסֹּד לָךְ, וְתַחַת כְּנָפָיו תִּתְחַסֶּה; צָנָה וְסִחְרָה
אֲמַתּוֹ. לֹא תִירָא מִפֶּחַד לֵיְלֵה, מִחֵץ יְעוֹף יוֹמָם. מִדְּבַר בְּאֶפֶל
יִחְלֵךְ, מִקֶּטֶב יִשׁוּד צִהְרִים. יִפֹּל מִצִּדְךָ אֶלֶף, וּרְבָבָה מִיְמִינֶךָ;
אֵלֶיךָ לֹא יָנֹשׁ. רַק בְּעֵינֶיךָ תִּבְיט, וְשִׁלְמֹת רְשָׁעִים תִּרְאֶה. כִּי
אַתָּה, יְיָ, מַחְסִי; עָלִיוֹן שְׁמֹת מַעֲוֹנָךְ. לֹא תֵאָנֶה אֵלֶיךָ רָעָה,
וְנִנֵּעַ לֹא יִקְרַב בְּאַחֲלָךְ. כִּי מִלֵּאכָיו יִצְוָה לָךְ, לְשֹׁמְרֶךָ בְּכָל
דְּרָכֶיךָ. עַל כַּפִּים יִשְׁאֹנֶנָה, פֶּן תִּגַּף בְּאֶבֶן רִגְלֶךָ. עַל שֹׁחַל
וּפִתָּן תִּדְרֹךְ, תִּרְמֹס כְּפִיר וְתַנִּין. כִּי בִי חֶשֶׁק וְאַפְלָטָהוּ;
אֲשַׁנְבְּהוּ כִּי יֵדַע שְׁמִי. יִקְרָאֵנִי וְאֶעֱנֶהוּ, עֲמוֹ אֲנֹכִי בְּצָרָה;
אֲחַלְצֶהוּ וְאֶכְבְּדֶהוּ. אֲרֹךְ יָמִים אֲשַׁבֵּיעֶהוּ, וְאַרְאֶהוּ בִישׁוּעָתִי.
אֲרֹךְ יָמִים אֲשַׁבֵּיעֶהוּ, וְאַרְאֶהוּ בִישׁוּעָתִי.

וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל. וְקִרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת, מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.
וּמִמְבִּלְיוֹ דֵּן מִן דֵּן וְאָמְרֵיו: קְדִישׁ בְּשִׁמִּי מְרוֹמָא עֲלֵאָה, בֵּית
שְׁכִינְתָּה; קְדִישׁ עַל אֶרְעָא, עוֹבֵד גְּבוּרְתָּה; קְדִישׁ לְעֵלָם
וּלְעָלְמֵי עֲלְמֵיָא יְיָ צְבָאוֹת; מְלֵא כָל אֶרְעָא זִיו יְקָרֶה. וּתְשַׁאֲנֵי
רוּחַ, וְאַשְׁמַע אַחֲרֵי קוֹל רַעַשׁ גְּדוֹל: כְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ.

ויהי נעם is omitted on *Tish'ah b'Av*, which commemorates the destruction of the Temple, because "establish thou the work of our hands" was uttered by Moses when the sanctuary had been completed. The letter ו (=7) is not found in this psalm, which is omitted seven times each year when festivals occur.

Unless a festival occurs during the same week, the following is recited after the Shemoneh Esreh. On Tish'ah b'Av, the first verse and Psalm 91 are omitted.

May the favor of the Lord our God rest on us. Establish thou for us the work of our hands; the work of our hands establish thou.¹

Psalm 91

He who dwells in the shelter of the Most High abides under the protection of the Almighty. I say of the Lord: "He is my refuge and my fortress, my God in whom I trust." Indeed, he will save you from the snare of the fowler, and from the destructive pestilence. With his pinions he will cover you, and under his wings you will find refuge; his faithfulness is a shield and buckler. Fear not the terror of the night, nor the arrow that flies by day, nor the pestilence that stalks in the darkness, nor the destruction that ravages at noon. Though a thousand fall at your side, and a myriad at your right hand, it shall not come near you. Only with your eyes will you gaze, and see the reward of evil men. Thou, O Lord, art my refuge! When you have made the Most High your shelter, no disaster shall befall you, no calamity shall come near your home. For he will give his angels charge over you, to guard you in all your ways. They will bear you in their hands, lest you strike your foot against a stone. You can tread on lion and asp; you can trample young lion and serpent. "He clings to me, so I deliver him; I set him safe, because he loves my name. When he calls upon me, I will answer him; I will be with him in trouble; I will rescue him and bring him to honor. With long life will I satisfy him, and let him see my saving power."

Thou, holy God, art enthroned amidst the praises of Israel.² They keep calling to one another: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory."³ **They receive it from one another, and say: "Holy in the highest heavens, his divine abode; holy upon earth, his work of might; holy forever and to all eternity is the Lord of hosts; the whole earth is full of his radiant glory."* Then a wind lifted me up, and I heard behind me a mighty sound: "Blessed be the glory of the Lord from his abode."⁴ *Then a wind lifted*

** The words in italics are the Targum paraphrase of the preceding verse.*

¹ Psalm 90:17. ² Psalm 22:4. ³ Isaiah 6:3. ⁴ Ezekiel 3:12.

וּנְטַלְתָּנִי רוּחָא, וְשִׁמְעַת בְּתָרֵי קָל זִיעַ סָנִיא דִּי מְשַׁבְּחִין
וְאִמְרִין: בְּרִיד יִקְרָא דִּי מֵאַחַר בֵּית שְׁכִינְתָּהּ. יי וּמְלֹךְ לְעָלַם
וְעַד. יי מַלְכוּתָהּ (קָאם) לְעָלַם וּלְעָלְמֵי עָלְמָא. יי אֱלֹהֵי
אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ, שְׁמֵרָה זֹאת לְעוֹלָם, לְיָצֵר
מַחְשָׁבוֹת לִבָּב עַמָּךְ, וְהָכֵן לְבָבָם אֱלֹהֶיךָ. וְהוּא רַחוּם, יִכְפֹּר
עוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב אָפּוֹ, וְלֹא יַעִיר כָּל חַמְתּוֹ. כִּי
אַתָּה, אֲדֹנָי, טוֹב וְסֶלַח וְרַב חֶסֶד לְכָל קְרֹאֶיךָ. צְדָקְתְּךָ צָדֵק
לְעוֹלָם, וְתוֹרַתְךָ אֱמֶת. תִּתֵּן אֱמֶת לִיעֲקֹב, חֶסֶד לְאַבְרָהָם,
אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְתָּינוּ מִיְמֵי קֶדֶם. בָּרוּךְ יי, יוֹם יוֹם יַעֲמֹס־לָנוּ
הָאֵל יִשׁוּעָתָנוּ, סֵלָה. יי צְבָאוֹת עֲמָנוּ, מִשְׁנֵב לָנוּ אֱלֹהֵי יַעֲקֹב,
סֵלָה. יי צְבָאוֹת, אֲשֶׁר־י אָדָם בִּטָּח בָּךְ. יי, הוֹשִׁיעָה; הַמְּלֹךְ
יַעֲנֵנוּ בְּיוֹם קִרְאָנוּ. בָּרוּךְ הוּא אֱלֹהֵינוּ שֶׁבְרָאֵנוּ לְכַבּוֹדוֹ,
וְהַבְדִּילָנוּ מִן הַתּוֹעִים, וְנָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיִּי עוֹלָם נִשְׁע
בְּתוֹכָנוּ; הוּא יִפְתַּח לָבָנוּ בְּתוֹרָתוֹ, וְיִשֶּׁם בְּלִבָּנוּ אֲהָבָתוֹ
וְיִירָאתוֹ, לַעֲשׂוֹת רְצוֹנוֹ וּלְעִבְדּוֹ בְּלִבָּב שְׁלָם. לְמַעַן לֹא נִינַע
לָרִיק, וְלֹא נִלְד לְבָהֳלָה. יְהִי רְצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי
אַבְתָּינוּ, שֶׁנִּשְׁמֹר חֻקֶּיךָ בְּעוֹלָם הַזֶּה, וְנִזְכֶּה וְנַחֲתִה וְנִרְאֶה,
וְנִירַשׁ טוֹבָה וּבִרְכָּה, לְשָׁנֵי יְמוֹת הַמְּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא.
לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יִדָּם; יי אֱלֹהֵי, לְעוֹלָם אוֹדְךָ. בָּרוּךְ
הַנֶּבֶר אֲשֶׁר יִבְטַח בִּי, וְהִנֵּה יי מִבְטָחוֹ. בְּטָחוֹ בִּי עַד־י עַד,
כִּי בִּיָּה יי צוּר עוֹלָמִים. וְיִבְטָחוּ בְּךָ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא עֲזָבְתָּ
דַּרְשֵׁיךָ. יי. יי חַפֵּץ לְמַעַן צְדָקוֹ, יִגְדִּיל תּוֹרָה וַיֵּאדִיר.

וּלְעִשׂוֹת רְצוֹנוֹ is the correct reading found in the Sephardic editions of the *Siddur*. Current Ashkenazic editions have here וְלַעֲשׂוֹת ("and to do"), a reading that interferes with the logical construction of the sentence. This is presumably the result of an erroneous repetition of the letter ו in the immediately preceding יִרְאוּ.

me up and I heard behind me a great moving sound of those who uttered praises, saying: "Blessed be the glory of the Lord from the place of his divine abode." The Lord shall reign forever and ever.¹ The Lord's kingship is established forever and to all eternity.

Lord God of Abraham, Isaac and Israel our fathers, keep the mind and purpose of thy people ever in this spirit, and direct their heart to thyself.² He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. For thou, O Lord, art good and forgiving, and exceedingly kind to all who call upon thee. Thy righteousness is eternal, and thy Torah is truth.³ Thou wilt show grace to Jacob, love to Abraham, as thou hast sworn to our fathers from days of old.⁴ Blessed be the Lord who day by day bears our burden; God is ever our salvation. The Lord of hosts is with us; the God of Jacob is our stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call.⁵

Blessed be our God who has created us for his glory, and has separated us from those who go astray; who has given us the Torah of truth and planted eternal life in our midst. May he open our heart to his Torah; may he set in our heart love and reverence for him to do his will and serve him with a perfect heart, so that we shall not labor in vain, nor rear children for disaster. May it be thy will, Lord our God and God of our fathers, that we keep thy laws in this world, and thus be worthy to live to see and share the happiness and blessing in the Messianic days and in the life of the world to come. May my soul sing praise to thee, and not be silent; Lord my God, I will thank thee forever.⁶ Blessed is the man who trusts in the Lord; the Lord will be his protection. Trust in the Lord forever and ever, for the Lord God is an everlasting stronghold. Those who know thy name put their trust in thee, for thou hast not forsaken those who seek thee, O Lord.⁷

The Lord was pleased, because of his righteousness, to make his Torah great and glorious.⁸

¹ Exodus 15:18. ² I Chronicles 29:18. ³ Psalms 78:38; 86:5; 119:142.

⁴ Micah 7:20. ⁵ Psalms 68:20; 46:8; 84:13; 20:10. ⁶ Psalm 30:13. ⁷ Jeremiah 17:7; Isaiah 26:4; Psalm 9:11. ⁸ Isaiah 42:21.

Reader:

יִתְפַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ;
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן, וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֹה דְקִדְשָׁא, בְּרִידָא הוּא, לְעֵלְא (לְעֵלְא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִחְמַתָּא, וְדָאֲמִירוֹן בְּעֶלְמָא,
וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְכָל בֵּית יִשְׂרָאֵל קֳדָם אָבוּהוֹן
דִּי בְשִׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹכְיוֹ, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

Between Pesah and Shavuoth, the Omer is counted.

On Hanukkah, the Reader lights the Hanukkah lights.

וַיִּתֵּן-לָהּ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ, וְרַב דִּגְוֹן
וְתִירֶשׁ. יַעֲבֹדוּךָ עַמִּים, וַיִּשְׁתַּחֲווּ לָךְ לְאֻמִּים; הָיוּ גִבּוֹר
לְאַחֶיךָ, וַיִּשְׁתַּחֲווּ לָךְ בְּנֵי אַמְּךָ; אֲבִרְיָךְ אָרוּר, וּמְבָרְכֶיךָ
בָּרוּךְ. וְאֵל שְׂדֵי יִבְרָךְ אֹתְךָ, וַיַּפְּרֶךְ וַיַּבְרֶךְ, וְהָיִיתָ לְקַחֵל
עַמִּים. וַיִּתֵּן-לָךְ אֶת בְּרַבַּת אֲבִרְהָם, לָךְ וּלְזֶרְעֶךָ אֹתָהּ,
לְרִשְׁתָּהּ אֶת אֶרֶץ מִנְּגִידָה אֲשֶׁר נָתַן אֱלֹהִים לְאַבְרָהָם. מֵאֵל
אֲבִיךָ וַיַּעֲזָרְךָ, וְאֵת שְׂדֵי וַיַּבְרֶכְךָ, בְּרַכַּת שָׁמַיִם מֵעַל, בְּרַכַּת

is composed of scattered biblical verses containing the assurance of deliverance, prosperity and peace. They are to serve as encouragement when the new week of toil follows the Sabbath rest.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

*Between Pesah and Shavuoth, the Omer is counted.
On Hanukkah, the Reader lights the Hanukkah lights.*

God grant you dew from heaven, rich soil, and plenty of grain and wine. May nations serve you, and peoples bow down to you; be master of your brothers, and let your mother's sons bow down to you; cursed be those who curse you, and blessed be those who bless you.¹

God Almighty bless you and make you fruitful and multiply you, that you may become a multitude of families. May he bestow on you and on your descendants the blessing of Abraham that you may own the land where you dwell, which God gave to Abraham.²

[May you receive] from your father's God who will help you, from the Almighty who will bless you, blessings of heaven above,

¹ *Genesis* 27:28-29. ² *Genesis* 28:3-4.

תהום רבצת תחת, ברכת שדים ורחם. ברכת אביה וברו
 על ברכת חורי, עד תאות גבעת עולם, תהיון לראש יוסף,
 ולקדקד נזיר אחיו. באהבה וברכה והרבה, וברך פרי בטן
 ופרי אדמתה, דגנה ותרשף ויצהרה, שגר אלפיה ועשתרות
 צאנה, על האדמה אשר נשבע לאבותיה לתת-לה. ברוך
 תהיה מכל העמים; לא יהיה בך עקר ועקרה, ובבהמתה.
 והסיר יי ממוך כל חלי; וכל מדוי מצרים הרעים, אשר
 ידעת, לא ישימם בך, ונתנם בכל שנאיה.

המלאך הגואל אתי מכל רע יברך את הנערים, ויקרא
 בהם שמי, ושם אבותי אברהם ויצחק, וידגו לרב בקרב
 הארץ. יי אלהיכם הרבה אתכם, והנכם חיום כבוכבי
 השמים לרב. יי אלהי אבותיכם יסף עליכם ככם אלה
 פעמים, ויברך אתכם באשר דבר-לכם.

ברוך אתה בעיר, וברוך אתה בשדה. ברוך אתה בבאה,
 וברוך אתה בצאתה. ברוך טנאך ומשארתה. ברוך פרי
 בטן ופרי אדמתה ופרי בהמתה, שגר אלפיה ועשתרות
 צאנה. יצו יי אתה את הברכה, באסמיה ובכל משלח ידה;
 וברכה בארץ אשר יי אלהיה נתן לה. יפתח יי לה את אוצרו
 הטוב, את השמים לתת מטר ארצה בעתו, ולברך את כל
 מעשה ידה; והלוית גוים רבים, ואתה לא תלוה. כי יי אלהיה
 ברכה, באשר דבר-לה; והעבטת גוים רבים, ואתה לא
 תעבט; ומשללת בגוים רבים, ובה לא ומשלו. אשריה ושראל,
 כי כמות, עם נושע ביי, מגן עזרה, ואשר חרב באותה; ויבחושו
 איביה לה, ואתה על במותימו תדרה.

blessings of the deep couching below, blessings of breast and of womb. The blessings of your father exceeded the blessings of my progenitors to the utmost limit of the eternal hills; may they rest on the head of Joseph, on the brow of him who is the prince of his brothers.¹

He will love you, bless you, and multiply you; he will bless the fruit of your body and the fruit of your soil, your grain and wine and oil, the offspring of your cattle and the flocks of your sheep, in the land which he swore to your fathers that he would give to you. You shall be blessed above all peoples; not a male or female shall be barren among you or among your cattle. The Lord will also free you from all sickness; he will not inflict upon you any of Egypt's diseases which you know, but he will inflict them upon all who hate you.²

The angel who redeemed me from all evil bless the lads; may they carry on my name and the name of my fathers Abraham and Isaac; may they grow into a multitude on earth.³

The Lord your God has multiplied you, and you are today like the stars of heaven as to multitude. May the Lord God of your fathers multiply you still a thousand-fold, and bless you as he promised you.⁴

Blessed shall you be in the city, and blessed shall you be in the field. Blessed shall you be in your coming, and blessed shall you be in your going. Blessed shall be your basket and your kneading trough. Blessed shall be the fruit of your body and the fruit of your land, your cattle and your flocks of sheep. The Lord will command the blessing upon you in your barns and in every enterprise to which you put your hand, and will bless you in the land which the Lord your God gives you. The Lord will open his good treasure of heaven for you, to bestow rain in due season on your land, and to bless all your labor, so that you shall lend to many nations but never need to borrow from them.⁵

For the Lord your God blesses you as he promised you; you shall lend to many nations but never need to borrow; you shall rule over many nations, but they shall not rule over you.⁶

Happy are you, O Israel! Who is there like you, a people saved by the Lord, your shield of help, your sword of triumph; your foes shall come cringing to you, as you march across their heights.⁷

¹Genesis 49:25-26. ²Deuteronomy 7:13-15. ³Genesis 48:16. ⁴Deuteronomy 1:10-11. ⁵Deuteronomy 28:3, 6, 5, 4, 8, 12. ⁶Deuteronomy 15:6. ⁷Deuteronomy 33:29.

מִחִיתִי כְעֵב פִּשְׁעֶיהָ, וְכַעֲנוּ חַטָּאתֶיהָ; שׁוּבָה אֵלַי, בִּי גְאֻלְתֶּיהָ. רְנוּ שָׁמַיִם, בִּי עֲשֵׂה יְיָ; הִרְיעוּ תַּחֲתִיּוֹת אֲרֶץ, פִּצְחוּ הָרִים רִנָּה, יַעַר וְכָל עֵץ בּוֹ, בִּי גְאֻל יְיָ יַעֲקֹב, וּבִישְׂרָאֵל יִתְפָּאֵר. גְּאֻלְנוּ יְיָ צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.

יִשְׂרָאֵל נוֹשַׁע בִּי תְשׁוּעַת עוֹלָמִים; לֹא תִבָּשׂוּ וְלֹא תִכָּלְמוּ עַד עוֹלָמֵי עַד. וְאַכְלֶתֶם אֱכֹל וּשְׂבֹעֶה, וְהִלַּלְתֶּם אֶת שֵׁם יְיָ אֱלֹהֵיכֶם אֲשֶׁר עָשָׂה עִמָּכֶם לְהַפְלִיא, וְלֹא יִבָּשׂוּ עַמִּי לְעוֹלָם. וַיִּדְעֶתֶם בִּי בְקֶרֶב יִשְׂרָאֵל אֲנִי, וְאַנִּי יְיָ אֱלֹהֵיכֶם, וְאִין עוֹד; וְלֹא יִבָּשׂוּ עַמִּי לְעוֹלָם. בִּי בִשְׁמִיחָה תִצְאוּ, וּבְשָׁלוֹם תִּוָּבְלוּ; הַהָרִים וְהַגְּבוּעוֹת יִפְצְחוּ לִפְנֵיכֶם רִנָּה, וְכָל עֵצֵי הַשָּׁדָה יִמְחֲאוּ כָף. הִנֵּה אֵל יִשׁוּעָתִי, אֲבִטֵּחַ וְלֹא אֶפְחָד; בִּי עֲזִי וְזִמְרַת יְהוָה יְיָ, וַיְהִי לִי לִישׁוּעָה. וּשְׁאַבְתֶּם מַיִם בְּשִׁשׁוֹן, מִמַּעַיְנֵי הַיִּשׁוּעָה. וְאָמַרְתֶּם בַּיּוֹם הַהוּא: הוֹדוּ לַיְיָ, קִרְאוּ בְשִׁמּוֹ, הוֹדִיעוּ בְּעַמִּים עֲלִילָתָיו; תִּזְכְּרוּ בִּי נִשְׁגֵּב שְׁמוֹ. זָמְרוּ יְיָ, בִּי גְאוֹת עֲשֵׂה; מוֹדַעַת זֹאת בְּכָל הָאָרֶץ. צִהְלִי וְרָנִי, יִשְׁכַּת צִיּוֹן, בִּי גְדוֹל בְּקֶרֶב קְדוֹשׁ יִשְׂרָאֵל. וְאָמַר בַּיּוֹם הַהוּא, הִנֵּה אֱלֹהֵינוּ זֶה קִיְּנוּ לוֹ וַיֹּשִׁיעֵנו; זֶה יְיָ קִיְּנוּ לוֹ, נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעָתוֹ.

בֵּית יַעֲקֹב, לָבוּ וְנִלְכָּה בְּאוֹר יְיָ. וְהָיָה אֱמוּנַת עֲתִיד חֶסֶן יִשׁוּעַת, חֲכֻמַּת וְדַעַת, יִרְאֵת יְיָ הִיא אוֹצְרוֹ. וַיְהִי דָוִד לְכָל דֶּרֶכִּיו מְשֻׁבֵּל, וַיְיָ עִמּוֹ. פָּדָה בְּשָׁלוֹם נַפְשִׁי מִקֶּרֶב-לֵי, בִּי בְרָבִים הָיוּ עִמָּדִי. וַיֹּאמֶר הָעָם אֶל שְׂאוֹל: הַיּוֹנֶתֶן יָמוּת, אֲשֶׁר

“you shall draw water with joy”) is a figurative expression indicating continuous divine protection. The term *water* is often used symbolically. The Torah is frequently compared to water that purifies. In Numbers 24:7, the constant flow of water is symbolic of numerous descendants. In Temple times, the Water-Feast celebrated on the second night of *Sukkot* by a joyous procession to and from the well (שמחת בית השואבה) was a most inspiring occasion.

I have swept aside your ill deeds like a mist, and your sins like a cloud; return to me, for I have redeemed you. Sing, O heavens, for the Lord has done it; shout, depths of the earth; burst into singing, you mountains, forests and all trees, for the Lord has redeemed Jacob, and will glory in Israel. Our Redeemer, Lord of hosts is his name, the Holy One of Israel.¹

Israel is saved by the Lord in an everlasting triumph; you shall not be put to shame, you shall not be humiliated, to all eternity. You shall eat and be satisfied, and praise the name of the Lord your God, who has dealt with you wondrously; never again shall my people be put to shame. You shall know that I am in the midst of Israel, that I am the Lord your God, and there is none else; never again shall my people be put to shame.²

With joy shall you go forth, and in peace shall be led; the mountains and the hills shall burst into song before you, and all the trees of the field shall applaud.³

Behold, God is my deliverance; I will trust, and will not be afraid; truly the Lord is my strength and my song; he has delivered me indeed. Joyfully shall you draw upon the fountains of deliverance, and say on that day: "Give thanks to the Lord; proclaim his name; tell the peoples all that he has done; record his exalted fame. Sing to the Lord, for he has done gloriously; let this be made known throughout the world. Rejoice and sing aloud, inhabitants of Zion, for great is the Holy One of Israel in the midst of you."⁴

On that day men shall say: "Here is our God, for whom we waited that he should save us; this is the Lord, for whom we waited; let us rejoice and be happy with his salvation."⁵

O house of Jacob, come, let us walk in the light of the Lord! A saving wealth of wisdom and knowledge shall be your steady experience; godliness is one's treasure.⁶

David prospered in all his ways, and the Lord was with him.⁷

He has saved my life in peace from the battle that was against me; those who were striving with me were many indeed.⁸

¹ *Isaiah* 44:22-23; 47:4. ² *Isaiah* 45:17; *Joel* 2:26-27. ³ *Isaiah* 55:12. ⁴ *Isaiah* 12:2-6. ⁵ *Isaiah* 25:9. ⁶ *Isaiah* 2:5; 33:6. ⁷ *I Samuel* 18:14. ⁸ *Psalms* 55:19.

עָשָׂה הַיְשׁוּעָה הַגְּדוֹלָה הַזֹּאת בְּיִשְׂרָאֵל; חֲלִילָה, חַי יי אִם יִפְלוּ
מִשְׁעֶרֶת רֹאשׁוֹ אַרְצָה, כִּי עִם אֱלֹהִים עָשָׂה הַיּוֹם הַזֶּה; וַיִּפְדּוּ
הָעָם אֶת יוֹנָתָן, וְלֹא מָת. וַיִּפְדּוּ יי יִשְׁבוּן, וּבָאוּ צִיּוֹן בְּרִנָּה,
וְשִׂמְחַת עוֹלָם עַל רֹאשָׁם; שָׁשׂוֹן וְשִׂמְחָה יִשְׁגּוּ, וְנָסוּ יַגּוֹן וְאַנְחָה.
הַפְּכֶת מִסְפְּדֵי לְמַחֹל לִי, פִּתְחֶת שְׂקֵי וַתְּאַזְרֵנִי שִׂמְחָה. וְלֹא
אָבָה יי אֱלֹהֶיךָ לְשִׁמְעַ אֵל בְּלָעָם, וַיַּהַפֵּךְ יי אֱלֹהֶיךָ לָךְ
אֶת הַקָּלָלָה לְבִרְכָּה, כִּי אָהַבְךָ יי אֱלֹהֶיךָ. אִזּוּ תִשְׂמַח
בְּתוֹלָה בְּמַחֹל, וּבַחֲרִים וְזִקְנִים יַחֲדוּ; וְהַפְּכֵנִי אֲבָלָם לְשִׁשּׁוֹן,
וְנַחֲמֵתִים וְשִׂמְחֵתִים מִיּוֹנָם.

בוֹרָא נִיב שְׂפָתֵינוּ, שְׁלוֹם שְׁלוֹם לְרַחוּק וּלְקְרוֹב, אָמַר יי,
וּרְפֹאֲתֵינוּ. וְרוּחַ לְבָשָׂה אֶת עַמְּשִׁי, רֹאשׁ הַשְּׁלִישִׁים; לָךְ דְּוִיד,
וְעַמְּךָ בְּנֵי־יִשְׂרָאֵל, שְׁלוֹם שְׁלוֹם לָךְ, וְשְׁלוֹם לְעַמְּךָ, כִּי עֲזָרְךָ
אֱלֹהֶיךָ; וַיִּקְבְּלֵם דְּוִיד, וַיִּתְּנֵם בְּרֹאשֵׁי הַגְּדוּד. וַאֲמַרְתָּם כֹּה
לָחִי, וְאַתָּה שְׁלוֹם, וּבֵיתְךָ שְׁלוֹם, וְכָל אֲשֶׁר לָךְ שְׁלוֹם. יי עֲזֹ
לְעַמּוֹ יִתֵּן; יי יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם.

מסכת מגילה לא, א

אָמַר רַבִּי יוֹחָנָן: בְּכָל מָקוֹם שֶׁאַתָּה מוֹצֵא נִדְלָתוֹ שֶׁל
הַקְּדוֹשׁ בְּרוּךְ הוּא, שֵׁם אַתָּה מוֹצֵא עֲנוּתָנוֹתָיו. דָּבָר זֶה פְּתוּב
בַּתּוֹרָה, וְשְׁנוּי בַּנְּבִיאִים, וּמִשְׁלָשׁ בַּפְּתוּבִים. פְּתוּב בַּתּוֹרָה:
כִּי יי אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדֹנֵי הָאֲדֹנִים, הָאֵל
הַגָּדֹל הַגִּבּוֹר וְהַנּוֹרָא, אֲשֶׁר לֹא יֵשָׁא פָנִים וְלֹא יִקַּח שֹׁחַד.
וּבְתִיב בַּתּוֹרָה: עָשָׂה מִשְׁפָּט יְתוֹם וְאַלְמָנָה, וְאַהֲבָה גֵר לְתַתְּ-לּוֹ

is a salutation equivalent to "long life to you!" It was used in David's message to Nabal when he solicited the latter's assistance. The word לחי has been regarded by some as an abbreviation of לאחי ("to my brethren").

ענוותנות is here used in the sense of forbearance, patience and kindness.

And the people said to Saul: Shall Jonathan die who has accomplished this great victory in Israel? God forbid! As the Lord lives, not a hair of his head shall fall to the ground, for with God's help has he performed on this day. So the people rescued Jonathan, and he did not die.¹

The ransomed of the Lord shall return; they shall come to Zion in triumph, and everlasting joy shall crown their heads; joy and gladness shall they attain, and sorrow and sighing shall flee away.²

Thou hast changed my mourning into dancing; thou hast removed my sackcloth, and girded me with gladness.³

The Lord your God would not listen to Balaam; the Lord your God turned the curse into a blessing for you, because the Lord your God loved you.⁴

Then shall the maiden delight in dancing, and the young men and the old alike; I will change their mourning into joy; I will comfort them and cheer them after their sorrow.⁵

I will grant peace, peace to the far and the near, says the Lord who creates the speech of the lips, and I will heal him.⁶

The spirit came upon Amasai, the chief of the captains: "Yours are we, O David, on your side, son of Jesse; peace, peace be to you, and peace be to your helpers; truly your God helps you." Then David received them and made them chiefs of the band.⁷

And thus shall you say: "All hail! Peace be to you and your house and all that you have."⁸

The Lord will give strength to his people; the Lord will bless his people with peace.⁹

Talmud Megillah 31a

Rabbi Yoḥanan said: Wherever you find the Lord's greatness mentioned you find his gentleness indicated. This is so in the Torah, again in the Prophets, and a third time in the Psalms.

It is written in the Torah: "The Lord your God is the supreme God, the supreme Lord, the great God, mighty and revered, who is never partial and never takes a bribe"; and immediately afterwards it says: "He secures justice for the orphan and the widow, and loves the stranger, giving him food and clothing."¹⁰ Again it is written

¹ *I Samuel* 14:45. ² *Isaiah* 35:10. ³ *Psalms* 30:12. ⁴ *Deuteronomy* 23:6.

⁵ *Jeremiah* 31:12. ⁶ *Isaiah* 57:19. ⁷ *I Chronicles* 12:18. ⁸ *I Samuel* 25:6.

⁹ *Psalms* 29:11. ¹⁰ *Deuteronomy* 10:17-18.

לָחֶם וְשִׁמְלָתָה. שְׁנוֹי בְּנִבְיָאִים, דְּכָתִיב: כִּי כֹה אָמַר רָם וְנִשְׂאָ, שֶׁכֶּן עַד וְקָדוֹשׁ שְׁמוֹ, מָרוֹם וְקָדוֹשׁ אֶשְׁכֵּן. וְכָתִיב בְּתַרְחָה: וְאַתָּה וְדָבָא וְשִׁפְלָה רֹחַ, לְהַחְיֹת רֹחַ שְׁפָלִים וּלְהַחְיֹת לֵב נִדְבָאִים. מִשְׁלָשׁ בְּכַתוּבִים, דְּכָתִיב: שִׁירוּ לֵאלֹהִים, וְזָמְרוּ שְׁמוֹ; סְלוּ לְרַבֵּב בְּעֶרְבוֹת, בְּיַהּ שְׁמוֹ, וְעֲלוּ לְפָנָיו. וְכָתִיב בְּתַרְחָה: אָבִי יִתְּנוּמִים וְדִין אֱלֹמְנוֹת, אֱלֹהִים בְּמַעֲוֹן קָדְשׁוֹ.

יְהִי יי אֱלֹהֵינוּ עִמָּנוּ כַּאֲשֶׁר הָיָה עִם אֲבוֹתֵינוּ, אֵל יַעֲזֹכֵנוּ וְאֵל יִטְשֵׁנוּ. וְאַתֶּם הַדְּבָקִים בִּי אֱלֹהֵיכֶם, חַיִּים כָּלְכֶם הַיּוֹם. כִּי נָחַם יי צִיּוֹן, נָחַם כָּל חֲרַבְתֶּיהָ, וַיֵּשֶׁם מִדְבָּרָהּ בַּעֲדָן, וְעֶרְבָתָהּ בְּנוֹ יי; שֶׁשֹּׁן וְשִׁמְחָה יִמָּצָא בָּהּ, תּוֹדָה וְקוֹל זִמְרָה. יי חַפֵּץ לְמַעַן צָדִקוֹ, יַגְדִּיל תּוֹרָה וַיֹּאדִיר.

תהלים קכח

שִׁיר הַמַּעֲלוֹת. אֲשֶׁרִי כָּל יְרֵא יי, הִזְלִיד בְּדַרְכָּיו. יִנִּיעַ בַּפִּיָּה כִּי תֹאכַל, אֲשֶׁרִיָּה וְטוֹב לָךְ. אֲשַׁתָּה כִּנְפֶן פְּרִיָּה בִּירְכָתִי בֵיתָה; בְּנִיָּה בְּשַׁחֲלֵי זִיתִים סָבִיב לְשַׁחֲנָה. הִנֵּה כִּי בֶן יִבְרָךְ גָּבַר, יְרֵא יי. יְבָרְכֶה יי מִצִּיּוֹן, וְרֹאֵה בְּטוֹב יְרוּשָׁלַיִם כָּל יְמֵי חַיֶּיהָ. וְרֹאֵה בָנִים לְבְנִיָּה; שְׁלוֹם עַל יִשְׂרָאֵל.

God graciously gave the great Torah for the improvement of man. The biblical excerpts recited on Saturday night include the blessings pronounced by Isaac, Jacob and Moses, along with the prophetic promises addressed to Israel and various expressions laying stress upon the ideal of peace.

Psalms 128 emphasizes the dignity of labor; hence it is recited at the conclusion of the service which marks the beginning of the six working days of the week. According to the Talmud, this psalm teaches that happiness in this life and in the hereafter is the reward of one who enjoys what his own hands have produced: "Greater is he who enjoys the fruit of his own labor than he who is merely pious; for with regard to the pious it is written: 'Happy is everyone who reveres the Lord,' but with regard to one who enjoys the fruit of his labor it is written: 'When you eat of the toil of your hands, you

in the Prophets: "Thus says the High and Lofty One, who inhabits eternity, whose name is Holy: "I dwell in the high and holy place"; and immediately afterwards it says: "but with him also that is contrite and humble in spirit, to revive the spirit of the humble, and to revive the heart of the contrite."¹ And a third time it is written in the Psalms: "Sing to God, sing praises to his name; extol him who is in heaven—Lord is his name—and exult before him"; and immediately afterwards it says: "A father of orphans, a champion of widows, is God in his holy habitation."²

May the Lord our God be with us as he was with our fathers; may he never leave us nor forsake us.³

You who cling to the Lord your God are all alive this day.⁴

Truly the Lord shall comfort Zion, he shall comfort all her ruins; he shall make her wilderness like Eden, her desert like the garden of the Lord; joy and gladness shall be found in her, thanksgiving and song.⁵

The Lord was pleased, for the sake of his righteousness, to make the Torah great and glorious.⁶

Psalms 128

A Pilgrim Song. Happy is everyone who reveres the Lord, who walks in his ways. When you eat of the toil of your hands, you shall be happy and at ease. Your wife shall be like a fruitful vine in the interior of your house, your children like olive plants around your table. Behold, thus indeed shall the man be blessed who reveres the Lord. The Lord bless you from Zion; may you see the welfare of Jerusalem all the days of your life; may you live to see your children's children. Peace be upon Israel!

shall be happy and at ease'—*you shall be happy in this world, and at ease in the future world*" (Berakhoth 8a).

"Love work" (Avoth 1:10) is one of the essential principles in talmudic literature. "Even Adam did not taste food until he had done work, as it is said: 'The Lord God took the man and put him in the Garden of Eden to till it and look after it'" (Genesis 2:15). According to Rabban Gamaliel, "all Torah study that is not combined with some trade must at length fail and occasion sin" (Avoth 2:2). The rabbis of the Talmud practised what they preached. The majority of them were humble workmen.

¹Isaiah 57:15. ²Psalms 68:5-6. ³I Kings 8:57. ⁴Deuteronomy 4:4. ⁵Isaiah 51:3. ⁶Isaiah 42:21.

הַבְּדֵלָה

Recited over a cup of wine and fragrant spices

הִנֵּה אֵל יִשׁוּעָתִי, אֲבִטֵּחַ וְלֹא אֶפְחָד, כִּי עָזִי וְזִמְרַת יְהוָה יִי,
וַיְהִי לִי לִישׁוּעָה. וְשִׂאֲבָתָם מִיָּמִים בְּשִׁשּׁוֹן מִמַּעַיְנֵי הַיְשׁוּעָה. לִי
הַיְשׁוּעָה; עַל עַמּוּךְ בְּרִכְתֶּךָ סֵלָה. יִי צְבָאוֹת עֲמֻנִי, מִשְׁנֵב לָנוּ
אֱלֹהֵי יַעֲקֹב, סֵלָה. יִי צְבָאוֹת, אֲשֶׁרִי אָדָם בִּטָּח בְּךָ. יִי,
הוֹשִׁיעָה; הַמִּלֵּךְ יַעֲנֵנוּ בְּיוֹם קְרָאֵנוּ. לַיהוּדִים הִיתָה אוֹרְהָ
וְשִׁמְחָה, וְשִׁשּׁוֹן וִיקָר. בֶּן תַּהֲיֶה לָנוּ. בּוֹס יִשׁוּעוֹת אִשָּׁא, וּבָשֶׁם יִי
אֶקְרָא.

In the synagogue, the Reader begins here;

סְבִרֵי מִרְנֵן וְרִבּוּתֵי.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַנֶּפֶץ.
בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, בּוֹרֵא מִיְּנֵי בְשָׁמִים.
בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.
בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ
לְחָל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי
לְשִׁשֶּׁת יְמֵי הַמַּעֲשֶׂה. בָּרוּךְ אַתָּה, יְיָ, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחָל.

Ma'ariv is concluded on page 213.

הַבְּדֵלָה, marking the end of the Sabbath, is attributed to the men of the Great Assembly (Berakhoth 33a). The introductory passage הִנֵּה אֵל יִשׁוּעָתִי, consisting of biblical verses, is of later origin. According to Maimonides, the symbolic use of fragrant spices during the recital of the *Havdalah* is to cheer the soul which is saddened at the departure of the Sabbath. When a festival follows immediately after the Sabbath the spices are omitted, because the soul then rejoices with the incoming holiday. The wine for the *Havdalah* is allowed to flow over as a symbol of the overflowing blessing expected in the coming week. It is customary to cup the hands around the candle and to gaze at the finger-nails. The reflection of the light on the finger-nails causes the shadow to

HAVDALAH

Recited over a cup of wine and fragrant spices

Behold, God is my deliverance; I will trust, and will not be afraid; truly the Lord is my strength and my song; he has delivered me indeed. Joyfully shall you draw upon the fountains of deliverance. It is for the Lord to bring help; my God, thy blessing be upon thy people. The Lord of hosts is with us; the God of Jacob is our Stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call. The Jews had light and joy, gladness and honor. So be it with us. I will take the cup of deliverance, and will call upon the name of the Lord.¹

In the synagogue, the Reader begins here:

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who createst various kinds of spices.

Blessed art thou, Lord our God, King of the universe, who createst the lights of fire.

Blessed art thou, Lord our God, King of the universe, who hast made a distinction between the sacred and the profane, between light and darkness, between Israel and the other nations, between the seventh day and the six working days. Blessed art thou, O Lord, who hast made a distinction between the sacred and the profane.

Ma'ariv is concluded on page 214.

appear on the palm of the hand, thus indicating the distinction "between light and darkness" mentioned in the *Havdalah*. A twisted candle of several wicks is used since the phrase **מְאֹרֵי הָאֵשׁ** ("lights of fire") is in the plural. The custom of dipping the finger in the wine and passing it over the eyes alludes to Psalm 119:9 where God's commands are described as "enlightening the eyes."

¹ *Isaiah 12:2-3; Psalms 3:9; 46:12; 84:13; 20:10; Esther 8:16; Psalm 116:13.*

זְמִירוֹת

חַטָּאתֵינוּ הוּא יִמְחַל;	הַמְבַדִּיל בֵּין קֹדֶשׁ לְחַל
וּכְפוּכָבִים בְּלִילָהּ.	זֶרַעֲנוּ וְכִסְפֵּנוּ יִרְבֶּה בַּחוּל
אַקְרָא לָאֵל עָלַי גִּמְרִי;	יוֹם פְּנֵה בְּצֵל תְּמֹר
אַחַת בְּקֹר וְגַם לַיִלָּהּ.	אָמַר שׁוּמֵר
עַל חַטָּאי עֲבַר תַּעֲבֹר	צִדְקַתְךָ כְּהַר תְּבוֹר
וְאַשְׁמוּרָה בְּלִילָהּ.	כִּי־וְ אֶתְמוּל כִּי יַעֲבֹר
כִּי יִתֵּן מְנוּחָתִי;	חֲלָפָה עֹנֶת מְנוּחָתִי
אֲשַׁחֲה בְּכָל לַיִלָּהּ.	יִגְעֲתִי בְּאַנְחָתִי
פֶּתַח לִי שַׁעַר הַמְּנוּחָל;	קוֹלִי בַל יִטַּל
קְרוּצוֹתֵי רִסְיִסִי לַיִלָּהּ.	שׂוֹאֲשִׁי נִמְלֵא טַל
אַשְׁוֹעַ תִּהְיֶה פְדִיּוֹם	הַעֲתֵר נֹרָא וְאִיוֹם
בְּאִישׁוֹן לַיִלָּהּ.	בְּנִשְׁף בְּעָרֵב יוֹם
אַרְחַ חַיִּים תּוֹדִיעֵנִי;	קְרֹא תִידָּהּ יְהִי הוֹשִׁיעֵנִי
מִיּוֹם עַד לַיִלָּהּ.	מִדְּלָה תִבְצָעֵנִי
פֶּן יֹאמְרוּ מִכְּעִיסִי	טַהֲרֵר טָנוּף מַעֲשֵׂי
נָתַן זְמֵרוֹת בְּלִילָהּ.	אַיִה אֱלֹהִים עֲשֵׂי
סֶלַח נָא עַל קֹל וְחֻמָּר;	נִחְנֶה בִּידְךָ בַּחֲמֹר
וּלְיִלָּה לְלִילָהּ.	יוֹם לַיּוֹם יִבִּיעַ אָמַר

הַמְבַדִּיל is attributed to Rabbi Isaac ibn Ghayyat, who lived in Spain during the eleventh century and was the teacher of Rabbi Isaac Alfasi (רי"ף), author of the famous compendium of the Talmud. יִצְחָק הַקָּטָן is the acrostic of this hymn, said to have been originally composed for the *Ne'ilah* service of *Yom Kippur*. The biblical verses at the end of each stanza are: Genesis 15:5; Isaiah 21:12; Psalms 90:4; 6:7; Song of Songs 5:2; Proverbs 7:9; Isaiah 38:12; Job 35:10; Psalm 19:3.

HA-MAVDIL

He who marks the holy from the profane,
May he also pardon our transgressions;
May he multiply our seed as the sand,
And as the stars that appear in the night.

The day has declined like the shade of a palm;
I call upon God who fills all my needs;
The watchman-prophet has said: Morning comes,
Bright morning comes after a gloomy night.

Thy righteousness is like Mount Tabor high;
O condone and pardon my transgressions;
May they be like the flight of yesterday,
Or like the watch-hours passing in the night.

Gone is the time when I made offerings;
Oh, that again I had my place of rest!
I am worn out because of my moaning;
I flood my bed with tears every night.

Let not my supplication be repelled;
Open heaven's exalted gate for me,
Seeing that my head is drenched with the dew,
My locks are wet with the drops of the night.

Revered God, O respond to my prayer;
I call for thy help, O grant redemption,
In the twilight, the evening of the day,
And in the profound blackness of the night.

I call upon thee, O Lord, O save me;
Do thou reveal to me the path of life;
Do thou deliver me from privation,
Within the twilight, between day and night.

O cleanse the impurity of my deeds,
So that those who provoke me may not say:
"Where then is the God who created you,
He who inspires you to sing in the night?"

We are but like potter's clay in thy hand;
Pardon our transgressions, both light and grave;
Day after day proclaims the Lord's wonders,
His powers are revealed night after night.

הַמִּצָּא לְעֶמְךָ רְנוּחָה;	בְּמוֹצָאי יוֹם מְנוּחָה
וְנֵס יִגְוֶן וְאַנְחָה.	שְׁלַח תִּשְׁבִּי לְנֹאנְחָה
לְקַבֵּץ עִם מְפֹרִי	יָאֵה הוּא לְךָ צוּרִי
אֲשֶׁר כָּרַח לִי שׁוּחָה.	מִיַּד גּוֹי אֲכַזְרִי
לְמַלֵּט עִם אֲשֶׁר שׁוֹאֵל	עֵת דּוֹדִים תַּעֲזֹרֵר אֵל
לְשֵׁה פְּזוּרָה נִדְחָה.	רְאוּת טוֹבָךְ בְּבוֹא גּוֹאֵל
אֵל דָּגוּל מִרְבָּבָה;	קָרָא יֵשַׁע לְעַם נִדְכָּה
לִישׁוּעָה וְלִרְנוּחָה.	יְהִי הַשְּׂבִיעַ הַבֹּא
אֲשֶׁר הוּא הַיּוֹם נְעוּלָה	בֵּת צִיּוֹן הַשְּׂבִיחָה
אִם הַבָּנִים שְׂמֻחָה.	מִהֲרָה תִּהְיֶה בְּעוּלָה
וּפְדוּיֵי יִי יִשׁוּבוּן;	מִעֲיֻנּוֹת אֲזִי יִזּוּבוּן
וְהַצָּרָה נִשְׁכַּחָה.	וּמִי יֵשַׁע יִשְׁאַבּוּן
יִצְפָּצְפוּ עִם לֹא אֶלְמָן	נִחָה עֶמְךָ כְּאֵב רַחֲמָן
בְּתַקִּימָךְ הַבְּטָחָה.	דִּבֶּר יִי אֲשֶׁר נֶאֱמָן
נִגִּינָתָם יִפְצְחוּ בְּמִרְץ;	וִידִידִים פְּלִיטֵי חֲרִץ
וְאִין יוֹצֵאת וְאִין צְנוּחָה.	בְּלִי צְנוּחָה וּבְלִי פֶרֶץ
בְּנִבּוֹאת אֲבִי חוּזָה;	יְהִי הַחֲדָשׁ תְּהֵא
קוֹל שָׁשׂוֹן וְקוֹל שְׂמֻחָה.	וַיִּשְׁמַע בְּבֵית זֶה
אֲמִיץ יַעֲשֶׂה בְּקִשְׁתָּנוּ;	חֲזֹק יִמְלֹא מִשְׁאֲלוֹתֵינוּ
בְּרַבָּה וְהַצְלָחָה.	וְהוּא יִשְׁלַח בְּמַעֲשֵׂה יְדֵינוּ

was composed by Rabbi Jacob Menuy who lived in the thirteenth century. The acrostic **יעקב מנוי חוק** begins with the second stanza. The theme of this hymn is a plea for deliverance through the appearance of Elijah as the forerunner of the Messiah.

At the close of the day of rest,
O grant relief to thy people;
Send Elijah to the distressed,
That grief and sighs may flee away.

It behooves thee, my Creator,
To gather my scattered people
From amidst a cruel nation
That is digging pitfalls for me.

O God, do thou arouse thy love,
To save a people that asks to see
Thy grace when a redeemer comes
To thy dispersed, unhappy flock.

Proclaim freedom to a noble people,
Thou who art worshiped by myriads;
May this coming week be given
To deliverance and relief.

The bereaved city of Zion,
Held today in utter contempt,
May she soon be populated—
A happy mother of children.

The fountains shall then be aflow;
Those freed by the Lord shall return;
They shall draw water that saves,
And trouble shall soon be forgotten.

Merciful Father, guide thy people;
Let a people, unbereft, say
That the word of God is faithful,
When thou wilt have kept thy promise.

Thy loved ones, escaping ruin,
Will break into vigorous song—
Without alarm, without havoc,
No surrender and no panic.

May the vision of the great seer,
Jeremiah, come to pass this month;
May in this household be heard
The sound of mirth and gladness.

May God fulfill our petitions,
The Almighty do what we ask;
May he prosper all our efforts,
And send us blessings and success.

בְּמוֹצָאֵי יוֹם גִּילָה שְׂמֶד נֹרָא עֲלִילָה;
שְׁלַח תִּשְׁבִּי לְעַם סִגְלָה רֹחַ שְׁשׁוֹן וְהִנָּחָה.
קוֹל צִהְלָה וְרִנָּה שְׂפָתֵינוּ אֵז תְּרַנָּנָה;
אָנָּה יְיָ הוֹשִׁיעָה נָא אָנָּה יְיָ הַצְלִיחָה נָא.

אָמַר יְיָ לִיעֶקֶב אֵל תִּירָא עַבְדִּי יַעֲקֹב.
בָּחַר יְיָ בִּיעֶקֶב אֵל תִּירָא עַבְדִּי יַעֲקֹב.
נָאֵל יְיָ אֶת יַעֲקֹב אֵל תִּירָא עַבְדִּי יַעֲקֹב.
דִּרְדַּךְ בּוֹכֵב מִיעֶקֶב אֵל תִּירָא עַבְדִּי יַעֲקֹב.
הַפְּאִים יִשְׂרָשׁ יַעֲקֹב אֵל תִּירָא עַבְדִּי יַעֲקֹב.
וַיִּרְדַּךְ מִיעֶקֶב אֵל תִּירָא עַבְדִּי יַעֲקֹב.
זָכַר זֹאת לִיעֶקֶב אֵל תִּירָא עַבְדִּי יַעֲקֹב.
חֲדָנוֹת יְשׁוּעוֹת יַעֲקֹב אֵל תִּירָא עַבְדִּי יַעֲקֹב.
טָבוּ אֲהֲלֶיךָ יַעֲקֹב אֵל תִּירָא עַבְדִּי יַעֲקֹב.
יִורוּ מִשְׁפָּטֶיךָ לִיעֶקֶב אֵל תִּירָא עַבְדִּי יַעֲקֹב.
כִּי לֹא נָחַשׁ בִּיעֶקֶב אֵל תִּירָא עַבְדִּי יַעֲקֹב.
לֹא הִבִּית אֹנֶן בִּיעֶקֶב אֵל תִּירָא עַבְדִּי יַעֲקֹב.
מִי מָנָה עֶפְרָיִם יַעֲקֹב אֵל תִּירָא עַבְדִּי יַעֲקֹב.
נִשְׁבַּע יְיָ לִיעֶקֶב אֵל תִּירָא עַבְדִּי יַעֲקֹב.
סֶלַח נָא לַעֲוֹן יַעֲקֹב אֵל תִּירָא עַבְדִּי יַעֲקֹב.
עֲתָה הָשִׁב שְׁבוֹת יַעֲקֹב אֵל תִּירָא עַבְדִּי יַעֲקֹב.

לִיעֶקֶב is of unknown authorship. It is a mosaic of biblical phrases in alphabetical order with the refrain: "Be not afraid, my servant Jacob" (Isaiah 44:2). The biblical verses utilized throughout the poem are: Isaiah 29:22; Psalm 135:4; Isaiah 44:23; Numbers 24:17; Isaiah 27:6; Numbers 24:19; Isaiah 44:21; Nehemiah 8:10; Isaiah 25:9; Numbers 24:5; Deuteronomy 33:10; Numbers 23:23; 23:21; 23:10; Amos 8:7; Numbers 14:19; Ezekiel 39:25; Jeremiah 31:11; Psalm 44:5; Genesis 27:22; Jeremiah 31:7; Nahum 2:3; Micah 7:20; Psalm 32:7; Isaiah 26:4; Psalm 29:11.

At the close of the joyous day,
Send Elijah to thy chosen people,
Thou whose deeds are awe-inspiring;
Send relief, mirth and a release.
Then shall our lips joyfully chant:
O Lord, save us; O Lord, prosper us.

The Lord said to Jacob:

Fear not, my servant Jacob.

The Lord has chosen Jacob.

Fear not, my servant Jacob.

The Lord has redeemed Jacob.

Fear not, my servant Jacob.

A star has risen from Jacob.

Fear not, my servant Jacob.

Then shall Jacob take root.

Fear not, my servant Jacob.

Out of Jacob shall one rule.

Fear not, my servant Jacob.

Remember this, O Jacob.

Fear not, my servant Jacob.

Joyous triumph shall Jacob have.

Fear not, my servant Jacob.

Goodly are your tents, O Jacob.

Fear not, my servant Jacob.

Thy laws are taught to Jacob.

Fear not, my servant Jacob.

There is no sorcery with Jacob.

Fear not, my servant Jacob.

None has seen iniquity in Jacob.

Fear not, my servant Jacob.

Who has counted Jacob's masses?

Fear not, my servant Jacob.

The Lord has made promise to Jacob.

Fear not, my servant Jacob.

O pardon the sins of Jacob.

Fear not, my servant Jacob.

Bring now back the captivity of Jacob.

Fear not, my servant Jacob.

פָּדָה יי אֶת יַעֲקֹב	אֶל תִּירָא עַבְדִּי יַעֲקֹב.
צִוָּה יְשׁוּעוֹת יַעֲקֹב	אֶל תִּירָא עַבְדִּי יַעֲקֹב.
קוֹל קוֹל יַעֲקֹב	אֶל תִּירָא עַבְדִּי יַעֲקֹב.
רָנוּ שְׂמִיחָה לַיַּעֲקֹב	אֶל תִּירָא עַבְדִּי יַעֲקֹב.
שָׁב יי אֶת נַאֲוֹן יַעֲקֹב	אֶל תִּירָא עַבְדִּי יַעֲקֹב.
תַּתֵּן אֶמֶת לַיַּעֲקֹב	אֶל תִּירָא עַבְדִּי יַעֲקֹב.

רבוֹן הָעוֹלָמוֹם, אֲב הַרְחֵמִים וְהַסְלִיחוֹת, בְּסֶמֶן טוֹב וּבְמִזְל טוֹב הִחֵל עָלֵינוּ אֶת (שְׁשַׁת) יָמֵי הַמַּעֲשֶׂה הַבָּאִים לְקִרְאָתָנוּ לְשָׁלוֹם, חֲשׂוֹבִים מִכָּל חֶטֶא וּפָשַׁע, וּמִנְקִים מִכָּל עֲוֹן וְאַשְׁמָה וְרָשָׁע, וּמְדַבְּקִים בְּתַלְמוּד תּוֹרָה וּבְמַעֲשִׂים טוֹבִים. וְחָנְנוּ דַּעַה בִּינָה וְהַשְׁכֵּל מֵאַתָּה, וְתַשְׁמִיעֵנוּ בָּהֶם שְׁשׁוֹן וְשִׁמְחָה; וְלֹא תַעֲלֶה קִנְיָתָנוּ עַל לֵב אָדָם, וְלֹא קִנְיָת אָדָם תַּעֲלֶה עַל לִבָּנוּ. מִלִּבָּנוּ אֱלֹהֵינוּ, הָאֲב הַרְחֵמֶנּוּ, שִׁים בְּרָכָה וִירוּחָה וְהַצְלִיחָה בְּכָל מַעֲשֶׂה יְדֵינוּ; וְכָל הַיּוֹעֵץ עַל עַמְּךָ בֵּית יִשְׂרָאֵל עֲצָה טוֹבָה וּמִחֲשָׁבָה טוֹבָה, אֲמַצּוּ וּבָרְכוּ, בְּדָלוּ וּבְיָמוּ, קִיָּם עֲצָתוֹ, בְּדָבָר שֶׁנֶּאֱמַר: וַתֹּךְ לָהּ כְּלָבָבָהּ, וְכָל עֲצָתָהּ יִמְלֹא. וְנֶאֱמַר: וַתִּגְזֹר אֱמֹר וַיִּקָּם לָהּ, וְעַל דְּרָכֶיהָ נָגַהּ אֹזֶר. וְכָל הַיּוֹעֵץ עָלֵינוּ וְעַל כָּל עַמְּךָ בֵּית יִשְׂרָאֵל עֲצָה שְׂאִינָה טוֹבָה, תּוֹפֵר עֲצָתוֹ, בְּדָבָר שֶׁנֶּאֱמַר: יי הַפִּיר עֲצַת גּוֹיִם, הֵנִיא מִחֲשָׁבוֹת עַמִּים. וְנֶאֱמַר: עָצוּ עֲצָה וְתַפֵּר, דַּבְּרוּ דָבָר וְלֹא יָקוּם, כִּי עֲמָנוּ אֵל. וּפְתַח לָנוּ, יי אֱלֹהֵינוּ, אֲב הַרְחֵמִים, אֲדוֹן הַסְלִיחוֹת, בְּזֶה הַשָּׁבוּעַ וּבְכָל שָׁבוּעַ, שְׁעָרֵי אוֹרָה, שְׁעָרֵי אֶרֶץ יָמִים וְשָׁנִים, שְׁעָרֵי אֲרִיכַת אַפִּים, שְׁעָרֵי בְרָכָה, שְׁעָרֵי בִינָה, שְׁעָרֵי גִילָה, שְׁעָרֵי גְדֻלָּה, שְׁעָרֵי גְאֻלָּה, שְׁעָרֵי גְבוּרָה, שְׁעָרֵי דִיצָה, שְׁעָרֵי

רבוֹן הָעוֹלָמוֹם is based upon the Palestinian Taimud, Berakhoth 5:1.

contains an alphabetic list of synonyms for salvation and wisdom.

The Lord redeems Jacob.

Fear not, my servant Jacob.

Command the salvation of Jacob.

Fear not, my servant Jacob.

The voice is the voice of Jacob.

Fear not, my servant Jacob.

Sing with gladness for Jacob.

Fear not, my servant Jacob.

The Lord restores the pride of Jacob.

Fear not, my servant Jacob.

Thou wilt grant kindness to Jacob.

Fear not, my servant Jacob.

דָּעה, שְׁעָרֵי חוּד, שְׁעָרֵי הָדָר, שְׁעָרֵי הַצִּלָּחָה, שְׁעָרֵי הַרְוּחָה,
שְׁעָרֵי נְעֵד טוֹב, שְׁעָרֵי זְרִיזוּת, שְׁעָרֵי זְמֶרָה, שְׁעָרֵי זְכוּת,
שְׁעָרֵי זִיו, שְׁעָרֵי זְהַר תּוֹרָה, שְׁעָרֵי זְהַר חֲכָמָה, שְׁעָרֵי זְהַר
בִּינָה, שְׁעָרֵי זְהַר דַּעַת, שְׁעָרֵי חֲדוּת, שְׁעָרֵי חֲמֻלָּה, שְׁעָרֵי חֵן
וְחֶסֶד, שְׁעָרֵי חַיִּים טוֹבִים, שְׁעָרֵי חֲכָמָה, שְׁעָרֵי טוֹבָה, שְׁעָרֵי
טָהָר, שְׁעָרֵי יְשׁוּעָה, שְׁעָרֵי יִשְׁרָאֵל, שְׁעָרֵי כְפָרָה, שְׁעָרֵי בְלָכָלָה,
שְׁעָרֵי כְבוֹד, שְׁעָרֵי לְמוּד, שְׁעָרֵי מְזוֹן, שְׁעָרֵי מְנוּחוֹת, שְׁעָרֵי
מְחִילוֹת, שְׁעָרֵי מִדָּע, שְׁעָרֵי נְחָמָה, שְׁעָרֵי נְקִיּוּת, שְׁעָרֵי
סְלִיחָה, שְׁעָרֵי סִיעָתָא דְשִׁמְיָא, שְׁעָרֵי עֲזָרָה, שְׁעָרֵי פְדוּת,
שְׁעָרֵי פְרִנְסָה טוֹבָה, שְׁעָרֵי צְדָקָה, שְׁעָרֵי צְהֻלָּה, שְׁעָרֵי
קִדְשָׁה, שְׁעָרֵי קוֹמָמִיּוּת, שְׁעָרֵי רַחֲמִים, שְׁעָרֵי רָצוֹן, שְׁעָרֵי
רְפוּאָה שְׁלָמָה, שְׁעָרֵי שְׁלוֹם, שְׁעָרֵי שְׂמֻחָה, שְׁעָרֵי שְׂמוּעוֹת
טוֹבוֹת, שְׁעָרֵי שְׁלֹוָה, שְׁעָרֵי תּוֹרָה, שְׁעָרֵי תַפְלָה, שְׁעָרֵי
תְּשׁוּבָה, שְׁעָרֵי תְּשׁוּעָה, כְּמוֹ שֶׁכָּתוּב: וּתְשׁוּעַת צְדִיקִים מִיָּה,
מִעוֹזָם בָּעֵת צָרָה. וַיַּעֲזֶרֶם יְיָ וַיַּפְלֹטֵם; וַיַּפְלֹטֵם מִרְשָׁעִים
וַיּוֹשִׁיעֵם, כִּי חָסוּ בּוֹ. וַנֹּאמֶר: חָשַׁף יְיָ אֶת זְרוּעֵ קִדְשׁוֹ לְעֵינֵי
כָּל הַגּוֹיִם, וַיֵּרְאוּ כָּל אֲפָסֵי אֶרֶץ אֶת יְשׁוּעַת אֱלֹהֵינוּ. וַנֹּאמֶר:
קוֹל צְפִינָה נִשְׁאָו קוֹל, יַחֲדוּ יִרְגְּנוּ; כִּי עֵין בְּעֵין יֵרְאוּ בְּשׁוּב יְיָ

ציון. וְקַיִם-לָנוּ, יְיָ אֱלֹהֵינוּ, מִקְרָא שְׁכָתוֹב: מַה נָּאוּי עַל
הַהָרִים רִנְלִי מִבֶּשֶׁר, מִשְׁמִיעַ שְׁלוֹם, מִבֶּשֶׁר טוֹב, מִשְׁמִיעַ
יְשִׁיעָה, אֲמַר לְצִיּוֹן מִלֶּדֶד אֱלֹהֶיהָ. רֹאשׁוֹן לְצִיּוֹן הִנֵּה הָנֵם;
וְלִירוּשָׁלַיִם מִבֶּשֶׁר אֶתֶּן. אָמֵן סְלָה.

בְּרַכַּת הַלְבָנָה

Recited in the open air when the new moon is visible

ההללים קבח, א-ו

הַלְלוּיָהּ; הַלְלוּ אֶת יְיָ מִן הַשָּׁמַיִם, הַלְלוּהוּ בְּמִרוֹמִים.
הַלְלוּהוּ כָּל מַלְאָכָיו; הַלְלוּהוּ כָּל צְבָאָיו. הַלְלוּהוּ שְׁמוֹ
וְיָרַח; הַלְלוּהוּ כָּל כּוֹכְבֵי אוֹר. הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם, וְהַמָּן
אֲשֶׁר מַעַל הַשָּׁמַיִם. יְהַלְלוּ אֶת שֵׁם יְיָ, כִּי הוּא צִנָּה וְנִבְרָאוּ.
וַיַּעֲמִידֵם לָעֵד לְעוֹלָם; חֻק־נֶתֶן וְלֹא יַעֲבוֹר.

מסכת סנהדרין מב, א

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֶּדֶד הָעוֹלָם, אֲשֶׁר בְּמֵאֲמָרוֹ בָּרָא
שְׁחָקִים, וּבְרוּחַ פִּיּוֹ כָּל צְבָאָם. חֵק וּזְמַן נָתַן לָהֶם שְׁלֹא יִשְׁנוּ
אֶת תַּפְקִידָם. שָׁשִׁים וּשְׁמֹנִים לַעֲשׂוֹת רְצוֹן קוֹנֵם; פּוֹעֵל אֱמֶת
שֶׁפָּעֲלָתוֹ אֱמֶת. וְלַלְבָנָה אָמַר שְׁתַּחֲתֵדֶשׁ עֲטָרַת תַּפְאָרֶת
לְעֻמּוֹסֵי בֶטֶן, שֶׁהֵם עֲתִידִים לְהִתְחַדֵּשׁ בְּמוֹתָהּ, וּלְפָאֵר
לְיוֹצְרָם עַל שֵׁם כְּבוֹד מַלְכוּתוֹ. בְּרוּךְ אַתָּה, יְיָ, מְחַדֵּשׁ
חֳדָשִׁים.

בְּרוּךְ יוֹצֵרֵךְ, בְּרוּךְ עוֹשֶׂךְ, בְּרוּךְ קוֹנֵךְ, בְּרוּךְ בּוֹרְאֵךְ.
בְּשֵׁם שְׂאֵנִי רוֹקֵד בְּנִגְדֶךָ וְאֵינִי יָכֹל לִנְנוֹעַ בְּךָ, כִּךָ לֹא יוֹכִלוּ
כָּל אוֹיְבֵי לִנְנוֹעַ בִּי לְרַעָה.

תַּפְּל עֲלֵיהֶם אֵימָתָה וּפְחָד; בְּגִדֵּל זְרוּעֶךָ, יִדְמוּ בְּאָבֶן.
בְּאָבֶן יִדְמוּ, זְרוּעֶךָ בְּגִדֵּל, וּפְחָד אֵימָתָה עֲלֵיהֶם תַּפְּל.

NEW MOON BLESSING

Recited in the open air when the new moon is visible

Psalm 148:1-6

Praise the Lord! Praise the Lord from the heavens; praise him in the heights. Praise him, all his angels; praise him, all his hosts. Praise him, sun and moon; praise him, all you stars of light. Praise him, highest heavens and waters that are above the heavens. Let them praise the name of the Lord; for he commanded and they were created. He fixed them fast forever and ever; he gave a law which none transgresses.

Talmud Sanhedrin 42a

Blessed art thou, Lord our God, King of the universe, who didst create the heavens by thy command, and all their host by thy mere word. Thou hast subjected them to fixed laws and time, so that they might not deviate from their set function. They are glad and happy to do the will of their Creator, the true Author, whose achievement is truth. He ordered the moon to renew itself as a glorious crown over those he sustained from birth, who likewise will be regenerated in the future, and will worship their Creator for his glorious majesty. Blessed art thou, O Lord, who renewest the months.

Blessed be your omnipotent Creator, O moon!

Even as one cannot touch the moon, so may my foes be unable to harm me.

May terror and dread fall on them; may they be motionless as a stone under the sweep of thy arm.¹

ברכת הלבנה is discussed in the Talmud (Sanhedrin 42a). The moon, appearing every month in several phases, is symbolic of the Jewish people whose history has assumed a variety of phases. Like the moon, they reappear after being eclipsed. An allusion to the people of Israel is contained in the four synonyms **בוראך, קונך, עושר, יוצרך** whose initials spell the name **יעקב**.

¹ *Exodus 15:16.*

דוד מִלֶּדֶד יִשְׂרָאֵל חַי וְקַיִם.

The worshippers exchange greetings:

שָׁלוֹם עָלֵיכֶם. עָלֵיכֶם שָׁלוֹם.

סֶמֶן טוֹב וּמִזֵּל טוֹב יְהֵא לָנוּ וּלְכָל יִשְׂרָאֵל, אָמֵן.
קוֹל דּוּדֵי הַנֶּחֱזֶה זֶה בָּא, מְדַלֵּג עַל הַהָרִים, מְקַפֵּץ עַל
הַנִּבְעוֹת. דּוּמָה דּוּדֵי לִצְבִי אוֹ לְעֶפְרַיִם הָאֵלִים; הַנֶּחֱזֶה זֶה עוֹמֵד
אֲחֵר בְּתֵלְנוֹ, מִשְׁנִית מִן הַחֲלָנוֹת, מִצִּיץ מִן הַחֲרָבִים.

תהלים קכא

שִׁיר לַמַּעֲלוֹת. אִשָּׁא עֵינַי אֶל הַהָרִים, מֵאֵין יָבֹא עֲזָרִי.
עֲזָרִי מִעַם יְיָ, עֲשֵׂה שְׁמִים וְאַרְצִי. אֵל יִתֵּן לַמוֹט רִגְלִי, אֵל יָנוּם
שִׁמְרִי. הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל. יְיָ שִׁמְרֵהּ, יְיָ
צִלֶּהּ, עַל יַד יְמִינֶהּ. יוֹמָם הַשֶּׁמֶשׁ לֹא יִכְבֶּה, וַיְרֵחַ בַּלַּיִלָהּ. יְיָ
יִשְׁמְרֶהּ מִכָּל רָע, יִשְׁמֹר אֶת נַפְשָׁהּ. יְיָ יִשְׁמֹר-צִאֲתָהּ וּבּוֹאָהּ,
מִעַתָּה וְעַד עוֹלָם.

תהלים קכ

הַלְלוּיָהּ; הַלְלוּ אֵל בְּקִדְשׁוֹ, הַלְלוּהוּ בְּרָקִיעַ עֲזוֹ. הַלְלוּהוּ
בְּגִבּוֹרָתוֹ, הַלְלוּהוּ בְּרֹב גְּדָלוֹ. הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הַלְלוּהוּ
בְּנֶבֶל וּבְנֹזֶר. הַלְלוּהוּ בְּתֹף וּמַחּוֹל, הַלְלוּהוּ בְּמִנִּים וְעִנְבִּי.
הַלְלוּהוּ בְּצִלְצְלֵי שִׁמְעַ, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה. כָּל הַנִּשְׁמָה
תִּהְלֵל יְיָ; הַלְלוּיָהּ.

מסכת סנהדרין מב, א

תָּנָא רַבִּי רַבִּי יִשְׁמַעֲאֵל: אֵלֶמְלִי לֹא זָכוּ יִשְׂרָאֵל אֶלָּא
לְהַקְבִּיל פָּנֵי אֲבֵיהֶם שְׁבַשְׁמַיִם פַּעַם אַחַת בְּחֹדֶשׁ, דַּיִם. אָמַר
אֲבִי: הַלְבָּה, צָרִיד לְמִימָרָא מְעַמָּד.

דוד מלך ישראל refers to Psalm 89:38, which says that David's dynasty shall "like the moon be established forever." The numerical value of דוד מלך ישראל (819) is equal to that of ראש חודש (819).

עליכם שלום, the response to עליכם שלום, differs from the greeting in order to distinguish the saluter from the one saluted, so that one may not run the risk of leaving a greeting unanswered.

Long live David, king of Israel!

The worshipers exchange greetings:

Shalom alekhem, peace be with you!

Alekhem shalom, peace be unto you!

May we and all Israel have a favorable omen and good fortune.
Amen.

The voice of my beloved! Here he comes, leaping across the mountains, bounding over the hills! My beloved is like a gazelle, like a young deer; here he stands, behind our wall, gazing through the windows, peering through the lattice.¹

Psalm 121

A Pilgrim Song. I lift my eyes to the hills; whence will my help come? My help comes from the Lord who made heaven and earth. He will not let your foot slip; he who guards you will not slumber. Behold, the guardian of Israel neither slumbers nor sleeps. The Lord is your guardian; the Lord is your shelter upon your right hand. The sun shall never hurt you in the day, nor the moon by night. The Lord will guard you from all evil; the Lord will guard your life. The Lord will guard you as you come and go, henceforth and forever.

Psalm 150

Praise the Lord! Praise God in his sanctuary; praise him in his glorious heaven. Praise him for his mighty deeds; praise him for his abundant greatness. Praise him with the blast of the horn; praise him with the harp and lyre. Praise him with the drum and dance; praise him with strings and flute. Praise him with resounding cymbals; praise him with clanging cymbals. Let everything that breathes praise the Lord! Praise the Lord!

Talmud Sanhedrin 42a.

In the school of Rabbi Ishmael it was taught: Had Israel merited no other privilege than greeting the presence of their heavenly Father once a month [by reciting the benediction over the new moon], they would be contented! Abbayé said: Therefore [since it is a greeting of God's presence], we must recite it standing.

ר' יהודה החסיד קול דודי was inserted by Rabbi Judah of Regensburg as an expression of Israel's hope for the speedy advent of the Messiah.

¹ *Song of Songs 2:8-9.*

כִּי זֹאת עָלָה מִן הַמִּדְבָּר, מִתְרַפֶּקֶת עַל דִּוְדָה.
וַיְהִי רָצוֹן מִלְפָּנֶיהָ, יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, לְמַלְאוֹת פְּנִימַת
הַלְבָּנָה, וְלֹא יִהְיֶה בָּהּ שׁוּם מַעוֹט; וַיְהִי אוֹר הַלְבָּנָה בְּאוֹר
הַחֹמָה וּבְאוֹר שְׂבַעַת יָמֵי בְרֵאשִׁית, בְּמוֹ שְׁהִיְתָה קֶדֶם מַעוֹטָהּ,
שֶׁנֶּאֱמַר: אֵת שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים. וַיִּתְקַיֵּם בָּנוּ מִקְרָא שְׂפָתוֹב:
וּבִקְשׁוּ אֵת יְיָ אֱלֹהֵיהֶם וְאֵת דְּוִיד מֶלֶכָם. אָמֵן.

תהלים סו

לִמְנַצֵּחַ בְּגִינֹת, מִזְמוֹר שִׁיר. אֱלֹהִים יִחַנְנוּ וַיְבָרְכֵנוּ; יֵאָר
פָּנָיו אֶתָּנוּ, סִלָּה. לְדַעַת בְּאֶרֶץ וִרְבָּךָ, בְּכָל גּוֹיִם יִשׁוּעָתָךְ.
יִדְּוֶךָ עַמִּים, אֱלֹהִים; יִדְּוֶךָ עַמִּים בָּלָם. יִשְׁמְחוּ וַיִּרְנְנוּ לְאֻמִּים,
כִּי תִשְׁפֹּט עַמִּים מִיִּשְׂרָאֵל, וּלְאֻמִּים בְּאֶרֶץ תִּנָּחֵם, סִלָּה. יִדְּוֶךָ
עַמִּים, אֱלֹהִים; יִדְּוֶךָ עַמִּים בָּלָם. אֶרֶץ נִתְּנָה יְבוּלָהּ; יְבָרְכֵנוּ
אֱלֹהִים אֱלֹהֵינוּ. יְבָרְכֵנוּ אֱלֹהִים, וַיִּירָאוּ אוֹתוֹ כָּל אֲפִסֵּי אֶרֶץ.

Mourners' Kaddish

הלל

Chanted after the *Amidah* of the morning service on *Pesah*, *Shavuoth*,
Sukkoth, *Hanukkah* and *Rosh Hodesh*.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וַיַּצֵּנוּ לְקִרְאָתְךָ הַהֶלֶל.

תהלים קיג

הַלְלוּיָהּ; הַלְלוּ, עַבְדֵי יְיָ, הַלְלוּ אֵת שֵׁם יְיָ. יְהִי שֵׁם יְיָ
מְבָרָךְ, מֵעַתָּה וְעַד עוֹלָם. בְּמִזְרַח שֶׁמֶשׁ עַד מְבוֹאוֹ, מְהֻלָּל שֵׁם

הלל consists of Psalms 113–118. It is called *הלל המצרי* ("Egyptian *Hallel*") because Psalm 114 refers to the exodus from Egypt. On Purim, the reading of the *Megillah* takes the place of *Hallel*. On *Rosh Hashanah* and *Yom Kippur*, *Hallel* is omitted because the High Holydays are not intended for jubilation. Similarly, *Hallel* is not recited in the house of a mourner during *shiv'ah*. On *Rosh Hodesh*, a minor festival, *Hallel* is recited in abridged form,

Who is this coming up from the wilderness, leaning upon her beloved?¹

May it be thy will, Lord my God and God of my fathers, to readjust the deficiency of the moon, so that it may no longer be reduced in size; may the light of the moon again be like the light of the sun, as it was during the first seven days of creation, before its size was reduced, for it is said: "The two great lights."² May the prophecy be realized in us, which says: "They will seek the Lord their God, and David their king."³ Amen.

Psalm 67

For the Choirmaster; with string-music; a psalm, a song. May God be gracious to us and bless us; may he cause his favor to shine among us. Then shall thy way be known on earth, thy saving power among all nations. The peoples shall praise thee, O God; all the peoples shall praise thee. Let the nations be glad and sing for joy, for thou rulest the people justly; thou guidest the nations on earth. The peoples shall praise thee, O Lord; all the peoples shall praise thee. The earth has yielded its produce; God, our own God, blesses us. God blesses us; all the ends of the earth shall revere him.

Mourners' Kaddish

HALLEL

Chanted after the Amidah of the morning service on Pesah, Shavuoth, Sukkoth, Hanukkah and Rosh Hodesh

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments and commanded us to recite the *Hallel*.

Psalm 113

Praise the Lord! Praise, you servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord henceforth and forever. From the rising of the sun to its setting, the Lord's

the first eleven verses of Psalms 115 and 116 being omitted. This so-called "half-*Hallel*" is likewise used on the last six days of *Pesah* by reason of the following tradition. When the Egyptians were drowning in the Red Sea on the seventh day of *Pesah*, God restrained the angels from singing his praise, saying: "How can you sing hymns while my creatures are drowning in the sea?" (Megillah 10b). In order not to make *Hol ha-Mo'ed Pesah* appear as more important than the seventh day of *Pesah*, the *Hallel* is abridged throughout the last six days.

¹ *Song of Songs* 8:5. ² *Genesis* 1:16. ³ *Hosea* 3:5.

יְיָ. רָם עַל כָּל גּוֹיִם יְיָ, עַל הַשָּׁמַיִם כְּבוֹדוֹ. מִי בִּי אֱלֹהֵינוּ,
הַמִּגְבִּיחַ לְשִׁבְתָּ. הַמְשַׁפִּילִי לְרֹאוֹת בְּשָׁמַיִם וּבָאָרֶץ. מְקִימִי
מַעֲפָר דָּל, מַאֲשֵׁפֶת יָרִים אֲבִיוֹן. לְהוֹשִׁיבִי עִם נְדִיבִים, עִם
נְדִיבֵי עַמּוֹ. מוֹשִׁיבִי עֶקְרֶת הַבַּיִת, אִם הַבָּנִים שְׂמִיחָה; הַלְלוּיָהּ.

תהלים קיד

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעָז. הִיָּתָה
יְהוּדָה לְקֹדֶשׁ, יִשְׂרָאֵל מִמְּשֻׁלּוֹתָיו. הֵיָם רָאָה וַיָּנֶס; הִיָּרְדֵּן
יָסַב לְאַחֲוֹר. הַהָרִים רָקְדוּ כְּאִילִים, וְגִבְעוֹת כִּבְנֵי צֹאן. מֶה
לָךְ הֵיָם כִּי תָנוּס; הִיָּרְדֵּן, תִּסָּב לְאַחֲוֹר. הַהָרִים, תִּתְרַקְדּוּ
כְּאִילִים; וְגִבְעוֹת, כִּבְנֵי צֹאן. מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ, מִלִּפְנֵי
אֱלֹהֵי יַעֲקֹב. הַחֹפְכִי הַצּוֹר אֲנִים מָיִם, חִלְמִישׁ לְמַעַיְנוֹ-מָיִם.

On Rosh Hodesh and the last six days of Pesah omit:

תהלים קטו, א-יא

(לֹא לָנוּ, יְיָ, לֹא לָנוּ, כִּי לְשִׁמְךָ תֵּן כְּבוֹד, עַל חֲסִדְךָ, עַל
אֲמֻתְךָ. לָמָּה יֹאמְרוּ תְּנוּגִים, אֵימָה נָא אֱלֹהֵיהֶם. וְאֵלֵינוּ בְּשָׁמַיִם;
כֹּל אֲשֶׁר חָפֵץ עָשָׂה. עֲצִבְיָהֶם כֶּסֶף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם.
פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא יֵרְאוּ. אֲזֻנִּים לָהֶם וְלֹא
יִשְׁמְעוּ, אָף לָהֶם וְלֹא יִרְיֹחוּ. יְדֵיהֶם וְלֹא יִמְיֹשׁוּ, רַגְלֵיהֶם
וְלֹא יִתְלָכוּ; לֹא יִהְיוּ בְּגִרוֹנָם. בְּמוֹתָם יִהְיוּ עֹשִׂיהֶם, כֹּל אֲשֶׁר
בְּטֶחַת בָּהֶם. יִשְׂרָאֵל, בְּטֶחַת בִּי; עֲזָרָם וּמִגְנָם הוּא. בֵּית אֲחֵרֹן,
בְּטֶחַת בִּי; עֲזָרָם וּמִגְנָם הוּא. יִרְאֵי יְיָ, בְּטֶחַת בִּי; עֲזָרָם וּמִגְנָם
הוּא.)

Psalm 114, one of the finest lyrics in literature, alludes to the dividing of the Red Sea and the Jordan. The sea and the river are personified and represented as awe-struck by the presence of the Lord. הַהָרִים רָקְדוּ is a poetical description of the earthquake which accompanied the giving of the Torah. מִסֵּי הַצּוֹר אֲנִים מָיִם alludes to the miraculous supply of water in the wilderness (Exodus 17:6).

name is to be praised. High above all nations is the Lord; above the heavens is his glory. Who is like the Lord our God, enthroned on high, looking down upon heaven and earth? He raises the poor out of the dust, and lifts the needy out of the dunghill, to seat them with princes, with the princes of his people. He turns the barren housewife into a happy mother of children. Praise the Lord!

Psalm 114

When Israel went out of Egypt, Jacob's household from a people of strange speech, Judah became God's sanctuary, Israel his dominion. The sea beheld and fled; the Jordan turned backward; the mountains skipped like rams, and the hills like lambs. What ails you, O sea, that thus you flee? Why, O Jordan, do you turn backward? You mountains, why do you skip like rams? You hills, why do you leap like lambs? Tremble, O earth, at the Lord's presence, at the presence of the God of Jacob, who turns the rock into a pool of water, the flint into a flowing fountain.

On Rosh Hodesh and the last six days of Pesah omit:

Psalm 115:1-11

(Not for our sake, O Lord, not for our sake, but for thy name's sake grant glory, because of thy kindness and thy truth. Why should the heathen say: "Where is their God?" Our God is in the heavens! He does whatever he pleases. Their idols are but silver and gold, the work of human hands. They have a mouth, but they cannot speak; they have eyes, but they cannot see; they have ears, but they cannot hear; they have a nose, but they cannot smell; they have hands, but they cannot feel; they have feet, but they cannot walk; nor can they make a sound with their throat. Those who make them shall become like them, whoever trusts in them. O Israel, trust in the Lord! He is your help and your shield. House of Aaron, trust in the Lord! He is your help and your shield. You who revere the Lord, trust in the Lord! He is your help and your shield.)

Psalm 115 appeals to God to raise his people from their degradation. Their restoration would vindicate the honor of his name. כְּמוֹתָם יִהְיוּ עוֹשֵׂיהֶם that is, men become like the objects of their worship. עוֹרֵם וּמַגֵּם הוּא is the response of the choir.

תהלים קטו, יב-יח

יְיָ זָכְרָנוּ יְבָרֵךְ; יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל, יְבָרֵךְ אֶת בֵּית
אֶהְרֹן. יְבָרֵךְ יִרְאֵי יְיָ, הַקְּטָנִים עִם הַגְּדֹלִים. יִסַּף יְיָ עָלֵיכֶם,
עָלֵיכֶם וְעַל בְּנֵיכֶם. בְּרוּכִים אַתֶּם לַיְיָ, עֲשֵׂה שְׁמִים וְאַרְצָן.
הַשְׁמִים שְׁמִים לַיְיָ, וְהָאָרֶץ נָתַן לִבְנֵי אָדָם. לֹא הִמָּתִים יְהַלְלוּ
יְהִי, וְלֹא כָּל יִרְדֵי דוֹמָה. וְאַנְחָנוּ נְבָרֵךְ יְהִי מִעַתָּה וְעַד עוֹלָם;
הִלְלוּיָהּ.

On Rosh Hodesh and the last six days of Pesah omit:

תהלים קטו, א-יא

(אֶחָבְתִּי כִּי יִשְׁמַע יְיָ אֶת קוֹלִי תַחֲנוּנִי. כִּי הִטָּה אָזְנוֹ לִי,
וּבִימֵי אֶקְרָא. אֶפְפֹּנִי חֲבֻלֵי מוֹת, וּמִצָּרֵי שְׂאוֹל מִצָּאוֹנִי; צָרָה
וְיָגוֹן אֶמְצָא. וּבִשֵּׁם יְיָ אֶקְרָא, אָנֹה יְיָ, מִלְּטָה נַפְשִׁי. חֲנוּן יְיָ
וְצַדִּיק, וְאַלְהֵינוּ מֵרַחֵם. שָׁמַר פִּתְּאִים יְיָ; דִּלְתִּי וְלִי יְהוֹשִׁיעַ.
שׁוּבִי נַפְשִׁי לְמִנוּחַיִכִּי, כִּי יְיָ נִמַּל עָלַיִכִּי. כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת,
אֶת עֵינֵי מִן דְּמָעָה, אֶת רִגְלֵי מִדָּחִי. אֶתְהַלֵּךְ לִפְנֵי יְיָ, בְּאַרְצוֹת
הַחַיִּים. הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עָנִיתִי מְאֹד. אֲנִי אֶמְקֹרְתִּי
בַּחֲפֹז, כָּל הָאָדָם כֹּזֵב.)

תהלים קטו, יב-יט

מָה אָשִׁיב לַיְיָ כָּל תַּנְמוּלוֹהִי עָלַי. בּוֹס יְשׁוּעוֹת אִשָּׁא, וּבִשֵּׁם
יְיָ אֶקְרָא. נִדְרֵי לַיְיָ אֲשַׁלֵּם, נִגְדֵה־נָּא לְכָל עַמּוֹ. יִקָּר בְּעֵינֵי יְיָ
הַמְּנוּחָה לַחֲסִידָיו. אָנֹה יְיָ, כִּי אֲנִי עֲבָדְךָ, אֲנִי עֲבָדְךָ בֶּן אֲמָתְךָ;
פִּתְחֵת לְמוֹסְרִי. לֵךְ אֲזַבַּח זֶבַח תּוֹדָה, וּבִשֵּׁם יְיָ אֶקְרָא. נִדְרֵי
לַיְיָ אֲשַׁלֵּם, נִגְדֵה־נָּא לְכָל עַמּוֹ. בְּחִצְרוֹת בֵּית יְיָ, בְּתוֹכְכִי
ירוּשָׁלַיִם; הִלְלוּיָהּ.

Psalm 116 is a song of thanksgiving on being saved from imminent danger. The psalmist's experiences pass through the stages of suffering, prayer, deliverance and public thanksgiving.

Psalm 115:12-18

The Lord who has remembered us will bless; he will bless the house of Israel; he will bless the house of Aaron; he will bless those who revere the Lord, small and great alike. May the Lord increase you, both you and your children. May you be blessed by the Lord, Creator of heaven and earth. The heaven is the Lord's heaven, but the earth he has given to mankind. The dead cannot praise the Lord, none of those who sink into silence. We will bless the Lord henceforth and forever. Praise the Lord!

On Rosh Hodesh and the last six days of Pesah omit:

Psalm 116:1-11

(I love the Lord, for he hears my supplications. Because he has inclined his ear to me, I will call upon him as long as I live. The pangs of death encircled me; the agony of the grave seized me; I was in distress and sorrow. But I called upon the name of the Lord: "O Lord, save my life!" Gracious is the Lord, and righteous; our God is merciful. The Lord protects the simple; when I was brought low, he saved me. Be again at rest, O my soul, for the Lord has dealt kindly with you. Thou hast delivered my soul from death, my eyes from tears and my feet from stumbling. I shall walk before the Lord in the world of life. I trust even when I cry out: "I am greatly afflicted." [I have faith] even when I say in haste: "All men are deceitful.")

Psalm 116:12-19

What can I render to the Lord for all his kind acts toward me? I will take the cup of deliverance, and will call upon the name of the Lord. My vows to the Lord I will pay in the presence of all his people. Grievous in the sight of the Lord is the death of his faithful followers. O Lord, I am indeed thy servant; I am thy servant, the son of thy servant; thou hast removed my chains. To thee I offer thanksgiving, and call upon the name of the Lord. My vows to the Lord I will pay in the presence of all his people, in the courts of the Lord's house, in the midst of Jerusalem. Praise the Lord!

תהלים קיז

תָּלֵלוּ אֶת יְיָ, כָּל גּוֹיִם; שִׁבְחוּהוּ, כָּל הָאֲמִים. כִּי גָבַר עָלֵינוּ
חֲסִדּוֹ, וַיָּאֶמֶת יְיָ לְעוֹלָם; תְּלַלְוֶיהָ.

Responsively

תהלים קיח

הוֹדוּ לַיְיָ כִּי טוֹב כִּי לְעוֹלָם חֲסִדּוֹ.
יֹאמֶר נָא יִשְׂרָאֵל כִּי לְעוֹלָם חֲסִדּוֹ.
יֹאמְרוּ נָא בֵּית אֶהְרֹן כִּי לְעוֹלָם חֲסִדּוֹ.
יֹאמְרוּ נָא יִרְאֵי יְיָ כִּי לְעוֹלָם חֲסִדּוֹ.

מִן הַמִּצֵּר קָרָאתִי יְהוָה, עֲנֵנִי בְּמִרְחַב יְהוָה. יְיָ לִי, לֹא אֵירָא;
מִה יַעֲשֶׂה לִי אָדָם. יְיָ לִי בַעֲזָרִי, וְאֲנִי אֶרְאֶה בְּשִׁנְאִי. טוֹב
לַחֲסוֹת בְּיְיָ מִבְּטָח בְּאָדָם. טוֹב לַחֲסוֹת בְּיְיָ מִבְּטָח בַּבְּדִיבִים.
כָּל גּוֹיִם סִבְּבוּנִי; בְּשֵׁם יְיָ, כִּי אֲמִילֵם. סִבּוּנִי גַם סִבְּבוּנִי; בְּשֵׁם יְיָ,
יְיָ, כִּי אֲמִילֵם. סִבּוּנִי בְּדַבְרֵיהֶם, דַּעֲכוּ בְּאֵשׁ קוֹצִים; בְּשֵׁם יְיָ,
כִּי אֲמִילֵם. דָּחָה דְּחִיתָנִי לְנֶפֶל, וַיִּי עֲזָרֵנִי. עָזִי וְזִמְרַת יְהוָה, וַיְהִי
לִי לִישׁוּעָה. קוֹל רִנָּה וִישׁוּעָה בְּאֶהְלִי צִדִּיקִים; יָמִין יְיָ עֲשֶׂה
חַיִּיל. יָמִין יְיָ רֹמְמָהּ, יָמִין יְיָ עֲשֶׂה חַיִּיל. לֹא אֲמוֹת כִּי אֶחְיֶה,
וְאִסְפֹּר מַעֲשֵׂי יְהוָה. יִסֹּר יִסְרֹנִי יְהוָה, וְלִמּוֹת לֹא נִתַּנְנִי. פִּתְחוּ לִי
שַׁעֲרֵי צֶדֶק; אָבֹא בָם, אוֹדֶה יְהוָה. זֶה הַשָּׁעַר לַיְיָ, צִדִּיקִים
יָבֹאוּ בּוֹ.

Psalm 117 is the shortest chapter in the Bible. Its two verses are an invitation to all nations to join in acknowledging God.

Psalm 118 is intended for alternating choirs. The last nine verses, from אורח to לה, are spoken twice when the Hallel is recited, because they do not follow the arrangement of synonymous parallelism of the previous verses. Each of the last nine verses expresses a new thought.

Psalm 117

Praise the Lord, all you nations; laud him, all you peoples! For great is his kindness toward us; the Lord's truth endures forever.

Responsively

Psalm 118:1-4

Give thanks to the Lord, for he is good;

His mercy endures forever.

Let Israel say:

His mercy endures forever.

Let the house of Aaron say:

His mercy endures forever.

Let those who revere the Lord say:

His mercy endures forever.

Psalm 118:5-29

Out of distress I called upon the Lord; he answered me by setting me free. The Lord is with me; I have no fear. What can man do to me? The Lord is my helper; I shall see the defeat of my foes. It is better to seek refuge in the Lord than to trust in man. It is better to seek refuge in the Lord than to trust in princes. The heathen were all swarming round me; relying on the Lord, I routed them. Swarming round me, they beset me; relying on the Lord, I routed them. They swarmed like bees about me, but they were extinguished like a fire of thorns; relying on the Lord, I surely routed them. You did thrust at me that I might fall, but the Lord helped me. The Lord is my strength and my song; he has delivered me indeed. A joyful shout of triumph rings in the tents of the righteous: "The right hand of the Lord does valiantly. The Lord's right hand triumphs; the Lord's right hand does valiantly!" I shall not die, but live to recount the deeds of the Lord. The Lord has indeed punished me, but he has not left me to die. Open for me the gates of righteousness, that I may enter and praise the Lord. This is the gateway of the Lord; the righteous alone may enter.

Each verse is chanted twice:

אוֹדֶה כִּי עֲנִיתָנִי, וַתְּהִי לִי לִישׁוּעָה.
אָבֵן מֵאֶסוּ הַבּוֹנִים, הִיָּתָה לְרֹאשׁ פֶּנֶה.
מֵאֵת יְיָ הִיָּתָה זֹאת; הִיא נִפְלְאָת בְּעֵינֵינוּ.
זֶה הַיּוֹם עָשָׂה יְיָ, נִגִּילָה וְנִשְׂמְחָה בּוֹ.

Responsively

אָנָּה יְיָ, הוֹשִׁיעָה נָא.
אָנָּה יְיָ, הוֹשִׁיעָה נָא.
אָנָּה יְיָ, הַצְלִיחָה נָא.
אָנָּה יְיָ, הַצְלִיחָה נָא.

Each verse is chanted twice:

בְּרוּךְ הָבָא בְּשֵׁם יְיָ; בִּרְכוּכֶם מִבֵּית יְיָ.
אֵל יְיָ וַיֵּאָר לָנוּ, אֶסְרוּ חַג בְּעֵבְתִּים, עַד קַרְנוֹת הַמִּזְבֵּחַ.
אֵלֵי אֶתָּה וְאוֹדֶה, אֶלֹהֵי אֲרוֹמָמְךָ.
הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ.

יִתְחַלְלוּ, יְיָ אֱלֹהֵינוּ, כָּל מַעֲשֵׂיךָ; וַחֲסִידֶיךָ, צַדִּיקִים עוֹשֵׂי
רְצוֹנְךָ, וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל, בְּרִנָּה יוֹדוּ וַיְבָרְכוּ, וַיִּשְׁבְּחוּ
וַיִּפְאֲרוּ, וִירוֹמְמוּ וַיַּעֲרִיצוּ, וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת שְׁמֶךָ, מְלִכְנוּ.
Reader כִּי לָךְ טוֹב לְהוֹדוֹת, וּלְשִׁמְךָ נֶאֱדָה לְזַמֵּר, כִּי מַעֲוֹלָם עַד
עוֹלָם אֶתָּה אֵל. בְּרוּךְ אַתָּה, יְיָ, מְלֶכֶךְ מְחַלֵּל בְּתִשְׁבָּחוֹת.

Full-Kaddish on Rosh Hodesh and festivals; half-Kaddish on Hanukkah.

Torah-reading on Rosh Hodesh, Hanukkah and Hol ha-Mo'ed—page 119;

אֲשֶׁרִי, וְכָא לְצִיּוֹן—page 127. Torah-reading on major festivals—page 361.

יהללך, mentioned in Pesahim 118a, is similar to ישבחך in its phraseology. Like ישבחך which follows the recital of Pesuke d'Zimra, יהללך concludes the recital of the Hallel psalms.

Each verse is chanted twice:

I thank thee because thou hast answered me
And hast been my salvation.
The stone which the builders rejected
Has become the chief cornerstone.
This is the Lord's doing;
It is marvelous in our eyes.
This is the day which the Lord has made;
Let us be glad and rejoice on it.

Responsively

We implore thee, O Lord, save us!
We implore thee, O Lord, save us!
We implore thee, O Lord, prosper us!
We implore thee, O Lord, prosper us!

Each verse is chanted twice:

Blessed be he who comes in the name of the Lord;
We bless you from the house of the Lord.
The Lord is God, who has given us light;
Link the dance with boughs, up to the altar-horns.
Thou art my God, and I thank thee;
Thou art my God, and I extol thee.
Give thanks to the Lord, for he is good;
His mercy endures forever.

All thy works praise thee, Lord our God; thy righteous followers who do thy will, and all thy people the house of Israel, joyously thank and bless, praise and glorify, extol and revere, sanctify and acclaim thy name, our King. It is good indeed to render thanks to thee; it is pleasant to sing praises to thy name, for thou art God from eternity to eternity. Blessed art thou, O Lord, King extolled with praises.

*Full-Kaddish on Rosh Hodesh and festivals; half-Kaddish on Hanukkah.
Torah-reading on Rosh Hodesh, Hanukkah and Hol ha-Mo'ed—Page 120; Ashre,
Uva l'Zion—page 128. Torah-reading on major festivals—page 362.*

מוֹסֵף לְרֹאשׁ חֹדֶשׁ

The *Amidah* is recited in silent devotion while standing, facing east.

The Reader repeats the *Amidah* aloud when a *minyan* holds service.

בִּי שֵׁם יְיָ אֱקָרָא, הָבוּ גִדְל לְאַלְהֵינוּ.

אֲדֹנֵי, שְׁפָתֵי תִפְתָּח, וּפִי יִגִּיד תִּהְלִתָּךְ.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבֹרָהֶם,
אֱלֹהֵי יִצְחָק, וְאַלְהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַנּוֹבֵר וְהַנּוֹרָא, אֵל
עֲלִיּוֹן, נֹמֵל חֲסִדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת,
וּמְבִיא גֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגֹן. בְּרוּךְ אַתָּה, יְיָ, מְגֹן אֲבֹרָהֶם.
אַתָּה גְבוּר לְעוֹלָם, אֲדֹנֵי; מַחְיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between *Sukkoth* and *Pesah* add:

(מְשִׁיב הַרוּחַת וּמוֹרִיד הַחֶשֶׁם.)

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקִים אֲמוּנָתוֹ לִישְׁנֵי
עָפָר. מִי בְּמוֹד, בְּעַל גְּבוּרוֹת, וּמִי דוֹמָה לָךְ, מְלֶכֶךְ מַמְיֹת
וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

וְנִאֲמֵן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מַחְיֶה הַמֵּתִים.

When the Reader repeats the *Amidah*, the following *Kedushah* is said.

נִקְדֹּשׁ אֵת שְׁמֶךָ בְּעוֹלָם בְּשֵׁם שְׁמֶךָדִּישִׁים אוֹתוֹ בְּשֵׁם מְרוֹם,
בְּכַתוּב עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ עֲבָאוֹת; מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

MUSAF FOR ROSH HODESH

The Amidah is recited in silent devotion while standing, facing east.

The Reader repeats the Amidah aloud when a minyan holds service.

When I proclaim the name of the Lord, give glory to our God!¹

O Lord, open thou my lips, that my mouth may declare thy praise.²

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

O King, Supporter, Savior and Shield. Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Between Sukkoth and Pesah add:

(Thou causest the wind to blow and the rain to fall.)

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

KEDUSHAH

When the Reader repeats the Amidah, the following Kedushah is said.

We sanctify thy name in this world even as they sanctify it in the highest heavens, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;

The whole earth is full of his glory."³

¹Deuteronomy 32:3. ²Psalms 51:17. ³Isaiah 6:3.

לְעִמָּתָם בְּרוּךְ יֵאמְרוּ—

בְּרוּךְ כְּבוֹד יי מִמְקוֹמוֹ.

וּבְדַבְּרֵי קֹדֶשׁ כְּתוּב לֵאמֹר:

יִמְלֹךְ יי לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר; הִלְלוּהָ.

Reader:

לְדֹר וָדֹר נִגִּיד נִדְלָה, וּלְנִצָּח נִצָּחִים קִדְּשָׁתָהּ נִקְדִּישׁ,
וְשִׁבְחָהּ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֹךְ
נָדוּל וְקָדוֹשׁ אֲתָה. בְּרוּךְ אַתָּה, יי, הָאֵל הַקָּדוֹשׁ.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יִהְיֶה לְךָ סֵלָה.
בְּרוּךְ אַתָּה, יי, הָאֵל הַקָּדוֹשׁ.

רֵאשִׁי חֲדָשִׁים לְעִמָּה נִתְּתָה, זְמַן בִּפְרָה לְכָל תּוֹלְדוֹתָם.
בְּהִיוֹתָם מִקְרִיבִים לְפָנֶיךָ זְבָחֵי רְצוֹן וְשַׁעֲרֵי חַטָּאת לְכַפֵּר
בְּעֶדְם, וּזְכוּרֹן לְכֻלָּם יִהְיוּ, וְתִשְׁוַעַת נַפְשָׁם מִיַּד שׁוֹנֵא. מִזִּבְחֶךָ
חֲדָשׁ בְּצִיּוֹן תָּבִין, וְעוֹלֹת רֹאשׁ חֲדָשׁ נַעֲלָה עָלֶיךָ, וְשַׁעֲרֵי עֲזִים
נַעֲשֶׂה בְּרָצוֹן, וּבַעֲבוּדַת בֵּית הַמִּקְדָּשׁ נִשְׁמַח בְּלָנוּ, וּבְשִׁירֵי
דָוִד עֲבֹדֶךָ הַנִּשְׁמָעִים בְּעִירְךָ, הָאֲמוּרִים לְפָנֶיךָ מִזִּבְחָהּ. אַהֲבַת
עוֹלָם תָּבִיא לָהֶם, וּבְרִית אֲבוֹת לְבָנִים תִּזְכּוֹר. וְהִבִּיאֵנוּ לְצִיּוֹן
עִירְךָ בְּרִנָּה, וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם; וְשֵׁם
נַעֲשֶׂה לְפָנֶיךָ אֶת קַרְפְּנוֹת חוֹבוֹתֵינוּ, תַּמִּידִים בְּסִדְרָם
וּמוֹסָפִים בְּהִלָּכְתָּם. וְאֵת מוֹסֵף יוֹם רֹאשׁ הַחֲדָשׁ הַזֶּה נַעֲשֶׂה
וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה בְּמִצּוֹת רְצוֹנָה, כִּמּוֹ שֶׁכְּתִבְתָּ עָלֵינוּ
בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה עַבְדְּךָ, מִפִּי כְבוֹדְךָ, בְּאֲמוּר:

ראשי חודשים is based on the tradition that the *Rosh Hodesh* offering atoned for the sins committed during the previous month. The concluding paragraph of the prayer for *Rosh Hodesh* contains twelve pleas for comfort and

Those opposite them say: Blessed—
 Blessed be the glory of the Lord from his abode.¹
 And in thy holy Scriptures it is written:
 The Lord shall reign forever,
 Your God, O Zion, for all generations.
 Praise the Lord.²

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. Blessed art thou, O Lord, holy God.

Thou art holy and thy name is holy, and holy beings praise thee daily. Blessed art thou, O Lord, holy God.

The new moon festivals thou didst assign to thy people as a season of atonement for all their offspring. The freewill offerings which they presented in thy honor, and the sin-offerings to atone for them, served as a reminder of them all, a deliverance of their soul from the power of the enemy. Thou wilt set up a new altar in Zion; upon it we will offer new moon offerings and acceptable sacrifices. All of us will rejoice in the service of the sanctuary and in the psalms of thy servant David, which will be heard in thy city and recited before thy altar. O grant us everlasting love; remember the covenant of the patriarchs in favor of their children. Bring us to Zion thy city with song, to Jerusalem thy sanctuary with everlasting joy. There we will prepare in thy honor our obligatory offerings, the regular daily offerings and the additional offerings according to rule. The additional offering of this new moon festival we will prepare and present to thee with love according to the command of thy will, as thou hast prescribed for us in thy Torah through thy servant Moses, as it is said:

forgiveness, corresponding to the twelve months of the year. The thirteenth plea, **ולכפרת פשע**, is inserted during the leap year which is composed of thirteen months.

¹ *Ezekiel* 3:12. ² *Psalms* 146:10.

וּבְרָאשֵׁי חֲדָשֵׁיכֶם תִּקְרִיבוּ עֹלָה לַיהוָה: פָּרִים בְּנֵי בָקָר שְׁנָיִם,
וְאֵיל אֶחָד, כִּבְשִׂים בְּנֵי שָׁנָה שִׁבְעָה, תְּמִימִם.

וּמִנְחָתָם וְנִסְכֵּיהֶם כַּמִּדְבָּר: שְׁלֹשָׁה עֶשְׂרִים לֶפֶר, וּשְׁנֵי
עֶשְׂרִים לְאֵיל, וְעֶשְׂרוֹן לִכְבֶּשׂ, וְיֵין בְּנִסְכּוֹ, וְשַׁעִיר לְכַפֵּר,
וּשְׁנֵי תְּמִידִים בְּחֹלֶקְתָּם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, חֲדָשׁ עָקִינוּ אֶת הַחֲדָשׁ הַזֶּה
לְטוֹבָה וְלִבְרָכָה, לְשִׁשּׁוֹן וְלִשְׁמֻחָה, לִישׁוּעָה וְלִנְחֻמָּה, לְפִרְנָסָה
וְלִבְלִפְלָה, לְחַיִּים וְלִשְׁלוֹם, לְמַחֲיִלַת חֵטָא וְלִסְלִיחַת עֲוֹן
(וּלְכַפֶּרֶת פָּשַׁע (during leap year:)). כִּי בַעֲמֻךְ יִשְׂרָאֵל בַּחֲרֻף
מִכָּל הָאָמוֹת, וַחֲקֵי רָאשֵׁי חֲדָשִׁים לָהֶם קִבְּעָתָּ. בְּרוּךְ אַתָּה,
יְיָ, מְקַדֵּשׁ יִשְׂרָאֵל וְרָאשֵׁי חֲדָשִׁים.

רַצָּה, יְיָ אֱלֹהֵינוּ, בַּעֲמֻךְ יִשְׂרָאֵל וּבִתְפִלָּתָם; וַחֲשֹׁב אֶת
הַעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְרָאשֵׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תִּקְבַּל
בְּרָצוֹן, וְתֵהִי לְרָצוֹן תְּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.
וְתַחֲיֶינָה עֵינֵינוּ בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ,
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

When the Reader repeats the *Amidah*, the Congregation responds here by saying:

(מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ. אֱלֹהֵי כָל בָּשָׂר,
יוֹצֵרֵנוּ, יוֹצֵר בְּרָאשִׁית,
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקְּדוֹשׁ עַל שֶׁחַיֵּיתָנוּ
וְקִיַּמְתָּנוּ. כֵּן תַּחֲיֵינוּ וְתַקִּימָנוּ,

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן
יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר
נוֹדָה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל
חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נִשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל
נִסִּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל

On your new moon festivals you shall offer as a burnt-offering to the Lord two young bullocks, one ram and seven yearling male lambs without blemish.¹

Their meal-offering and their libations were as specified: three tenths of an *ephah* [of fine flour] for each bullock, two-tenths for the ram, one-tenth for each lamb; wine according to their requisite libations. Moreover, a he-goat was offered to make atonement, in addition to the two regular daily offerings.

Our God and God of our fathers, give us this new month for happiness and blessing, joy and gladness, deliverance and consolation, maintenance and sustenance, life and peace, pardon of sin and forgiveness of iniquity (*during leap year*: and atonement of transgression). Truly thou hast chosen thy people Israel from all nations, and hast instituted for them the rules relating to the new moon festivals. Blessed art thou, O Lord, who sanctifiest Israel and the new moon festivals.

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—

*When the Reader repeats the Amidah,
the Congregation responds here by
saying:*

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou has kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy

¹*Numbers* 28:11.

נפלאותיה וטובותיה שבכל
עת, ערב ובקר וצהרים.
הטוב כי לא כלו רחמיה,
והמרחם כי לא תמו חסדיה,
מעולם קנינו לה.
והאסוף גליותינו לחצרות
קדשה לשמור חקיה ולעשות
רצונה, ולעבדה בלבב
שלם, על שאנחנו מודים לה.
ברוך אל ההודאות.)

On Hanukkah add:

(על הנסים ועל הפקרן, ועל הגבורות ועל התשועות, ועל
המלחמות, שעשית לאבותינו בימים ההם בזמן הזה—
בימי מתתיהו בן יוחנן כהן גדול, חשמונאי ובניו, בשעמדה
מלכות יון הרשעה על עמך ישראל להשביחם תורתך,
ולהעבירם מחקי רצונה. ואתה ברחמיה הרבים עמדת להם
בעת צרתם, רבת את ריבם, דנת את דינם, נקמת את נקמתם;
מסרת גבורים ביד חלשים, ורבים ביד מעטים, וטמאים ביד
טהורים, ורשעים ביד צדיקים, וזדים ביד עוסקי תורתך.
ולך עשית שם גדול וקדוש בעולמך, ולעמך ישראל עשית
תשועה גדולה ופקרן כחיום הזה. ואחר כן באו בגיף לדביר
ביתך, ופנו את היכלך, וטהרו את מקדשך, והדליקו גרות
בחצרות קדשה, וקבעו שמונת ימי חנכה אלו להודות ולהלל
לשםך הגדול.)

ועל כלם יתברך ויתרומם שםך, מלכנו, תמיד לעולם
ועד.

וכל החיים יודוה סלה, ויהללו את שםך באמת, האל,
ישועתנו ועזרתנו סלה. ברוך אתה, יי, הטוב שםך, ולך נאה
להודות.

evening, morning and noon.	holy courts to observe thy laws
Beneficent One, whose mercies	to do thy will, and to serve thee
never fail, Merciful One, whose	with a perfect heart. For this we
kindnesses never cease, thou	thank thee. Blessed be God to
hast always been our hope.	whom all thanks are due.)

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yoḥanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy temple, purified thy sanctuary, kindled lights in thy holy courts, and appointed these eight days of Hanukkah for giving thanks and praise to thy great name.)

For all these acts, may thy name, our King, be blessed and exalted forever and ever.

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

Priestly blessing recited by the Reader:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בְּבִרְכָּהּ הַמְשַׁלֶּשֶׁת בְּתוֹרָה
הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ, הָאֲמוּרָה מִפִּי אֶהְרֹן וּבְנָיו,
בְּהַנִּים עִם קְדוּשָׁה, בְּאֲמוּר: יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ. יְאֹר יי פָּנָיו
אֵלֶיךָ וַיַּחֲנֶךָ. יֵשָׂא יי פָּנָיו אֵלֶיךָ, וַיֵּשֶׁם לְךָ שְׁלוֹם.

שִׁים שְׁלוֹם, טוֹבָה וּבִרְכָּה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל עַמְּךָ. בָּרְכֵנוּ אֲבִינוּ, בְּלָנוּ בְּאֶחָד, בְּאוֹר פְּנִיָּה;
כִּי בְּאוֹר פְּנִיָּה נִתְּתָ לָנוּ, יי אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וַיְצַדֵּק וּבִרְכָּה וְרַחֲמִים, וְחַיִּים וְשְׁלוֹם; וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ. בָּרוּךְ אַתָּה,
יי, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

After the Amidah add the following meditation:

אֱלֹהֵי, נִצַּר לְשׁוֹנֵי מָרַע, וּשְׁפָתַי מִדְּבַר מִרְמָה; וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם, וְנַפְשִׁי בְּעֶפְר לְכָל תַּהֲיָה. פֶּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכָל חַחוּשִׁים עָלַי רָעָה, מִתְּהַרָה
הִפֵּר עֲצָתָם וּמִלְּקָל מִחֲשָׁבָתָם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן
יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשְׁתָּךְ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן יִחַלְצוּן
יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יִהְיוּ לְרִצּוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי
לְפָנֶיךָ, יי, צוּרִי וְגוֹאֲלִי. עֲשֵׂה שְׁלוֹם בְּמִרוּמָיו, הוּא יַעֲשֶׂה
שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאֲמָרוֹ אָמֵן.

יְהִי רִצּוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׂיבְנָה בֵּית
הַמִּקְדָּשׁ בְּמִתְהַרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ
בִּירְאָה, בִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת. וְעָרְבָה לִי מִנַּחַת
יְהוּדָה וִירוּשָׁלַיִם, בִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת.

Priestly blessing recited by the Reader:

Our God and God of our fathers, bless us with the threefold blessing written in thy Torah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace."¹

O grant peace, happiness, blessing, grace, kindness and mercy to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance; indeed, by the light of thy countenance thou hast given us, Lord our God, a Torah of life, lovingkindness, charity, blessing, mercy, life and peace. May it please thee to bless thy people Israel with peace at all times and hours. Blessed art thou, O Lord, who blessest thy people Israel with peace.

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.² May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.³

Psalm 104, page 466; Alenu, page 136

¹*Numbers* 6:24-26. ²*Psalms* 60:7; 19:15. ³*Malachi* 3:4.

עֲרוֹב תְּבִשִּׁי לֵינָּה

Recited over food on the eve of a festival that is followed by a Sabbath

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלִיךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וַצִּוָּנוּ עַל מִצְוַת עֲרוֹב.

בִּדְרוֹן עֲרוֹבָא יְהִיא שְׂרָא לָנָא לְמִיפָא וּלְבִשְׁלָא וּלְאַטְמָנָא,
וּלְאַדְלָקָא שְׂרָנָא, וּלְמַעְבֵּד כָּל צְרָכָנָא מִיּוֹמָא טָבָא לְשִׁבְתָּא,
לָנוּ וּלְכָל הַדְּרִים בְּעִיר הַזֹּאת.

הַדִּלְקַת נֵר שֶׁל יוֹם טוֹב

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלִיךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וַצִּוָּנוּ לְהַדְלִיק נֵר שֶׁל (שִׁבְת וְשֶׁל) יוֹם טוֹב.

On the first night add:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלִיךְ הָעוֹלָם, שֶׁהַחֲתִינוּ וְקִיְמָנוּ
וְהַגִּיעָנוּ לְזֶמֶן הַזֶּה.

עֲמִידָה לְשֵׁלֶשׁ רִגְלִים

The Amidah is recited in silent devotion while standing, facing east.

(בִּי שֵׁם יְיָ אֶקְרָא, הָבוּ גִדְּל לְאַלְהֵינוּ.)

אֲדֹנֵי, שִׁפְתֵי תִפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאַלְהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכּוֹל, וְזוֹכֵר חֲסֵדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבָנָי בְּגִינָהם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

* עֲרוֹב תְּבִשִּׁי לֵינָּה ("mixture of dishes") renders it permissible to prepare food on a holy day for use on the Sabbath which immediately follows it. The permission to prepare food on holy days is restricted to food required for those

ERUV TAVSHILIN

Recited over food on the eve of a festival that is followed by a Sabbath

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the observance of *eruv*.

By means of this *eruv* may we be permitted to bake, cook, keep dishes warm, light Sabbath lights, and prepare during the festival all we need for the Sabbath—we and all Israelites that live in this town.

LIGHTING THE FESTIVAL LIGHTS

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to light (the Sabbath and) the festival lights.

On the first night add:

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

AMIDAH FOR FESTIVALS

The Amidah is recited in silent devotion while standing, facing east.

(When I proclaim the name of the Lord, give glory to our God!)

O Lord, open thou my lips, that my mouth may declare thy praise.

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

days; but if the preparation was begun before the holy day, it may be continued on the holy day itself. This is accomplished by symbolically singling out food for the Sabbath on the eve of the festival.

מִלֶּלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַנּוּן. בְּרוּךְ אַתָּה, יי, מָנוּ אֲבֹרָהֶם.
אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנָי; מַחְיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

From Musaf of Shemini Atsereth till Musaf of the first day of Pesah:

(מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.)

מִכֶּלֶל חַיִּים בְּחֶסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי
עָפָר. מִי כְמוֹךָ, בָּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָךְ, מִלֶּלֶךְ מַמִּית
וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

וַיֵּאמֶן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יי, מַחְיֶה הַמֵּתִים.

KEDUSHAH FOR SHAHARITH

נִקְדַּשׁ אֵת שְׁמֹךְ בְּעוֹלָם בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמִּי
מְרוֹם, כְּכַתוּב עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יי צְבָאוֹת; מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.
אֲזַ בְּקוֹל רַעַשׁ גָּדוֹל, אֲדִיר וְחָזָק, מְשַׁמְיָעִים קוֹל, מַתְנַשְּׂאִים
לְעַמֹּת שָׂרָפִים; לְעַמֹּתָם בְּרוּךְ יֹאמְרוּ—

בְּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ.

מִמְּקוֹמְךָ מְלִכְנוּ תוֹפִיעַ וְתַמְלִךְ עָלֵינוּ, בִּי מַחֲפִים אֲנַחְנוּ
לָךְ. מִתִּי תַמְלִךְ בְּצִיּוֹן, בְּקֶרֶב בְּיַמֵּינוּ לְעוֹלָם וָעֶד תִּשְׁכֹּן.
תַּתְּנֵדֶל וְתַתְּקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר וָדוֹר וּלְנֶצַח
נִצְחִים. וְעֵינֵינוּ תִרְאִינָה מְלִכּוּתְךָ, בְּדָבָר הָאֲמוּר בְּשִׁירֵי עֲנֶה
עַל יְדֵי דָוִד מְשִׁיחַ צִדְקָה:

יְמַלֵּךְ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר; תִּלְלוּיָהּ.

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

From Musaf of Shemini Atsereth till Musaf of the first day of Pesah:

(Thou causest the wind to blow and the rain to fall.)

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

KEDUSHAH FOR SHAHARITH

We sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;

The whole earth is full of his glory."

Then with a loud sound, mighty and strong, they make their voice heard; upraising themselves toward the Seraphim, they respond by exclaiming: Blessed—

Blessed be the glory of the Lord from his abode.

From thy abode, our King, appear and reign over us, for we wait for thee. O when wilt thou reign in Zion? Speedily, in our days, do thou dwell there forever. Mayest thou be exalted and sanctified in Jerusalem thy city throughout all generations and to all eternity. May our eyes behold thy kingdom, as it is said in thy glorious Psalms by thy truly anointed David:

The Lord shall reign forever,

Your God, O Zion, for all generations.

Praise the Lord!

KEDUSHAH FOR MINḤAH

נִקְדָּשׁ אֶת שְׁמֶךָ בְּעוֹלָם בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשֵׁמי מְרוֹם,
 בְּכָתוּב עַל יַד נְבִיאָהּ: וְקָרָא זֶה אֵל זֶה וְאָמַר:
 קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יי צְבָאוֹת; מְלֹא כָל הָאָרֶץ בְּבוֹדוֹ.
 לְעַמָּתָם בְּרוּךְ יֹאמְרוּ—
 בְּרוּךְ בְּבוֹד יי מְמֻקְוָמוֹ.
 וּבְדִבְרֵי קְדֻשָּׁה בְּתוֹב לֵאמֹר:
 יִמְלֹךְ יי לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר; הִלְלוּיָהּ.

Reader:

לְדֹר וָדֹר נִגִּיד נִדְּלָהּ, וּלְנֶצַח נִצְחִים קְדֻשָּׁתָהּ נִקְדִּישׁ,
 וְשִׁבְחָהּ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, בִּי אֵל מְלֹךְ
 גָּדוֹל וְקְדוֹשׁ אֲתָה. בְּרוּךְ אַתָּה, יי, הָאֵל הַקְדוֹשׁ.

אַתָּה קְדוֹשׁ וְשְׁמֶךָ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ סֶלָה.
 בְּרוּךְ אַתָּה, יי, הָאֵל הַקְדוֹשׁ.

אַתָּה בְּחִרְתָּנוּ מִכָּל הָעַמִּים, אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
 וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת, וְקִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ
 מִלְּבָנוּ לְעִבּוּדְתָּהּ, וְשְׁמֶךָ הַגָּדוֹל וְהַקְדוֹשׁ עָלֵינוּ קָרָאתָ.

On Saturday night:

(וּתְוַדִּיעֵנוּ, יי אֱלֹהֵינוּ, אֶת מִשְׁפָּטֶי צְדָקָה, וְתִלְמַדְנוּ לַעֲשׂוֹת
 חֻקֵּי רְצוֹנָהּ. וְתִתֵּן-לָנוּ, יי אֱלֹהֵינוּ, מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת
 אֱמֶת, חֻקִּים וּמִצְוֹת טוֹבִים; וְתַנְחִילָנוּ זְמַנֵּי שְׁשׁוֹן וּמוֹעֲדֵי קֹדֶשׁ
 וְחֻגי נְדָבָה, וְתוֹרֵישָׁנוּ קְדֻשַּׁת שְׁבֹת וּכְבוֹד מוֹעֵד וְחֻגֵינֵת הָרֶגֶל;
 וְתַבְדִּיל, יי אֱלֹהֵינוּ, בֵּין קֹדֶשׁ לְחָל, בֵּין אֹר לְחֻשָּׁה, בֵּין

אתה בחרתנו, mentioned in Yoma 87b, is based on Deuteronomy 10:15 and 14:2; Psalm 149:4; Jeremiah 14:9.

KEDUSHAH FOR MINḤAH

We sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;

The whole earth is full of his glory."

Those opposite them say: Blessed—

Blessed be the glory of the Lord from his abode.

And in thy holy Scriptures it is written:

The Lord shall reign forever,

Your God, O Zion, for all generations.

Praise the Lord.

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. Blessed art thou, O Lord, holy God.

Thou art holy and thy name is holy, and holy beings praise thee daily. Blessed art thou, O Lord, holy God.

Thou didst choose us from among all peoples; thou didst love and favor us; thou didst exalt us above all tongues and sanctify us with thy commandments. Thou, our King, didst draw us near to thy service and call us by thy great and holy name.

On Saturday night:

(Thou, Lord our God, hast made known to us thy righteous judgments and taught us to perform thy pleasing statutes. Thou, Lord our God, hast given us right ordinances, true precepts and good laws. Thou hast granted us joyous holidays, holy festivals and feasts for freewill offerings; thou hast vouchsafed to us the holiness of the Sabbath, the glory of the festival and the pilgrimage of the festive season. Thou, Lord our God, hast made a distinction between the holy and the profane, between light and darkness, be-

וּמִרְיָעוֹ is quoted in Berakhoth 33b as a precious pearl (מְרִינִיתָא) and is attributed to Rav and Samuel, the founders of talmudic learning in Babylonia during the third century.

יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשֹּׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קִדְשַׁת שַׁבָּת לְקִדְשַׁת יוֹם טוֹב הַבְּדִלָּה, וְאֵת יוֹם הַשְּׁבִיעִי מִשִּׁשִּׁת יָמֵי הַמַּעֲשֶׂה קִדְשָׁה; הַבְּדִלָּה וְקִדְשָׁה אֶת עַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתָהּ.)

וַתִּתֶּן-לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה (שַׁבָּתוֹת לְמִנוּחָהּ ו) מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן, אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֵת יוֹם)

*Shemini Atsereth
and Simhath Torah*

Sukkoth

Shavuoth

Pesah

חַג הַמִּצּוֹת	חַג הַשָּׁבָעוֹת	חַג הַסִּפּוֹת	חַג הַשְּׁמִינִי, חַג
הַזֶּה, זִמֵּן	הַזֶּה, זִמֵּן	הַזֶּה, זִמֵּן	הַעֲצָרֶת הַזֶּה,
חֲרוּתָנוּ,	מִתֵּן תּוֹרָתָנוּ,	שִׂמְחָתָנוּ,	זִמֵּן שִׂמְחָתָנוּ,

(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זָכָר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיָּבֹא, וַיָּנִיעַ וַיִּרְאֶה, וַיִּרְצֶה וַיִּשְׁמַע, וַיַּפְקֵד וַיִּזְכֹּר, זִכְרוֹנָנוּ וּפְקֻדּוֹתָנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבִדְךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קִדְשְׁךָ, וְזִכְרוֹן כָּל עַמּוֹ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה וּלְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

*Shemini Atsereth
and Simhath Torah*

Sukkoth

Shavuoth

Pesah

חַג הַמִּצּוֹת	חַג הַשָּׁבָעוֹת	חַג הַסִּפּוֹת	חַג הַשְּׁמִינִי, חַג
הַזֶּה.	הַזֶּה.	הַזֶּה.	הַעֲצָרֶת הַזֶּה.

זָכְרָנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים; וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מִלֵּךְ חַנוּן וְרַחוּם אַתָּה.

וְהַשִּׂיאָנוּ, יְיָ אֱלֹהֵינוּ, אֶת בְּרַבַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם, לְשִׂמְחָה וּלְשִׂשׁוֹן, בְּאֲשֶׁר רָצִיתָ וְאַמְרַתָּ לְבִרְכָּנוּ. אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, (רְצֵה בְּמִנוּחָתָנוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקָנוּ

tween Israel and the nations, between the seventh day and the six working days. Thou hast made a distinction between the holiness of the Sabbath and the holiness of the festival, and hast hallowed the seventh day above the six working days; thou hast distinguished and sanctified thy people Israel with thy holiness.)

Thou, Lord our God, hast graciously given us (Sabbaths for rest,) holidays for gladness and festive seasons for joy: (this Sabbath day and) this

Pesah

Feast of Unleavened Bread, our Festival of Freedom,

Shavuoth

Feast of Weeks, our Festival of the Giving of the Torah,

Sukkoth

Feast of Tabernacles, our Festival of Rejoicing,

Shemini Atsereth and Simhath Torah

Eighth Day Feast, our Festival of Rejoicing,

a holy convocation in remembrance of the exodus from Egypt.

Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of

Pesah

the Feast of Un-
leavened Bread.

Shavuoth

the Feast of Weeks.

Sukkoth

the Feast of
Tabernacles.

Shemini Atsereth and Simhath Torah

the Eighth Day Feast.

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.

Bestow on us, Lord our God, the blessings of thy festivals for life and peace, for joy and gladness, as thou didst promise to bless us. Our God and God of our Fathers, (be pleased with our rest)

באהבה, repeated on Sabbaths, has been variously explained. According to some authorities, the second **באהבה** should be omitted even on Sabbaths because it is a case of dittography; see **אוצר התפלות**, page 926.

בְּתוֹרַתְךָ, שְׂבַעְנוּ מִטוֹבְךָ וּשְׂמַחְנוּ בִּישׁוּעָתְךָ, וְטַהֵר לִבֵּנוּ
לְעִבְדֶּךָ בְּאַמֶּת; וְהִנְחִילֵנוּ, יי אֱלֹהֵינוּ, (בְּאַהֲבָה וּבְרַצוֹן)
בְּשִׂמְחָה וּבְשִׂשׁוֹן (שֶׁבֶת ו) מוֹעֲדֵי קִדְשֶׁךָ, וְיִשְׂמְחוּ בְּךָ יִשְׂרָאֵל
מִקִּדְשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה, יי, מִקִּדְשׁ (הַשֶּׁבֶת ו) יִשְׂרָאֵל
וְהַזְמִינִים.

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם; וְהַשֵּׁב אֶת
הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל וּתְפַלְתָּם בְּאַהֲבָה
תִּקְבַּל בְּרַצוֹן, וְתַהֵי לְרַצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יי,
הַמַּחְזִיר שְׂכִינְתוֹ לְצִיּוֹן.

When the Reader repeats the *Amidah*,
the Congregation responds here by
saying:

(מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה)
הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ. אֱלֹהֵי כָּל בָּשָׂר,
יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית,
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקְדוֹשׁ עַל שֶׁהַחַיִּיתָנוּ
וְקִיַּמְתָּנוּ. בֵּן תַּחֲנוּנוֹ וְתַקִּימָנוּ,
וְתַאֲסוּךְ נְלִיּוֹתֵינוּ לְחַצְרוֹת
קִדְשֶׁךָ לְשִׁמּוֹר חֻקְךָ וְלַעֲשׂוֹת
רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלֵב
שָׁלֵם, עַל שֶׁאַנְחָנוּ מוֹדִים לָךְ.
בְּרוּךְ אַל הַהוֹדָאוֹת.)

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִנֵּן
יִשְׁעָנוּ אַתָּה הוּא. לְדוֹר וָדוֹר
נוֹדֶה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל
חַיֵּינוּ הַמְּסוּרִים בִּיָּדְךָ, וְעַל
נְשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל
נְסִיךְ שְׂבָבָל יוֹם עֲמָנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָבָל
עַתָּה, עָרֵב וּבָקָר וְצִהָרִים.
הַטּוֹב כִּי לֹא כָּלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסִדֶּיךָ,
מֵעוֹלָם קִיַּיְנוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ, מִלְּבָנוּ, תָּמִיד לְעוֹלָם וָעֶד.

sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy help; purify our heart to serve thee sincerely. In thy gracious love, Lord our God, grant us thy holy (Sabbath and) festivals for gladness and joy; may Israel who sanctifies thy name rejoice in thee. Blessed art thou, O Lord, who hallowest (the Sabbath and) Israel and the festivals.

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

When the Reader repeats the Amidah, the Congregation responds here by saying:

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

For all these acts may thy name, our King, be blessed and exalted forever and ever.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיַּחֲלֵלוּ אֶת שִׁמְךָ בְּאַמֶּת, הָאֵל,
יְשׁוּעָתָנוּ וְעֲזָרְתָנוּ סֶלָה. בְּרוּךְ אַתָּה, יי, הַטּוֹב שִׁמְךָ, וְלֹךְ נָא
לְהוֹדוֹת.

Priestly blessing recited by the Reader:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בִּבְרָכָה הַמְּשַׁלֶּשֶׁת בַּתּוֹרָה
הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ, הָאֲמוּרָה מִפִּי אֱהֲרֹן וּבְנָיו,
בְּחַיִּים עִם קְדוּשָׁה, בְּאֲמוּרָה: יְבָרְכֶךָ יי וַיְשַׁמְּרֶךָ. יָאֵר יי פָּנָיו
אֵלֶיךָ וַיַּחַנֶּךָ. יֵשֶׁא יי פָּנָיו אֵלֶיךָ, וַיִּשֶׂם לְךָ שְׁלוֹם.

For Shaharith:

שִׁים שְׁלוֹם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וִרְחָמִים, עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבִינוּ, בְּלָנוּ בְּאַחַד, בְּאוֹר פָּנֶיךָ;
כִּי בְּאוֹר פָּנֶיךָ נִתְּתָ לָנוּ, יי אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וַיְצַדֶּקָהּ וּבְרָכָה וִרְחָמִים, וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוּמֶךָ. בְּרוּךְ אַתָּה,
יי, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

For Minhah and Ma'ariv:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא
מֶלֶךְ אֲדוֹן לְכָל הַשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ
יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוּמֶךָ. בְּרוּךְ אַתָּה, יי, הַמְּבָרֵךְ
אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

After the Amidah add the following meditation:

אֱלֹהֵי, נִצַּר לְשׁוֹנֵי מִרְעָה, וּשְׁפָתַי מִדְּבַר מִרְמָה; וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּסִים, וְנַפְשֵׁי בְּעֶפְרָ לְכָל תַּהֲוָה. פֶּתַח לְבִי בַּתּוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכָל הַחוֹשְׁבִּים עָלַי רָעָה, מִהֲרָה
הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שִׁמְךָ, עֲשֵׂה לִמְעַן
יִמְיָנְךָ, עֲשֵׂה לִמְעַן קְדוּשָׁתְךָ, עֲשֵׂה לִמְעַן תִּוְרָתְךָ. לִמְעַן יִתְּלָצוּן

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

Priestly blessing recited by the Reader:

Our God and God of our fathers, bless us with the threefold blessing written in thy Torah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace."

For Shaḥarith:

O grant peace, happiness, blessing, grace, kindness and mercy to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance; indeed, by the light of thy countenance thou hast given us, Lord our God, a Torah of life, lovingkindness, charity, blessing, mercy, life and peace. May it please thee to bless thy people Israel with peace at all times and hours. Blessed art thou, O Lord, who blessest thy people Israel with peace.

For Minhah and Ma'ariv:

O grant abundant peace to Israel thy people forever, for thou art the King and Lord of all peace. May it please thee to bless thy people Israel with peace at all times and at all hours. Blessed art thou, O Lord, who blessest thy people Israel with peace.

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me, and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand

יְדִידָהּ, הוֹשִׁיעָה יְמִינָה וְנַעֲנֵנִי. יִהְיוּ לְרָצוֹן אֲמָרֵי פִי וְהִנְיֹון לְפִי
לְפָנֶיהָ, יְיָ, צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה
שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיהָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבְנָה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתָהּ. וְשֵׁם נַעֲבֹדָהּ
בִּירְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת. וְעֲרֹבָה לִי מִנַּחַת
יְהוּדָה וִירוּשָׁלָּיִם, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת.

קְדוּשַׁת לְשָׁלֹשׁ רִגְלִים

On Sabbath Eve:

(וַיְהִי עָרֵב וַיְהִי בֹקֶר)

יוֹם הַשָּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים
בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְבָרֶךְ
אֹתוֹ, כִּי בּו שָׁבַת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

סְבִרֵי מִרְנָן וְרַבּוֹתֵי.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַנֶּפֶן.
בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל
עַם, וְרוֹמְמָנוּ מִכָּל לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן-לָנוּ, יְיָ
אֱלֹהֵינוּ, בְּאַהֲבָה (שְׁכָחוֹת לְמִנוּחָה ו) מוֹעֲדִים לְשִׂמְחָה, חַגִּים
וְיָמִים לְשִׂשׁוֹן, אֶת יוֹם (הַשְּׁבִת הַזֶּה, וְאֶת יוֹם)

סבירי מרנן is used here in the sense of "Gentlemen, attention!" It is intended to call attention to the blessing which is about to be pronounced over

and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer. May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.

KIDDUSH FOR FESTIVALS

On Sabbath Eve:

(There was evening and there was morning—

The sixth day. Thus the heavens and the earth were finished, and all their host. By the seventh day God had completed his work which he had made, and he rested on the seventh day from all his work in which he had been engaged. Then God blessed the seventh day and hallowed it, because on it he rested from all his work which he had created.)

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who hast chosen and exalted us above all nations, and hast sanctified us with thy commandments. Thou, Lord our God, hast graciously given us (Sabbaths for rest,) holidays for gladness and festive seasons for joy: (this Sabbath day and) this

the wine, so that those present may answer Amen. According to a midrashic source (*Tanpuma, Pekudé*), this phrase was originally used in the form of a question, namely: "Gentlemen, what is your opinion?" Is it safe to drink of this wine? The response was **לחיים!**

*Shemini Atsereth
and Simhath Torah*

Sukkoth

Shavuoth

Pesah

חג המצות	חג השבועות	חג הסוכות	השמיני עצרת והיום טוב
הזה, זמן	הזה, זמן	הזה, זמן	העצרת הזה,
חרותנו,	מתן תורתנו,	שמחתנו,	זמן שמחתנו,

(באהבה) מקרא קדש, זכר ליציאת מצרים. כי בנו בחרת, ואותנו קדשת מכל העמים, (ושבת) ומועדי קדשך (באהבה וברצון) בשמחה ובששון הנחלתנו. ברוד אתה, יי, מקדש (השבת ו) ישראל והזמנים.

On Saturday night add:

ברוד אתה, יי אלהינו, מלך העולם, בורא מאורי האש.
ברוד אתה, יי אלהינו, מלך העולם, המבדיל בין קדש לחל, בין אור לחשך, בין ישראל לעמים, בין יום השביעי לששת ימי המעשה. בין קדשת שבת לקדשת יום טוב הבדלת, ואת יום השביעי מששת ימי המעשה קדשת; הבדלת וקדשת את עמך ישראל בקדשתך. ברוד אתה, יי, המבדיל בין קדש לקדש.

On the last two nights of *Pesah* omit:

ברוד אתה, יי אלהינו, מלך העולם, שהחיינו וקיימנו והגיענו לזמן הזה.

In the *Sukkah*:

ברוד אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו וצונו לשב בסכה.

refer to *Pesah*, *Shavuoth* and *Sukkoth*, directly connected with the exodus from Egypt. The same phrase is elsewhere applied to the Sabbath on the basis of Deuteronomy 5:15 ("Remember that you were once a slave in the land of Egypt, and that the Lord your God brought you out from there by a mighty hand and an outstretched arm; hence the Lord your God has commanded you to observe the Sabbath day").

Pesah

Feast of Unleavened Bread, our Festival of Freedom,

Shavuoth

Feast of Weeks, our Festival of the Giving of the Torah,

Sukkoth

Feast of Tabernacles, our Festival of Rejoicing,

Shemini Atsereth and Simhath Torah

Eighth Day Feast, our Festival of Rejoicing,

a holy convocation in remembrance of the exodus from Egypt. Thou didst choose and sanctify us above all peoples; in thy gracious love, thou didst grant us thy holy (Sabbath and) festivals for gladness and joy. Blessed art thou, O Lord, who hallowest (the Sabbath,) Israel and the festivals.

On Saturday night add:

Blessed art thou, Lord our God, King of the universe, who createst the light of the fire.

Blessed art thou, Lord our God, King of the universe, who hast made a distinction between the sacred and the profane, between light and darkness, between Israel and the nations, between the seventh day and the six working days. Thou hast made a distinction between the holiness of the Sabbath and the holiness of the festival, and hast hallowed the seventh day above the six working days; thou hast distinguished and sanctified thy people Israel with thy holiness. Blessed art thou, O Lord, who makest a distinction between the greater holiness and the lesser holiness.

On the last two nights of Pesah omit:

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

In the Sukkah:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to dwell in booths.

הזכרת נשמות

Conducted on *Yom Kippur* and *Shemini Atzereth*, on the last day of *Pesah* and the second day of *Shavuoth*

Responsively

יְי, מָה אָדָם וַתַּדְעָהוּ, בֶּן־אָנוּשׁ וַתַּחֲשֹׁבֵהוּ.
אָדָם לַהֲבֵל דָּמָה, יָמָיו בְּצֵל עוֹבֵר.
בְּבִקְרָא יִצְיָן וַחֲלָת, לָעֶרֶב יְמוּלֵל וַיָּבֵשׁ.
לְמִנּוּת יָמֵינוּ בֶּן הַדָּע, וְנִבְא לְבָב חֲכָמָה.
שְׁמִרָתָם וְרָאָה יֵשֶׁר, בִּי אַחֲרִית לְאִישׁ שָׁלוֹם.
אֵךְ אֱלֹהִים יִפְדֶּה נַפְשִׁי מִיַּד שְׂאוּל, בִּי יִקְחֵנִי סֵלָה.
כָּלָה שְׂאִירִי וּלְבָבִי, צוּר לְבָבִי וַחֲלָקֵי אֱלֹהִים לְעוֹלָם.
וַיֵּשֶׁב הָעֶפְרַיִם עַל הָאָרֶץ בְּשִׁתְיָהּ, וַהֲרוּת תָּשׁוּב אֶל
הָאֱלֹהִים אֲשֶׁר נִתְּנָה.

תהלים צא

יֵשֶׁב בְּסִתְרָא עֲלִיוֹן, בְּצֵל שְׂדֵי יִתְלוֹנָן.
אֹמֵר לִי, מַחְסִי וּמִצְוֹתַי, אֱלֹהֵי אֲבֹתֶיךָ בּוֹ.
כִּי הוּא יִצְיִלְךָ מִפֶּחַ יָקוּשׁ, מִדְּבַר הַוּוֹת.
בְּאַבְרָתוֹ יִסְדֶּךָ לָדָּ, וַתַּחַת בְּנִפְיֹ תַחֲסֶה; צָנָה וְסִחְרָה אֲמַתּוֹ.
לֹא תִירָא מִפֶּחַד לִלְלָהּ, מִחֵץ יַעֲוֶף יוֹמָם.
מִדְּבַר בְּאֶפֶל יִהְיֶה, מִקֶּטֶב יִשׁוּד צָהָרִים.

הזכרת נשמות is an ancient custom mentioned in Midrash Tanhuma (section *Ha'azinu*) and in *Maḥzor Vitry*, page 173.

Until the eighteenth century it was confined to *Yom Kippur*, since the Torah reading for the day begins with the words *אחרי מות* ("after the death"). In order not to disturb the participants in the memorial service, it is customary to send out those whose parents are still alive.

MEMORIAL SERVICE

*Conducted on Yom Kippur and Shemini Atsereth, on the last day of Pesah
and the second day of Shavuoth*

Responsively

O Lord, what is man that thou shouldst notice him?
What is mortal man that thou shouldst consider him?
Man is like a breath;
His days are like a passing shadow.
He flourishes and grows in the morning;
He fades and withers in the evening.
O teach us how to number our days,
That we may attain a heart of wisdom.
Mark the innocent, look upon the upright;
For there is a future for the man of peace.
Surely God will free me from the grave;
He will receive me indeed.
My flesh and my heart fail,
Yet God is my strength forever.
The dust returns to the earth as it was,
But the spirit returns to God who gave it.¹

Psalms 91

He who dwells in the shelter of the Most High
Abides under the protection of the Almighty.
I call the Lord: "My refuge and my fortress,
My God in whom I trust."
He saves you from the fowler's snare
And from the destructive pestilence.
With his pinions he covers you,
And under his wings you find refuge;
His truth is a shield and armor.
Fear not the terror of the night,
Nor the arrow that flies by day.
Nor the pestilence that stalks in darkness,
Nor the destruction that ravages at noon.

¹*Psalms 144:3-4; 90:6,12; 37:37; 49:16; 73:26; Ecclesiastes 12:7.*

יפל מצדך אלך, ורבבה מימינה; אליך לא ינש.
 רק בעיניך תביט, ושלמת רשעים תראה.
 כי אתה, יי, מחסי; עליון שמת מעונה.
 לא תאנה אליך רעה, ונגע לא יקרב באחלקך.
 כי מלאכיו יצוה לך, לשמרך בכל דרכיך.
 על כפים ישאוונה, פן תגף באבן רגלך.
 על שחל ופתן תדרך, תרמס כפיר ותנין.
 כי בי חשק ואפלטהו; אשנבהו כי ידע שמי.
 יקראני ואענהו, עמו אנכי בצרה, אחלצהו ואכבדהו.
 אך ימים אשביעהו, ואראהו בישועתי.

In memory of a father:

יזכור אלהים נשמת אבי מורי . . * שחלך לעולמו. בעבור
 שאני נזר צדקה בעדו, בשכר זה, תהא נפשו צרוכה
 בצרור החיים עם נשמות אברהם יצחק ויעקב, שרה
 רבקה רחל ולאה, ועם שאר צדיקים וצדקניות שבגן עדן.
 אמן.

In memory of a mother:

יזכור אלהים נשמת אמי מורתי . . * שחלכה לעולמה.
 בעבור שאני נזר צדקה בעדה, בשכר זה, תהא נפשה
 צרוכה בצרור החיים עם נשמות אברהם יצחק ויעקב,
 שרה רבקה רחל ולאה, ועם שאר צדיקים וצדקניות שבגן
 עדן. אמן.

* The name of the deceased is supplied.

Though a thousand fall at your side,
And a myriad at your right hand,
It shall not come to you.
You have only to look with your eyes
And see how evil men are punished.
Thou, O Lord, art my refuge!
When you have made the Most High your shelter,
No disaster shall befall you or come near your tent.
For he will give his angels charge over you,
To guard you in all your ways.
They will bear you upon their hands,
Lest you strike your foot against a stone.
You shall tread upon the lion and the asp;
You shall trample the young lion and the serpent.
“Because he clings to me, I deliver him;
I protect him because he loves me.
When he calls upon me, I answer him;
I am with him when he is in trouble;
I rescue him and bring him to honor.
I enrich him with a long life,
And I let him witness my deliverance.”

In memory of a father:

May God remember the soul of my respected father . . .* who has passed to his eternal rest. I pledge charity in his behalf and pray that his soul be kept among the immortal souls of Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel, Leah, and all the righteous men and women in paradise. Amen.

In memory of a mother:

May God remember the soul of my respected mother . . .* who has passed to her eternal rest. I pledge charity in her behalf and pray that her soul be kept among the immortal souls of Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel, Leah, and all the righteous men and women in paradise. Amen.

*The name of the deceased is supplied.

In memory of a husband:

יִזְכּוֹר אֱלֹהִים נִשְׁמַת בְּעָלֵי הַיָּקָר . . * שְׁהִלֵּךְ לְעוֹלָמוֹ.
בַּעֲבוּר שְׁאֵנִי נוֹדֶרֶת צְדָקָה בַּעֲדוֹ, בְּשֹׁכֵר זֶה, תִּהְיֶה נִפְשׁוֹ
צְרוּרָה בְּצִרּוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וַיַּעֲקֹב,
שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעַם שְׂאֵר צַדִּיקִים וְצַדִּיקָנוֹת שְׁבִנּוּ
עָדֶן-אֱמֶן.

In memory of a wife:

יִזְכּוֹר אֱלֹהִים נִשְׁמַת אִשְׁתִּי הַיָּקָרָה . . * שְׁהִלֵּכָה לְעוֹלָמָהּ.
בַּעֲבוּר שְׁאֵנִי נוֹדֵר צְדָקָה בַּעֲדֶיהָ, בְּשֹׁכֵר זֶה, תִּהְיֶה נִפְשָׁהּ
צְרוּרָה בְּצִרּוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וַיַּעֲקֹב,
שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעַם שְׂאֵר צַדִּיקִים וְצַדִּיקָנוֹת שְׁבִנּוּ
עָדֶן-אֱמֶן.

In memory of Jewish martyrs:

יִזְכּוֹר אֱלֹהִים נִשְׁמוֹת הַקְּדוּשִׁים וְהַטְּהוּרִים שֶׁנִּהְרָגוּ,
שֶׁנִּשְׁחַטּוּ וְשֶׁנִּשְׁרָפוּ, וְשֶׁנִּטְבְּעוּ וְשֶׁנִּחְנְקוּ עַל קְדוּשַׁת הַשֵּׁם. בַּעֲבוּר
שְׁנוֹדָרִים צְדָקָה בַּעֲדַת הַזְּכָרֹת נִשְׁמוֹתֵיהֶם, בְּשֹׁכֵר זֶה, תִּהְיֶינָה
נִפְשֹׁתֵיהֶם צְרוּרוֹת בְּצִרּוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק
וַיַּעֲקֹב, שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעַם שְׂאֵר צַדִּיקִים
וְצַדִּיקָנוֹת שְׁבִנּוּ עָדֶן, וְנֹאמַר אֱמֶן.

For a man:

אֵל מֶלֶא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמַּצֵּא מְנוּחָה נְכוֹנָה
תַּחַת בְּנֵי הַשָּׁבִינָה, בְּמַעֲלוֹת קְדוּשִׁים וְטְהוּרִים כְּזֹהֵר הַרְקִיעַ
מְזֻהָרִים, אֶת נִשְׁמַת . . * שְׁהִלֵּךְ לְעוֹלָמוֹ. בַּעֲבוּר שְׁנִדְרוֹ
צְדָקָה בַּעֲדַת הַזְּכָרֹת נִשְׁמָתוֹ, בְּנוֹ עָדֶן תִּהְיֶה מְנוּחָתוֹ. לֵבֵן בַּעַל
הַרְחָמִים יִסְתִּירָהוּ בְּסִתְרֵי בְּנֵי לְעוֹלָמִים, וַיַּצְרֹר בְּצִרּוֹר
הַחַיִּים אֶת נִשְׁמָתוֹ. ייִ הוּא נִחְלָתוֹ; וַיְנַוֹת עַל מִשְׁכְּבוֹ בְּשָׁלוֹם,
וְנֹאמַר אֱמֶן.

* The name of the deceased is supplied.

In memory of a husband:

May God remember the soul of my beloved husband . . .* who has passed to his eternal rest. I pledge charity in his behalf and pray that his soul be kept among the immortal souls of Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel, Leah, and all the righteous men and women in paradise. Amen.

In memory of a wife:

May God remember the soul of my beloved wife . . .* who has passed to her eternal rest. I pledge charity in her behalf and pray that her soul be kept among the immortal souls of Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel, Leah, and all the righteous men and women in paradise. Amen.

In memory of Jewish martyrs:

May God remember the souls of the saintly martyrs who have been slaughtered, burned, drowned or strangled for their loyalty to God. We pledge charity in their memory and pray that their souls be kept among the immortal souls of Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel, Leah, and all the righteous men and women in paradise; and let us say, Amen.

For a man:

Merciful God in heaven, grant perfect repose to the soul of . . .* who has passed to his eternal habitation; may he be under thy divine wings among the holy and pure who shine bright as the sky; may his place of rest be in paradise. Merciful One, O keep his soul forever alive under thy protective wings. The Lord being his heritage, may he rest in peace; and let us say, Amen.

* *The name of the deceased is supplied.*

אל מלא רחמים, the most soulful of the memorial prayers, is recited aloud.

בעד הוכרת נשמתו actually bears the same meaning as the word בעדו used in the preceding paragraphs. It seems that the phrase הוכרת נשמתו was originally intended as a direction to the effect that the name of the deceased must be mentioned after the word נשמת.

For a woman:

אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה
 תחת כנפי השכינה, במעלות קדושים וטהורים בזהר הקריע
 מזוהרים, את נשמת . . * שהלכה לעולמה. בעבור שנדרו
 צדקה בעד הזכרת נשמתה, בנן ערן תהא מנוחתה. לכן בעל
 הרחמים יסתיירה בסתר בנפיו לעולמים, ויצרור בצרור
 החיים את נשמתה. יי הוא נחלתה; ותנוח על משכבה בשלום,
 ונאמר אמן.

Congregation:

אב הרחמים, שוכן מרומים, ברחמי העצומים, הוא
 יפקד ברחמים החסידים והישרים והתמימים, קהלות הקדש
 שמסרו נפשם על קדשת השם, הנאהבים והנעימים בתייהם,
 ובמותם לא נפרדו. מנשרים קלו, ומאצרות נברו, לעשות
 רצון קונם וחפץ צורם. יזכרם אלהינו לטובה עם שאר
 צדיקי עולם, וינקם נקמת דם עבדיו השפוף, בכתוב בתורת
 משה איש האלהים: הרנינו, גוים, עמו, כי דם עבדיו יקום,
 ונקם ישיב לצרי, וכפר אדמתו עמו. ועל ידי עבדיך
 הנביאים כתוב לאמר: ונקיתי דמם, לא נקיתי, ויי שכן בציון.
 ובכתבי הקדש נאמר: למה יאמרו הגוים איה אלהיהם, יודע
 בגוים לעינינו נקמת דם עבדיך השפוף. Reader ואומר: כי
 דרש דמים אותם זכר, לא שכח צעקת עניים. ואומר: ידון
 בגוים, מלא גיוות, מחץ ראש על ארץ רבה, מנחל בדרדף
 ישתה, על בן ירים ראש.

* The name of the deceased is supplied.

For a woman:

Merciful God in heaven, grant perfect repose to the soul of . . . * who has passed to her eternal habitation; may she be under thy divine wings among the holy and pure who shine bright as the sky; may her place of rest be in paradise. Merciful One, O keep her soul forever alive under thy protective wings. The Lord being her heritage, may she rest in peace; and let us say, Amen.

Congregation:

May the merciful Father who dwells on high, in his infinite mercy, remember those saintly, upright and blameless souls, the holy communities who offered their lives for the sanctification of the divine name. They were lovely and amiable in their life, and were not parted in their death. They were swifter than eagles and stronger than lions to do the will of their Master and the desire of their Stronghold. May our God remember them favorably among the other righteous of the world; may he avenge the blood of his servants which has been shed, as it is written in the Torah of Moses, the man of God: "O nations, make his people joyful! He avenges the blood of his servants, renders retribution to his foes, and provides atonement for his land and his people."¹ And by thy servants, the prophets, it is written: "I will avenge their blood which I have not yet avenged; the Lord dwells in Zion."² And in the holy writings it is said: "Why should the nations say, 'Where then is their God?' Let the vengeance for thy servants' blood that is shed be made known among the nations in our sight." And it is said: "The avenger of bloodshed remembers them; he does not forget the cry of the humble." And it is further said: "He will execute judgment upon the nations and fill [the battle-field] with corpses; he will shatter the [enemy's] head over all the wide earth. From the brook by the wayside he will drink; then he will lift up his head triumphantly."³

* *The name of the deceased is supplied.*

from the toil of battle, he halts for a moment to drink from the brook which he crosses. Refreshed, he presses forward to complete his victory.

¹ Deuteronomy 32:43. ² Joel 4:21. ³ Psalms 79:10; 9:13; 110:6-7.

מוסף לשלש רגלים

The Amidah is recited in silent devotion while standing, facing east.

כִּי שֵׁם יְיָ אֶקְרָא, הָבוּ גִדְל לְאֱלֹהֵינוּ.
אֲדֹנֵי, שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבֹתָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה, יְיָ, מַגֵּן אֲבֹתָם.
אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנֵי; מַחְיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

On Shemini Atsereth and Simhath Torah add:

(מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.)

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אַמּוֹנָתוֹ לַיִּשְׂרָאֵל
עָפָר. מִי כְמוֹךָ, בַּעַל גְּבוּרֹת, וּמִי דוֹמָה לָךְ, מְלֶכֶךְ מִמִּית
וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

וַיֵּאמֶן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מַחְיֶה הַמֵּתִים.

KEDUSHAH FOR MAJOR FESTIVALS

נְעֲרִיצָה וְנִקְדִּישָׁה בְּסוּד שִׁיחַ שְׂרָפִי קָדֵשׁ, הַמְקַדִּישִׁים שְׁמֶךָ
בְּקִדְשׁ, בְּכַתוּב עַל יַד גְּבִיאָה: וְקָרָא זֶה אֵל זֶה וְאָמַר:

מוסף לשלש רגלים corresponds to the additional sacrifices offered in the Temple during the three pilgrim festivals, prescribed in Numbers 28:16-31; 29:12-39.

MUSAF FOR FESTIVALS

The Amidah is recited in silent devotion while standing, facing east.

When I proclaim the name of the Lord, give glory to our God!¹

O Lord, open thou my lips, that my mouth may declare thy praise.²

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

On Shemini Atsereth and Simḥath Torah add:

(Thou causest the wind to blow and the rain to fall.)

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

KEDUSHAH FOR MAJOR FESTIVALS

We revere and sanctify thee in the words of the assembly of holy seraphim who hallow thy name in the sanctuary, as it is written by thy prophet: "They keep calling to one another:

כי שם precedes the *Amidahs* of *Musaf* and *Minḥah* only. In *Shaharith* and *Ma'ariv* this verse is omitted, because there it would interrupt the connection between the benediction בָּרַךְ יִשְׂרָאֵל and the *Amidah*.

¹ Deuteronomy 32:3.

² Psalm 51:17.

קְדוּשׁ, קְדוּשׁ, קְדוּשׁ, יְיָ צְבָאוֹת;

מֵלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מֵלֵא עוֹלָם, מִשְׁרָתוֹ שְׂוָאִלִּים זֶה לָזֶה אֵיזָה מְקוֹם
כְּבוֹדוֹ, לְעַמָּתָם בְּרוּךְ יֹאמְרוּ—

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יָפֵן בְּרַחֲמִים, וַיַּחֵן עִם הַמַּנְחִידִים שְׁמוֹ עָרַב
וּבָקָר, בְּכָל יוֹם תָּמִיד, פְּעָמִים בְּאַהֲבָה שְׁמַע אוֹמְרִים:

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מֶלֶכְנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא
יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל חַי: לְהִיּוֹת לָכֶם לֵאלֹהִים—
אֲנִי יְיָ אֱלֹהֵיכֶם.

Reader:

אֲדִיר אֲדִירָנוּ, יְיָ אֲדִירָנוּ, מָה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.
וְהָיָה יְיָ לְמִלָּךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשְׁמוֹ
אֶחָד.

וּבְדַבְּרֵי קִדְשְׁךָ בְּתוֹב לֵאמֹר:

יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר; הִלְלוּיָהּ.

KEDUSHAH FOR HOL HA-MO'ED

נִקְדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשְׁמֵי מָרוֹם,
בְּכְתוּב עַל יַד נְבִיאָךְ: וּקְרָא זֶה אֵל זֶה וְאָמַר:
קְדוּשׁ, קְדוּשׁ, קְדוּשׁ יְיָ צְבָאוֹת; מֵלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.
לְעַמָּתָם בְּרוּךְ יֹאמְרוּ—

and שמע ישראל the concluding words of the *Shema* were inserted here in the fifth century, when special government officials were posted in the synagogues to prevent the congregational proclamation of God's Oneness. Toward the end of the service, when the spies had left, the *Shema* was thus recited in an abridged form.

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory.”¹

His glory fills the universe; his ministering angels ask one another: “Where is his glorious place?” They say to one another: “Blessed—

Blessed be the glory of the Lord from his abode.”²

From his abode may he turn with compassion and be gracious to the people who acclaim his Oneness evening and morning, twice every day, and with tender affection recite the Shema—

“Hear, O Israel, the Lord is our God, the Lord is One.”³

He is our God; he is our Father; he is our King; he is our Deliverer. He will again in his mercy proclaim to us in the presence of all the living: “. . . to be your God—

I am the Lord your God.”⁴

Reader:

Our God Almighty, our Lord Eternal, how glorious is thy name over all the world! The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One.⁵

And in thy holy Scriptures it is written:

The Lord shall reign forever,

Your God, O Zion, for all generations.

Praise the Lord!⁶

KEDUSHAH FOR ḤOL HA-MO'ED

We sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by thy prophet: “They keep calling to one another:

Holy, holy, holy is the Lord of hosts;

The whole earth is full of his glory.”

Those opposite them say: Blessed—

¹ Isaiah 6:3. ² Ezekiel 3:12. ³ Deuteronomy 6:4. ⁴ Numbers 15:41. ⁵ Psalm 8:10; Zechariah 14:9. ⁶ Psalm 146:10.

ברוך כבוד יי מִמְקוֹמוֹ.

וּבְדַבְרֵי קִדְשֶׁךָ בָּתוֹב לֵאמֹר:

יְמִלְךָ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר; הִלְלוּיָהּ.

Reader לְדֹר וָדֹר נִגִּיד נִדְלָךְ, וּלְנֶצַח נֶצְחִים קִדְשְׁתָּךְ
נִקְדִּישׁ, וְשִׁבְחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל
מִלְךָ גָּדוֹל וְקָדוֹשׁ אַתָּה. בָּרוּךְ אַתָּה, יי, הָאֵל הַקָּדוֹשׁ.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ סֵלָה.
בָּרוּךְ אַתָּה, יי, הָאֵל הַקָּדוֹשׁ.

אַתָּה בְּחִרְתָּנוּ מִכָּל הָעַמִּים, אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת, וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקִבַּלְתָּנוּ
מִלְכָּנוּ לַעֲבוֹדְתְּךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.
וַתִּתֵּן לָנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה, (שִׁבְתוֹת לְמִנוּחָה ו) מוֹעֲדִים
לְשִׁמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן, אֵת יוֹם (הַשְּׁבֵת הַזֶּה וְאֵת יוֹם)

*Shemini Atsereth
and Simhath Torah*

Sukkoth

Shavuoth

Pesah

חַג הַמִּצּוֹת	חַג הַשָּׁבְעוֹת	חַג הַסִּפּוֹת	חַג הַשְּׁמִינִי, חַג
הַזֶּה, זְמַן	הַזֶּה, זְמַן	הַזֶּה, זְמַן	הַעֲצֵרֶת הַזֶּה,
חֲרוּתָנוּ,	מִתֵּן תּוֹרָתָנוּ,	שִׁמְחָתָנוּ,	זְמַן שִׁמְחָתָנוּ,

(בְּאַהֲבָה) מִקָּרָא קִדְשׁ, זָכַר לִיצִיאַת מִצְרָיִם.

וּמִפְּנֵי חֲטָאֵינוּ נָלִינוּ מֵאַרְצֵנוּ וַנִּתְרַחֲקֵנוּ מֵעַל אֲדָמָתָנוּ, וְאִין
אֲנַחְנוּ יְכוּלִים לַעֲלוֹת וּלְרַאוֹת וּלְהִשְׁתַּחֲוֹת לְפָנֶיךָ, וְלַעֲשׂוֹת
חֻבוֹתֵינוּ בְּבֵית בְּחִירְתְּךָ, בְּבֵית הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ
עָלָיו, מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלַּחָה בְּמִקְדָּשְׁךָ. יְהִי רָצוֹן מִלְּפָנֶיךָ, יי
אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ, מִלְךְ רַחֲמֵנוּ, שֶׁתָּשׁוּב וְתִרְחַם עָלֵינוּ

Blessed be the glory of the Lord from his abode.

And in thy holy Scriptures it is written:

The Lord shall reign forever,

Your God, O Zion, for all generations.

Praise the Lord!

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. Blessed art thou, O Lord, holy God.

Thou art holy and thy name is holy, and holy beings praise thee daily. Blessed art thou, O Lord, holy God.

Thou didst choose us from among all peoples; thou didst love and favor us; thou didst exalt us above all tongues and sanctify us with thy commandments. Thou, our King, didst draw us near to thy service and call us by thy great and holy name.

Thou, Lord our God, hast graciously given us (Sabbaths for rest,) holidays for gladness and festive seasons for joy: (this Sabbath day and) this

Pesah

Feast of Unleavened Bread, our Festival of Freedom,

Shavuoth

Feast of Weeks, our Festival of the Giving of the Torah,

Sukkoth

Feast of Tabernacles, our Festival of Rejoicing,

Shemini Atsereth and Simhath Torah

Eighth Day Feast, our Festival of Rejoicing,
a holy convocation in remembrance of the exodus from Egypt.

Because of our sins we were exiled from our country and banished far from our land. We cannot go up as pilgrims to worship thee, to perform our duties in thy chosen House, the great and holy Temple which was called by thy name, on account of the hand that was let loose on thy sanctuary. May it be thy will, Lord our God and God of our fathers, merciful King, in thy abundant love

ועל מקדשך ברחמיך הרבים, ותבננהו מהרה ותגדל כבודו.
אבינו מלכנו, גלה כבוד מלכותך עלינו מהרה, והופע
והנשא עלינו לעיני כל חי, וקרב פזורינו מבין הגוים,
ונפוצותינו כגס מירבתי ארץ; ובהביאנו לציון עירך ברה,
ולירושלים בית מקדשך בשמחת עולם, ושם נעשה לפניך
את קרבנות חובותינו, תמידים בסדרם ומוספם בהלכתם.
(ואת מוסף יום השבת הזה) ואת מוסף יום

*Shemini Atsereth
and Simhath Torah*

Sukkoth

Shavuoth

Pesah

חג המצות	חג השבועות	חג הסוכות	השמיני, חג
הזה,	הזה,	הזה,	העצרת הזה,

נעשה ונקריב לפניך באהבה כמצות רצונך, כמו שכתבת
עלינו ופתחתך על ידי משה עבדך, מפי כבודך, באמור:

On Sabbath:

(וביום השבת, שני כבשים בני שנה תמימים, ושני עשרים
סלת מנחה בלילה בשמן ונסכו. עלת שבת בשבתו, על עלת
התמיד ונסכה.)

EACH OF THE FOLLOWING PASSAGES IS CONTINUED ON PAGE 619

On the first two days of *Pesah*:

ובחדש הראשון, בארבעה עשר יום לחדש, פסח ליי.
ובחמשה עשר יום לחדש הזה חג; שבעת ימים מצות יאכל.
ביום הראשון מקרא קדש, כל מלאכת עבודה לא תעשו.

On all eight days of *Pesah*:

והקרבתם אשה, עלה ליי: פרים בני בקר שנים, ואיל
אחד, ושבעה כבשים בני שנה, תמימים יהיו לכם.

again to have mercy on us and on thy sanctuary; rebuild it speedily and magnify its glory.

Our Father, our King, speedily reveal thy glorious majesty to us; shine forth and be exalted over us in the sight of all the living. Unite our scattered people from among the nations; gather our dispersed from the far ends of the earth. Bring us to Zion thy city with ringing song, to Jerusalem thy sanctuary with everlasting joy. There we will prepare in thy honor our obligatory offerings, the regular daily offerings and the additional offerings, according to rule. The *Musaf* of (this Sabbath and that of) this

Pesah

Feast of Unleavened Bread

Shavuoth

Feast of Weeks

Sukkoth

Feast of Tabernacles

Shemini Atsereth and Simḥath Torah

Eighth Day Feast

we will prepare and present in thy honor with love, according to thy command, as thou hast prescribed for us in thy Torah through thy servant Moses, as it is said:

On Sabbath:

(On the Sabbath day, two perfect yearling male lambs and two-tenths of an *ephah* of fine flour mixed with oil as a meal-offering, and the libation. This is the burnt-offering of each Sabbath, in addition to the daily burnt-offering and its libation.)¹

EACH OF THE FOLLOWING PASSAGES IS CONTINUED ON PAGE 620

On the first two days of Pesah:

On the fourteenth day of the first month is the Lord's Passover. On the fifteenth day of this month shall be a feast; for seven days shall unleavened bread be eaten. On the first day shall be a sacred assembly; you shall do no work.

On all eight days of Pesah:

You shall present an offering made by fire, a burnt-offering to the Lord: two young bullocks, one ram, and seven yearling male lambs; you shall have them perfect.²

¹ Numbers 28:9-10. ² Numbers 28:16-19.

On *Shavuoth*:

וביום הבבורים, בהקריבכם מנחה חדשה ליי, בשבעה תיכם, מקרא קדש יהיה לכם, כל מלאכת עבודה לא תעשו. והקרבתם עלה לרית נוחח ליי: פרים בני בקר שנים, איל אחד, שבעה כבשים בני שנה.

On the first two days of *Sukkoth*:

ובחמשה עשר יום לאחר השביעי, מקרא קדש יהיה לכם, כל מלאכת עבודה לא תעשו; וחנוחם חג ליי שבעת ימים. והקרבתם עלה, אשה רית נוחח ליי: פרים בני בקר שלשה עשר, אילם שנים, כבשים בני שנה ארבעה עשר, תמימים יהיו.

On the first day of *Hol ha-Mo'ed Sukkoth*:

וביום השני, פרים בני בקר שנים עשר, אילם שנים, כבשים בני שנה ארבעה עשר, תמימים. וביום השלישי, פרים עשתי עשר, אילם שנים, כבשים בני שנה ארבעה עשר, תמימים.

On the second day of *Hol ha-Mo'ed Sukkoth*:

וביום השלישי, פרים עשתי עשר, אילם שנים, כבשים בני שנה ארבעה עשר, תמימים. וביום הרביעי, פרים עשרה, אילם שנים, כבשים בני שנה ארבעה עשר, תמימים.

פרים... שלשה עשר The seventy bullocks that were offered during the seven days of *Sukkoth* corresponded to the seventy nations which were then supposed to inhabit the world. The single bullock that was offered on the eighth day of the festival was on behalf of Israel, the unique nation. According to the Talmud, the altar atoned for the nations when the Temple was in existence (*Sukkah* 55b).

On Shavuoth:

On the day of the first-fruits, when you bring a meal-offering from the new grain to the Lord, in your Feast of Weeks, you shall hold a sacred assembly; you shall do no work. You shall present a burnt-offering, as a soothing savor, to the Lord: two young bullocks, one ram, and seven yearling male lambs.¹

On the first two days of Sukkoth:

On the fifteenth day of the seventh month you shall hold a sacred assembly; you shall do no work; you shall keep a feast unto the Lord for seven days. You shall present a burnt-offering, an offering made by fire, as a soothing savor, to the Lord: thirteen young bullocks, two rams; and fourteen yearling male lambs; they shall be without blemish.²

On the first day of Hol ha-Mo'ed Sukkoth:

And on the second day you shall offer twelve young bullocks, two rams, fourteen yearling male lambs without blemish.

And on the third day you shall offer eleven bullocks, two rams, fourteen yearling male lambs without blemish.

On the second day of Hol ha-Mo'ed Sukkoth:

And on the third day you shall offer eleven bullocks, two rams, fourteen yearling male lambs without blemish.

And on the fourth day you shall offer ten bullocks, two rams, fourteen yearling male lambs without blemish.

¹ **וביום השני** refers to the second day of *Sukkoth*, observed as the first day of *Hol ha-Mo'ed* in Eretz Yisrael. In the diaspora, however, the first day of *Hol ha-Mo'ed* occurs on the third day of *Sukkoth*; hence, **וביום השלישי** is added to **וביום השני** anywhere outside of Palestine. The same applies to the remaining days of the festival.

¹ *Numbers* 28:26-27. ² *Numbers* 29:12-13.

On the third day of *Hol ha-Mo'ed Sukkoth*:

וביום הרביעי, פָּרִים עֲשָׂרָה, אֵילִם שְׁנַיִם, בְּבָשִׁים בְּנֵי שָׁנָה
אֲרֻבָּעָה עָשָׂר, תְּמִימִם.
וביום החמישי, פָּרִים תְּשַׁעָּה, אֵילִם שְׁנַיִם, בְּבָשִׁים בְּנֵי שָׁנָה
אֲרֻבָּעָה עָשָׂר. תְּמִימִם.

On the fourth day of *Hol ha-Mo'ed Sukkoth*:

וביום החמישי, פָּרִים תְּשַׁעָּה, אֵילִם שְׁנַיִם, בְּבָשִׁים בְּנֵי שָׁנָה
אֲרֻבָּעָה עָשָׂר, תְּמִימִם.
וביום הששי, פָּרִים שְׁמוֹנֶה, אֵילִם שְׁנַיִם, בְּבָשִׁים בְּנֵי שָׁנָה
אֲרֻבָּעָה עָשָׂר, תְּמִימִם.

On *Hoshana Rabbah*:

וביום הששי, פָּרִים שְׁמוֹנֶה, אֵילִם שְׁנַיִם, בְּבָשִׁים בְּנֵי שָׁנָה
אֲרֻבָּעָה עָשָׂר, תְּמִימִם.
וביום השביעי, פָּרִים שִׁבְעָה, אֵיקוּט שְׁנַיִם, בְּבָשִׁים בְּנֵי שָׁנָה
אֲרֻבָּעָה עָשָׂר, תְּמִימִם.

On *Shemini Atsereth* and *Simhath Torah*:

ביום השמיני, עֲצֶרֶת תִּהְיֶה לָכֶם, כָּל מְלָאכָת עֲבֹדָה לֹא
תַעֲשׂוּ. וְהִקְרַבְתֶּם עֲלֶיהָ, אִשָּׁה רֵיחַ נִיחֹחַ לַיהוָה: פֶּר אֶחָד, אֵיל
אֶחָד, בְּבָשִׁים בְּנֵי שָׁנָה שִׁבְעָה, תְּמִימִם.

CONTINUED

וּמִנְחָתָם וְנֹסְפֵיהֶם בְּמִדְבָּר: שְׁלֹשָׁה עָשָׂרִים לֶפֶר, וּשְׁנֵי
עָשָׂרִים לְאֵיל, וְעֶשְׂרוֹן לִבְבֶּשֶׂת, וַיֵּין בְּנוֹסְבוֹ, וְשַׁעִיר לִכְפֹּר,
וּשְׁנֵי תְּמִידִים בְּחֻלְבָּתָם.

refers to Numbers 29:41-61. Some read this passage twice, after **וביום השני** as well as after **וביום השלישי**, and so on each day of *Hol ha-Mo'ed Sukkoth*.

On the third day of Ḥol ha-Mo'ed Sukkoth:

And on the fourth day you shall offer ten bullocks, two rams, fourteen yearling male lambs without blemish.

And on the fifth day you shall offer nine bullocks, two rams, fourteen yearling male lambs without blemish.

On the fourth day of Ḥol ha-Mo'ed Sukkoth:

And on the fifth day you shall offer nine bullocks, two rams, fourteen yearling male lambs without blemish.

And on the sixth day you shall offer eight bullocks, two rams, fourteen yearling male lambs without blemish.

On Hoshana Rabbah:

And on the sixth day you shall offer eight bullocks, two rams, fourteen yearling male lambs without blemish.

And on the seventh day you shall offer seven bullocks, two rams, fourteen yearling male lambs without blemish.

On Shemini Atsereth and Simḥath Torah:

On the eighth day you shall hold a sacred assembly; you shall do no work. You shall present a burnt-offering, an offering made by fire, as a soothing savor, to the Lord: one bullock, one ram, seven yearling male lambs without blemish.¹

CONTINUED

Their meal-offering and their libations were as specified: three tenths of an *ephah* [of fine flour] for each bullock, two-tenths for the ram, one-tenth for each lamb; wine according to their requisite libations. Moreover, a he-goat was offered to make atonement in addition to the two regular daily offerings.

¹ *Numbers* 29:17-36.

On Sabbath:

(יִשְׁמְחוּ בַּמִּלְכוּתָךְ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵנִי, עִם מְקַדְּשֵׁי שְׁבִיעִי, כָּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּנוּ מִטּוֹבָךְ; וּבְשִׁבְעֵי רְצִית בּוֹ וְקִדְּשָׁתוּ, חֲמִידַת יָמִים אוֹתוֹ קָרָאתָ, זָכָר לְמַעֲשֵׂה בְּרָאשִׁית).

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מֶלֶךְ רַחֲמָן, רַחֵם עָלֵינוּ; טוֹב וּמֵטִיב, הִדְרֵשׁ-לָנוּ; שׁוּבָה אֵלֵינוּ בְּהִמּוֹן רַחֲמֶיךָ בְּגִלְלֵי אֲבוֹת שְׁעָשׂוּ רְצוֹנָךְ; בְּיָהּ בֵּיתְךָ כִּבְתֻחָלָה, וּכְוִיֵּן מְקַדְּשֶׁךָ עַל מִכּוֹנוֹ, וְהִרְאֵנוּ בְּבִנְיָנוּ וּשְׁמִיחָנוּ בְּתַקּוּנוֹ, וְהִשָּׁב בְּהַנִּים לַעֲבוּדָתָם, וּלְוִיִּם לְשִׁירָם וּלְזִמְרָם, וְהִשָּׁב יִשְׂרָאֵל לְגִוְיָהֶם; וְשֵׁם נַעֲלָה וְנִרְאָה וְנִשְׁתַּחֲוָה לְפָנֶיךָ בְּשָׁלֹשׁ פַּעַמֵּי רְגְלֵינוּ, כְּכַתוּב בְּתוֹרָתְךָ: שְׁלוֹשׁ פַּעַמִּים בַּשָּׁנָה יִרְאֶה כָּל זְכוּרָה אֶת פָּנָי יי אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר, בְּחֹג הַמִּצּוֹת וּבְחֹג הַשְּׁבָעוֹת וּבְחֹג הַסֻּפּוֹת; וְלֹא יִרְאֶה אֶת פָּנָי יי רִיקָם. אִישׁ כְּמִתְנַת יָדוֹ, כְּבִרְפַת יי אֱלֹהֶיךָ אֲשֶׁר נָתַן לָךְ.

וְהִשְׁאֵנוּ, יי אֱלֹהֵינוּ, אֶת בְּרַפְת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם, לְשִׁמְחָה וּלְשִׁשׁוֹן, כְּאֲשֶׁר רְצִיתָ וְאִמְרָתָ לְבָרְכָנוּ. אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, (רְצֵה בְּמִנוּחֶתְנוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֲלָקֵנוּ בְּתוֹרָתְךָ, שְׁבַעֲנוּ מִטּוֹבָךְ, וּשְׁמִיחָנוּ בִּישׁוּעָתְךָ, וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת; וְהִנְחִילָנוּ, יי אֱלֹהֵינוּ (בְּאַהֲבָה וּבְרִצּוֹן) בְּשִׁמְחָה וּבְשִׁשׁוֹן (שַׁבָּת ו) מוֹעֲדֵי קִדְּשֶׁךָ, וַיִּשְׁמְחוּ בְךָ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה, יי, מְקַדֵּשׁ (הַשַּׁבָּת ו) יִשְׂרָאֵל וְהַזְּמִינִים.

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמֶּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהִשָּׁב אֶת הָעֲבוּדָה לְדְבִיר בֵּיתְךָ; וְאִשֵּׁי יִשְׂרָאֵל וְתַפְלָתָם בְּאַהֲבָה תִּקְבַּל בְּרִצּוֹן, וְתִהְיֶי לְרִצּוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

On Sabbath:

(Those who keep the Sabbath and call it a delight shall rejoice in thy kingdom; all the people who hallow the seventh day shall fully enjoy thy goodness. Thou wast pleased with the seventh day and didst hallow it; the most desirable of days didst thou call it—in remembrance of the creation.)

Our God and God of our fathers, merciful King, have pity on us; thou art good and beneficent, answer our entreaty. In thy abundant mercy, return to us for the sake of our fathers who performed thy will. Rebuild thy Temple as of yore, and set up thy sanctuary on its site. Grant that we may see it rebuilt; gladden us by its restoration. Restore Kohanim to their service, Levites to their song and music, and Israelites to their homes. There we will go up to present ourselves and worship before thee at our three pilgrim seasons, as it is written in thy Torah: Three times a year shall all your males appear before the Lord your God in the place which he will choose: on the Feast of Unleavened Bread, on the Feast of Weeks, and on the Feast of Tabernacles; they shall not appear before the Lord empty-handed. Every man shall offer what he can afford, according as the Lord your God has blessed you.¹

Bestow on us, Lord our God, the blessings of thy festivals for life and peace, for joy and gladness, as thou didst promise to bless us. Our God and God of our fathers, (be pleased with our rest) sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy help; purify our heart to serve thee sincerely. In thy gracious love, Lord our God, grant us thy holy (Sabbath and) festivals for gladness and joy; may Israel who sanctifies thy name rejoice in thee. Blessed art thou, O Lord, who hallowest (the Sabbath and) Israel and the festivals.

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

¹Deuteronomy 16:16-17.

Blessing of the Kohanim (page 625)

וּתְחַיֶּינָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יי, הַמַּחְיֶה שְׂכִינָתוֹ לְצִיּוֹן.

When the Reader repeats the *Amidah*, the Congregation responds here by saying:

(מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי כָל בָּשָׂר, יוֹצֵרֵנוּ, יוֹצֵר בְּרֵאשִׁית, בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עַל שֶׁחֲיֵיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תַּחֲיֵנוּ וְתַקִּימָנוּ, וְתַאֲסֹף גְּלוּתֵינוּ לְחֻצְרוֹת קִדְשֶׁךָ לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ, וְלַעֲבֹדְךָ בְּלֵבב שְׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בְּרוּךְ אַל תְּהוֹדָאוֹת.)

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא. לְדוֹר וָדוֹר גּוֹדֵה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נִשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שְׂבָבָל יוֹם עַמּוּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָבָל עַתָּה, עָרֵב וּבָקָר וְצִהָרִים. הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסִדֶיךָ, מַעֲוָלָם קִיַּיְנוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ, מִלְּבָנוּ, תָּמִיד לְעוֹלָם וָעֶד.

וְכָל חַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל, יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה. בְּרוּךְ אַתָּה, יי, הַטּוֹב שְׁמֶךָ, וְלָךְ נֶאֱדָה לְהוֹדוֹת.

Reader:

(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרָכְנוּ בַּבְּרָכָה הַמְּשַׁלֶּשֶׁת בַּתּוֹרָה הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ, הָאֲמוּרָה מִפִּי אֲהֵרֹן וּבְנָיו, בַּחֲנִים עִם קְדוּשָׁה, בְּאֲמֹר: יְבָרְכֶה יי יִישְׁמְרֶה. יֵאָר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶה. יִשָּׂא יי פָּנָיו אֵלֶיךָ, וַיִּשֶׁם לָךְ שְׁלוֹם.)

Blessing of the Kohanim (page 626)

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

*When the Reader repeats the Amidah,
the Congregation responds here
by saying:*

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

For all these acts may thy name, our King, be blessed and exalted forever and ever.

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

Reader:

(Our God and God of our fathers, bless us with the threefold blessing written in thy Torah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and give you peace.")¹

¹*Numbers 6:24-26.*

שִׁים שְׁלוֹם, טוֹבָה וּבִרְכָּה, חֵן וְחֶסֶד וּרְחֻמִּים, עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַכְּנוּ אֲבִינוּ, בְּלָנוּ בְּאַחַד, בְּאוֹר פְּנִיָּךְ;
כִּי בְּאוֹר פְּנִיָּךְ נָתַתָּ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וּצְדִיקָה וּבִרְכָּה וּרְחֻמִּים, וְחַיִּים וְשְׁלוֹם; וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמָךְ. בְּרוּךְ אַתָּה,
יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

After the Amidah add the following meditation:

אֱלֹהֵי, נִצַּר לְשׁוֹנֵי מִרְעָ, וּשְׁפָתֵי מְדַבֵּר מִרְמָה; וְלִמְקַלְלֵי
נַפְשֵׁי תוֹדוֹם, וְנַפְשֵׁי כְּעַפָּר לְכָל תַּהֲוָה. פִּתַּח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכָל חַחוּשָׁבִים עָלַי רָעָה, מִהֲרָה
הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן
יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשְׁתָּךְ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן יִתְלַצֵּן
יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יְהִיו לְרָצוֹן אֲמָרֵי כִּי וְהִגִּיוֹן לִבִּי
לְפָנֶיךָ, יְיָ, צוּרִי וְגֹאֲלִי. עֲשֵׂה שְׁלוֹם בְּמִרוּמָיו, הוּא יַעֲשֶׂה
שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבֵנָה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ
בִּירְאָה, בִּימֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנוֹת. וְעֲרֹבָה לִי מִנַּחַת
יְהוּדָה וִירוּשָׁלָּיִם, בִּימֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנוֹת.

בִּרְכַּת בְּהִנִּים

Congregation:

וְתַעֲרַב עֲלֶיךָ עֲתִירְתָּנוּ בְּעוֹלָה וּבְקָרְבָּן; אָנָּה, רַחוּם,
בְּרַחֲמֶיךָ הַרְבִּים הָשֵׁב שְׂכִינְתְּךָ לְצִיּוֹן עִירְךָ, וְסִדֵּר הָעֲבוּדָה

known as נְשִׂיאַת כַּפִּים, was part of the daily service in the Temple. Every morning and evening, before the thank-offering, the priests raised their hands aloft and pronounced the priestly blessing from a special

O grant peace, happiness, blessing, grace, kindness and mercy to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance; indeed, by the light of thy countenance thou hast given us, Lord our God, a Torah of life, lovingkindness, charity, blessing, mercy, life and peace. May it please thee to bless thy people Israel with peace at all times and hours. Blessed art thou, O Lord, who blessest thy people Israel with peace.

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.¹ May he who creates peace in his high heavens create peace for us and for all Israel, Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.²

THE PRIESTLY BLESSING

Congregation:

May our prayer please thee as burnt-offering and sacrifice. Merciful God, in thy abundant love restore thy divine presence to Zion, and the order of service to Jerusalem. May our eyes

platform (דוכן); hence the term "duchenen." The introductory prayer (יהי רצון) and the concluding prayer recited by the *kohanim* are given in the Talmud (Sotah 39b).

¹*Psalms* 60:7; 19:15. ²*Malachi* 3:4.

לִירוּשָׁלַיִם. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָהּ לְצִיּוֹן בְּרַחֲמִים, וְשֵׁם
נַעֲבָדָהּ בִּירְאָה בְּיָמֵי עוֹלָם וּבְשָׁנִים קְדְמוֹנוֹת.

Reader:

בְּרוּךְ אַתָּה, יְיָ, שְׂאוֹתָהּ לְבָדָהּ בִּירְאָה נַעֲבוֹד.

to מודים (page 623)

Congregation:

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתֵּהָא
הַבְּרָכָה הַזֹּאת שֶׁצִּוִּיתָ לְבָרָךְ אֶת עַמְּךָ יִשְׂרָאֵל, בְּרָכָה שְׁלֵמָה,
וְלֹא יִהְיֶה בָּהּ שׁוּם מִכְשׁוֹל וְעוֹן מַעֲתָה וְעַד עוֹלָם.

Reader:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בַּבְּרָכָה הַמְּשַׁלֶּשֶׁת בַּתּוֹרָה
הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אֶהְרֹן וּבְנָיו

בְּרָכִים

Congregation:

עִם קְרוֹשָׁה, בְּאֲמֹר.

Kohanim:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בִּקְדָּשְׁתוֹ שֶׁל אֶהְרֹן וּצְנוּנוֹ לְבָרָךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

Congregation:

Kohanim:

יְבָרְכֶךָ יְיָ מַצִּיּוֹן, עֲשֵׂה שְׁמִים וְאֶרֶץ.
יְהוָה יְיָ אֲדוֹנֵינוּ, מָה אֲדִיר שְׁמֶךָ בְּכָל הָאֶרֶץ.
וַיִּשְׁמְרֶךָ. שְׁמֵרָנִי, אֵל, כִּי חֲסִיתִי בְּךָ.

רַבּוֹנוֹ שֶׁל עוֹלָם, אֲנִי שְׂלָה וְחִלּוּמוֹתֵי שְׂלָה; חֲלוּם חֲלֻמָּתִי
וְאֲנִי יוֹדֵעַ מַה הוּא. יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתֵי,
שִׁיְהִיו כָּל חֲלוּמוֹתַי עָלַי וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה, בֵּין שְׂחֻלְמָתִי
עַל עַצְמִי וּבֵין שְׂחֻלְמָתִי עַל אֲחֵרִים וּבֵין שְׂחֻלְמוֹ אֲחֵרִים עָלַי;

behold thy return in mercy to Zion. There we will serve thee with reverence, as in the days of old and as in former years.

Reader:

Blessed art thou, O Lord, whom alone we serve with reverence.

"We ever thank thee" ... (page 624)

Congregation:

May it be thy will, Lord our God and God of our fathers, that this blessing which thou hast commanded to pronounce upon thy people Israel may be a perfect blessing, forever free from stumbling and iniquity.

Reader:

Our God and God of our fathers, bless us with the threefold blessing written in thy Torah by thy servant Moses and spoken by Aaron and his sons THE PRIESTS—

Congregation:

THY HOLY PEOPLE.

Kohanim:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with the holiness of Aaron, and commanded us to bless thy people Israel with love.

Kohanim:

Congregation:

יְבָרֶכְךָ May the Lord, who made heaven and earth, bless you from Zion.

יְיָ Lord our God, how glorious is thy name over all the world!

יִשְׁמְרֶךָ Protect me, O God, for I place my trust in thee.¹

Lord of the universe, I am thine and my dreams are thine. I have dreamt a dream and I do not know what it is. May it be thy will, Lord my God and God of my fathers, to confirm all good dreams concerning myself and all the people of Israel for happiness; may they be fulfilled like the dreams of Joseph. But if they require

¹*Psalms* 134:3; 8:10; 16:1.

אם טובים הם, חזקם ואמצם, ויתקיימו בי ובהם בחלומות
של יוסף הצדיק; ואם צריכים רפואה, רפאם בחזקתו מלך
יהודה מחליו, ובמרים הנביאה מצרעתה, ובנעמן מצרעתו,
ובמי מרה על ידי משה רבנו, ובמי יריחו על ידי אלישע.
ובשם שהפכת את קללת בלעם הרשע מקללה לברכה, בן
תהפוך כל חלומותי עלי ועל כל ישראל לטובה, ותשמרני
ותחנני ותרצני. אמן.

יָאֵר	אֱלֹהִים יַחַנְנוּ ויִּבְרְכֵנוּ; יָאֵר פָּנָיו אֶתָּנוּ סִלָּה.
יְהִיָּה	יְיָ אֵל רַחוּם וְחַנוּן, אֲרֹךְ אַפַּיִם וְרַב חֶסֶד וְאַמֶּת.
פָּנָיו	פָּנָה אֵלַי וְחַנְּנִי, כִּי יָחִיד וְעֵנִי אָנִי.
אֱלֹהֶיךָ	אֱלֹהֶיךָ, יְיָ, נַפְשִׁי אֲשֵׁא.
וַיַּחַנְךָ.	הִנֵּה כְּעֵינִי עֲבָדִים אֵל יְד אֲדוֹנֵיהֶם, כְּעֵינִי שִׁפְחָה אֵל יְד גְּבֻרָתָהּ, בֶּן עֵינֵינוּ אֵל יְיָ אֱלֹהֵינוּ עַד שְׂיַחַנְנוּ.
יֵשָׁא	יֵשָׁא בִּרְכָה מֵאֵת יְיָ, וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ. וּמֵצֵא חֵן וְשִׁכָּל טוֹב כְּעֵינִי אֱלֹהִים וְאָדָם.
יְהִיָּה	יְיָ, חַנּוּנוֹ, לֹךְ קִיִּינוּ, הִיְהִי זְרַעַם לְבָקָרִים, אִף יִשׁוּעָתָנוּ כְּעֵת צָרָה.
פָּנָיו	אֵל תִּסְתַּר פָּנֶיךָ מִמּוֹנֵי בְיוֹם צָר לִי; הִטָּה אֵלַי אָזְנוֹךָ, בְּיוֹם אֶקְרָא מִהֵרָ עֲנֵנִי.
אֱלֹהֶיךָ	אֱלֹהֶיךָ נִשְׁאָתִי אֶת עֵינִי, הִישָׁבִי בְּשִׁמּוֹם.
וַיִּשֶׁם	וְשִׁמוֹ אֶת שְׁמִי עַל בְּנֵי יִשְׂרָאֵל, וְאֲנִי אֶבְרָכֵם.
לֹךְ	לֹךְ, יְיָ, הַגְדֵּלָה וְהַגְבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצַח וְהַהוֹד, כִּי כָל בְּשָׁמִים וּבָאָרֶץ; לֹךְ, יְיָ, הַמְּלִכָה וְהַמִּתְנַשֵּׂא לְכָל לְרָאשׁ.
שָׁלוֹם.	שָׁלוֹם שָׁלוֹם לְרַחוּק וּלְקָרוֹב, אָמֵר יְיָ, וּרְפָאתֵינוּ.

amending, heal them as thou didst heal Hezekiah king of Judah from his illness, Miriam the prophetess from her leprosy and Naaman from his leprosy. Sweeten them as the waters of Marah were sweetened by Moses, and the waters of Jericho by Elisha. Even as thou didst turn the curse of wicked Balaam into a blessing, mayest thou turn all my dreams into happiness for myself and for all Israel. Protect me; be gracious to me and favor me. Amen.

יָאֵר May God be gracious to us and bless us and countenance us.

יְיָ
יְיָ It is the Lord, the Lord, a God merciful and gracious, slow to anger, rich in kindness and faithfulness.

פָּנֶיךָ Turn to me and be gracious to me, for I am lonely and afflicted.

אֵלֶיךָ Towards thee I direct my desire.

וַיִּתְּנוּ As the eyes of servants look to the hand of their master, and as a maid's eyes to the hand of her mistress, so our eyes look to our God, till he take pity on us.¹

יְשָׁא He will receive a blessing from the Lord, and justice from God his Deliverer. You shall find favor and good will with God and man alike.

יְיָ
יְיָ O Lord, be gracious to us; we have waited for thee; be thou their strength every morning, our salvation in time of distress.

פָּנֶיךָ Hide not thy face from me in my day of trouble; incline thy ear to me; answer me speedily when I call.

אֵלֶיךָ To thee I raise my eyes, O thou who art enthroned in heaven.²

וַיִּשֶׂם So shall they put my name upon the children of Israel, and I will bless them.

לְךָ Thine, O Lord, is the greatness, the power, the glory, the triumph, and the majesty; for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all.

שָׁלוֹם "Peace, peace, to the far and the near," says the Lord, "I will heal him."³

¹*Psalms* 67:2; *Exodus* 34:6; *Psalms* 25:16; 25:1; 123:2.

²*Psalms* 24:5; *Proverbs* 3:4; *Isaiah* 33:2; *Psalms* 102:3; 123:1.

³*Numbers* 6:27; *I Chronicles* 29:11; *Isaiah* 57:19.

Congregation:

אדיר במרום, שוכן בגבוהה, אתה שלום ושמוך שלום; יהי
רצון שתשים עלינו ועל כל עמך בית ישראל חיים וברכה
למשמרת שלום.

Kohanim:

רבונו של עולם, עשינו מה שצוית עלינו; אף אתה עשה
עמנו כמה שהבטחתנו. השקיפה ממעון קדשך, מן השמים,
וברך את עמך את ישראל, ואת האדמה אשר נתת לנו,
באשר נשבעת לאבותינו, ארץ זבת חלב ודבש.

(page 625) שים שלום

קדושא רבה לשלש רגלים

On Sabbath:

(ושמרו בני ישראל את השבת, לעשות את השבת לדרתם
ברית עולם. ביני ובין בני ישראל אות היא לעולם, כי ששת
ימים עשה יי את השמים ואת הארץ, וביום השביעי שבת
וינפש. על כן ברח יי את יום השבת ויבדשהו.)

אלה מועדי יי, מקראי קדש, אשר תקראו אותם במועדם.
וידבר משה את מועדי יי אל בני ישראל.

סברי מרגן ורבותי.

ברוך אתה, יי אלהינו, מלך העולם, בורא פרי הנפך.

In the Sukkah:

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו
וצונו לישב בסכה.

Congregation:

Supreme and mighty art thou on high; thou art peace and thy name is Peace. May it be thy will to grant life and blessedness and enduring peace to us and to all thy people, the house of Israel.

Kohanim:

Lord of the universe, we have performed what thou hast decreed for us; do thou, too, fulfill what thou hast promised us. "Look down from heaven, thy holy habitation, and bless thy people Israel and the land thou hast given us—as thou didst promise to our fathers—a land abounding in milk and honey."¹

The Reader continues "O grant peace" (page 626).

MORNING KIDDUSH FOR FESTIVALS

On Sabbath:

(The children of Israel shall keep the Sabbath, observing the Sabbath throughout their generations as an everlasting covenant. It is a sign between me and the children of Israel forever that in six days the Lord made the heavens and the earth, and on the seventh day he ceased from work and rested.

Therefore the Lord blessed the Sabbath day and hallowed it.)²

These are the Lord's festivals, holy convocations, which you shall proclaim in their proper season.

Moses announced the Lord's festivals to the children of Israel.³

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

In the Sukkah:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to dwell in booths.

¹Deuteronomy 26:15. ²Exodus 31:16-17; 20:11. ³Leviticus 23:4, 44.

תַּפְלַת טַל

Chanted on the first day of *Pesah* during *Musaf*

Reader:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבֹרָהֶם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מְלֶכֶד עוֹזֵר
וּמוֹשִׁיעַ וּמִגֵּן.

בְּרַעֲתוֹ אֲבִיעָה חִידוֹת, בָּעַם זֶה בְּזוֹ בְּטַל לְהַחֲדוֹת, טַל נִיא
וּדְשָׁאִיהָ לְחִדוֹת, דְּרָצִים בְּצִלּוֹ לְהַחֲדוֹת, אוֹת יְלָדוֹת טַל לְהַגֵּן
לְחַלְדוֹת.

בְּרוּךְ אַתָּה, יְיָ, מִגֵּן אֲבֹרָהֶם.
אַתָּה גִּבּוֹר לְעוֹלָם, אֲדָנִי; מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.
תְּהוֹמֹת הַדּוֹם לְרַסִּסוֹ בְּסוּפִים, וְכָל נְאוֹת דְּשָׁא לוֹ
נְכֻסִּים, טַל זָכָרוֹ גִּבּוֹרוֹת מוֹסִיפִים, חֲקוּק בְּגִישַׁת מוֹסִפִּים,
טַל לְהַחֲיִית בּוֹ נְקוּמִי סְעִיפִים.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

טַל תֵּן לְרִצּוֹת אֲרָצְךָ,

שִׁיתָנוּ בְּרָכָה בְּדִיצְךָ,

רַב דָּגָן וְתִירוֹשׁ בְּהַפְרִיצְךָ,

קוֹמֵם עִיר בָּהּ חֶפְצְךָ, בְּטַל.

טַל תַּפְלַת is a prayer for the plants to be refreshed by the regular descent of the dew during the warm season. The poems *הוֹמֹת הַדּוֹם* and *טַל תֵּן לְרִצּוֹת* are the creations of Rabbi Elazar ha-Kallir, who probably lived in Palestine during the eighth century. The best known and most prolific of the *payyetanim*

PRAYER FOR DEW

Chanted on the first day of Pesah during Musaf

Reader:

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name. O King, Supporter, Savior and Shield!

With thy approval I utter deep thoughts,
To cheer thy people by this prayer for dew.
Dew refreshes the earth and its verdure,
Joyous to be under thy protection.
May dew—symbol of youth—shield our young.

Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Earth's depths are eager for the drops of dew;
All the green meadows long and pine for dew.
The prayer for dew speaks of God's powers;
Hence it forms part of the Musaf service.
Dew will revive those in the clefts of rocks.

Our God and God of our fathers,

Grant dew to favor thy land;
Make us blessed with rejoicing,
With plenty of grain and wine;
Restore thy beloved land—with dew.

or liturgical poets, he wrote at least two hundred *piyyutim*, many of which cannot be understood without a commentary. His prayer for dew is one of the most delightful of his poems. It conveys the hope for the fertilization of the earth and the restoration of Eretz Yisrael. טל תן is a reversed alphabetical acrostic. Each of the six stanzas begins and ends with טל.

טל צוה שנה טובה ומעשרת,
 פרי הארץ לנאון ולתפארת,
 עיר בסכה נותרת,
 שיממה בידך עטרת, בטל.
 טל נופף עלי ארץ ברוכה,
 ממגד שמים שבענו ברכה,
 להאיר מתוך חשכה,
 בנה אתריה משובה, בטל.
 טל יעסיס צוף הרים,
 טעם במאריך מבחרים,
 חנוניה חליץ ממסגרים,
 זמרה ננעים וקול נרים, בטל.
 טל ושבע מלא אסמינו,
 הבעת תחדש ימינו,
 דוד בערבך העמד שמנו,
 נן רוה שימנו, בטל.
 טל בו תברך מזון,
 במשמנינו אל יהי רזון,
 אימה אשר הסעת בצאן,
 אנא תפק לה רצון, בטל.
 שאתה הוא יי אלהינו, משיב הרוח ומוריד הטל.

Congregation:

אָמֵן.

אָמֵן.

אָמֵן.

Congregation and Reader:

לְבָרְכָה וְלֹא לְקַלָּה

לְחַיִּים וְלֹא לְמוֹת

לְשִׁבְעָה וְלֹא לְרִזּוֹן

Grant dew for a good year, crowned
 With splendid fruit of the land;
 Zion now left like a lone booth,
 Take her in thy hand like a crown.

Let dew fall on the blessed land;
 Bless us with the gift of heaven;
 In the darkness let a light dawn
 For Israel who follows thee.

Let dew sweeten the mountains;
 Let thy chosen taste thy wealth:
 Free thy people from exile,
 That we may sing and exult.

Let our barns be filled with grain;
 Renew our days as of old;
 O God, uplift us by thy grace;
 Make us like a watered garden.

Bless our sustenance with dew;
 Let no ill befall our flocks;
 Bestow thy favor on the people
 Whom thou didst lead like a flock.

For thou art the Lord our God, who causest the wind to blow
 and the dew to fall.

Congregation and Reader:

For a blessing and not for a curse:

For life and not for death.

For plenty and not for scarcity.

Congregation:

Amen.

Amen.

Amen.

"Thou sustainest the living" (page 610)

סְפִירַת הָעֹמֶר

After *Ma'ariv*—from the second night of *Pesah* until the night before *Shavuoth*

הִנְנִי מוֹכֵן וּמִזְמֵן לְקַיֵּם מִצְוַת עֲשֵׂה שֶׁל סְפִירַת הָעֹמֶר,
כְּמוֹ שִׁכְתוּב בַּתּוֹרָה: וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת, מִיּוֹם
הִבִּיאֲכֶם אֶת עֹמֶר הַתְּנוּפָה, שִׁבְעַת שַׁבָּתוֹת תְּמִימוֹת תִּהְיֶינָה;
עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם.

כָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וַצִּוָּנוּ עַל סְפִירַת הָעֹמֶר.

- 1 הַיּוֹם יוֹם אֶחָד לָעֹמֶר.
- 2 הַיּוֹם שְׁנֵי יָמִים לָעֹמֶר.
- 3 הַיּוֹם שְׁלֹשָׁה יָמִים לָעֹמֶר.
- 4 הַיּוֹם אַרְבָּעָה יָמִים לָעֹמֶר.
- 5 הַיּוֹם חֲמִשָּׁה יָמִים לָעֹמֶר.
- 6 הַיּוֹם שֵׁשָׁה יָמִים לָעֹמֶר.
- 7 הַיּוֹם שִׁבְעָה יָמִים, שֶׁהֵם שָׁבוּעַ אֶחָד לָעֹמֶר.
- 8 הַיּוֹם שְׁמֹנֶה יָמִים, שֶׁהֵם שָׁבוּעַ אֶחָד וַיּוֹם אֶחָד לָעֹמֶר.
- 9 הַיּוֹם תְּשַׁעָה יָמִים, שֶׁהֵם שָׁבוּעַ אֶחָד וּשְׁנֵי יָמִים לָעֹמֶר.
- 10 הַיּוֹם עֲשָׂרָה יָמִים, שֶׁהֵם שָׁבוּעַ אֶחָד וּשְׁלֹשָׁה יָמִים לָעֹמֶר.

סְפִירַת הָעֹמֶר, the counting of seven weeks from the day on which the *omer* was offered till *Shavuoth*, the Feast of Weeks, serves to connect the anniversary of the exodus from Egypt with the festival that commemorates the giving of the Torah on Mount Sinai. According to tradition, it was announced to the Israelites in Egypt that fifty days after the exodus the Torah would be given to them. As soon as they were liberated, they were so eager for the arrival of the promised day that they began to count the days, saying each

COUNTING OF THE OMER

After Ma'ariv—from the second night of Pesah until the night before Shavuoth

I am ready and prepared to perform the positive command concerning the counting of the *Omer*, as it is written in the Torah: "You shall count from the day following the day of rest, from the day you brought the sheaf of the wave-offering, seven full weeks shall be counted; you shall count fifty days to the day following the seventh week."¹

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the counting of the *Omer*.

1. This is the first day of the *Omer*.
2. This is the second day of the *Omer*.
3. This is the third day of the *Omer*.
4. This is the fourth day of the *Omer*.
5. This is the fifth day of the *Omer*.
6. This is the sixth day of the *Omer*.
7. This is the seventh day, being one week of the *Omer*.
8. This is the eighth day, being one week and one day of the *Omer*.
9. This is the ninth day, being one week and two days of the *Omer*.
10. This is the tenth day, being one week and three days of the *Omer*.

time: "Now we have one day less to wait for the giving of the Torah." To commemorate this, the Torah prescribes that the days from *Pesah* to *Shavuoth* be counted.

¹*Leviticus* 23:15-16.

11 היום אחד עשר יום, שהם שבוע אחד וארבעה ימים
לעמר.

12 היום שנים עשר יום, שהם שבוע אחד וחמשה ימים
לעמר.

13 היום שלשה עשר יום, שהם שבוע אחד וששה ימים
לעמר.

14 היום ארבעה עשר יום, שהם שני שבועות לעמר.

15 היום חמשה עשר יום, שהם שני שבועות ויום אחד
לעמר.

16 היום ששה עשר יום, שהם שני שבועות ושני ימים לעמר.

17 היום שבעה עשר יום, שהם שני שבועות ושלשה ימים
לעמר.

18 היום שמונה עשר יום, שהם שני שבועות וארבעה ימים
לעמר.

19 היום תשעה עשר יום, שהם שני שבועות וחמשה ימים
לעמר.

20 היום עשרים יום, שהם שני שבועות וששה ימים לעמר.

21 היום אחד ועשרים יום, שהם שלשה שבועות לעמר.

22 היום שנים ועשרים יום, שהם שלשה שבועות ויום אחד
לעמר.

23 היום שלשה ועשרים יום, שהם שלשה שבועות ושני
ימים לעמר.

24 היום ארבעה ועשרים יום, שהם שלשה שבועות ושלשה
ימים לעמר.

11. This is the eleventh day, being one week and four days of the *Omer*.
12. This is the twelfth day, being one week and five days of the *Omer*.
13. This is the thirteenth day, being one week and six days of the *Omer*.
14. This is the fourteenth day, being two weeks of the *Omer*.
15. This is the fifteenth day, being two weeks and one day of the *Omer*.
16. This is the sixteenth day, being two weeks and two days of the *Omer*.
17. This is the seventeenth day, being two weeks and three days of the *Omer*.
18. This is the eighteenth day, being two weeks and four days of the *Omer*.
19. This is the nineteenth day, being two weeks and five days of the *Omer*.
20. This is the twentieth day, being two weeks and six days of the *Omer*.
21. This is the twenty-first day, being three weeks of the *Omer*.
22. This is the twenty-second day, being three weeks and one day of the *Omer*.
23. This is the twenty-third day, being three weeks and two days of the *Omer*.
24. This is the twenty-fourth day, being three weeks and three days of the *Omer*.

- 25 הַיּוֹם חֲמִשָּׁה וְעֶשְׂרִים יוֹם, שָׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֶר.
- 26 הַיּוֹם שֵׁשָׁה וְעֶשְׂרִים יוֹם, שָׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לְעֹמֶר.
- 27 הַיּוֹם שִׁבְעָה וְעֶשְׂרִים יוֹם, שָׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְשֵׁשָׁה יָמִים לְעֹמֶר.
- 28 הַיּוֹם שְׁמוֹנֶה וְעֶשְׂרִים יוֹם, שָׁהֵם אַרְבָּעָה שָׁבוּעוֹת לְעֹמֶר.
- 29 הַיּוֹם תְּשַׁעָּה וְעֶשְׂרִים יוֹם, שָׁהֵם אַרְבָּעָה שָׁבוּעוֹת וַיּוֹם אֶחָד לְעֹמֶר.
- 30 הַיּוֹם שְׁלָשִׁים יוֹם, שָׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁנֵי יָמִים לְעֹמֶר.
- 31 הַיּוֹם אֶחָד וּשְׁלָשִׁים יוֹם, שָׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לְעֹמֶר.
- 32 הַיּוֹם שְׁנַיִם וּשְׁלָשִׁים יוֹם, שָׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֶר.
- 33 הַיּוֹם שְׁלֹשָׁה וּשְׁלָשִׁים יוֹם, שָׁהֵם אַרְבָּעָה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לְעֹמֶר.
- 34 הַיּוֹם אַרְבָּעָה וּשְׁלָשִׁים יוֹם, שָׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְשֵׁשָׁה יָמִים לְעֹמֶר.
- 35 הַיּוֹם חֲמִשָּׁה וּשְׁלָשִׁים יוֹם, שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת לְעֹמֶר.
- 36 הַיּוֹם שֵׁשָׁה וּשְׁלָשִׁים יוֹם, שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וַיּוֹם אֶחָד לְעֹמֶר.
- 37 הַיּוֹם שִׁבְעָה וּשְׁלָשִׁים יוֹם, שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וּשְׁנֵי יָמִים לְעֹמֶר.

25. This is the twenty-fifth day, being three weeks and four days of the *Omer*.
26. This is the twenty-sixth day, being three weeks and five days of the *Omer*.
27. This is the twenty-seventh day, being three weeks and six days of the *Omer*.
28. This is the twenty-eighth day, being four weeks of the *Omer*.
29. This is the twenty-ninth day, being four weeks and one day of the *Omer*.
30. This is the thirtieth day, being four weeks and two days of the *Omer*.
31. This is the thirty-first day, being four weeks and three days of the *Omer*.
32. This is the thirty-second day, being four weeks and four days of the *Omer*.
33. This is the thirty-third day, being four weeks and five days of the *Omer*.
34. This is the thirty-fourth day, being four weeks and six days of the *Omer*.
35. This is the thirty-fifth day, being five weeks of the *Omer*.
36. This is the thirty-sixth day, being five weeks and one day of the *Omer*.
37. This is the thirty-seventh day, being five weeks and two days of the *Omer*.

38 היום שְׁמֹנֶה וּשְׁלֹשִׁים יוֹם, שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לָעֹמֶר.

39 היום תִּשְׁעָה וּשְׁלֹשִׁים יוֹם, שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעֹמֶר.

40 היום אַרְבָּעִים יוֹם, שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעֹמֶר.

41 היום אֶחָד וְאַרְבָּעִים יוֹם, שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְשֵׁשׁ יָמִים לָעֹמֶר.

42 היום שְׁנַיִם וְאַרְבָּעִים יוֹם, שָׁהֵם שֵׁשׁ שָׁבוּעוֹת לָעֹמֶר.

43 היום שְׁלֹשָׁה וְאַרְבָּעִים יוֹם, שָׁהֵם שֵׁשׁ שָׁבוּעוֹת וְיוֹם אֶחָד לָעֹמֶר.

44 היום אַרְבָּעָה וְאַרְבָּעִים יוֹם, שָׁהֵם שֵׁשׁ שָׁבוּעוֹת וּשְׁנֵי יָמִים לָעֹמֶר.

45 היום חֲמִשָּׁה וְאַרְבָּעִים יוֹם, שָׁהֵם שֵׁשׁ שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לָעֹמֶר.

46 היום שֵׁשׁ וְאַרְבָּעִים יוֹם, שָׁהֵם שֵׁשׁ שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעֹמֶר.

47 היום שִׁבְעָה וְאַרְבָּעִים יוֹם, שָׁהֵם שֵׁשׁ שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעֹמֶר.

48 היום שְׁמֹנֶה וְאַרְבָּעִים יוֹם, שָׁהֵם שֵׁשׁ שָׁבוּעוֹת וְשֵׁשׁ יָמִים לָעֹמֶר.

49 היום תִּשְׁעָה וְאַרְבָּעִים יוֹם, שָׁהֵם שִׁבְעָה שָׁבוּעוֹת לָעֹמֶר.

After the counting:

הֲרַחֲמֵנוּ, הוּא יַחְזִיר לָנוּ עֲבוֹדַת בֵּית הַמִּקְדָּשׁ לְמִקְוָמָהּ
בְּמַהֲרָה בְּיָמֵינוּ. אָמֵן סֵלָה.

38. This is the thirty-eighth day, being five weeks and three days of the *Omer*.
39. This is the thirty-ninth day, being five weeks and four days of the *Omer*.
40. This is the fortieth day, being five weeks and five days of the *Omer*.
41. This is the forty-first day, being five weeks and six days of the *Omer*.
42. This is the forty-second day, being six weeks of the *Omer*.
43. This is the forty-third day, being six weeks and one day of the *Omer*.
44. This is the forty-fourth day, being six weeks and two days of the *Omer*.
45. This is the forty-fifth day, being six weeks and three days of the *Omer*.
46. This is the forty-sixth day, being six weeks and four days of the *Omer*.
47. This is the forty-seventh day, being six weeks and five days of the *Omer*.
48. This is the forty-eighth day, being six weeks and six days of the *Omer*.
49. This is the forty-ninth day, being seven weeks of the *Omer*.

After the counting:

May the Merciful One restore the Temple service to its place speedily in our days. Amen.

תהלים סו

לִמְנַצֵּחַ בְּנִינֹת מְזֻמּוֹר שִׁיר. אֱלֹהִים יִחַנְנוּ וַיְבָרְכֵנוּ; יֵאָר
פָּנָיו אֶתָּנוּ, סֶלָה. לָדַעַת בְּאֶרֶץ דְּרָכָה, בְּכָל גּוֹיִם יִשְׁוּעָתָה.
יִדְוֶה עַמִּים, אֱלֹהִים; יִדְוֶה עַמִּים בָּלָם. יִשְׁמְחוּ וַיִּרְנְנוּ לְאֻמִּים,
בִּי תִשְׁפּוּט עַמִּים מִיִּשׁוּר; וּלְאֻמִּים בְּאֶרֶץ תִּנְחֵם, סֶלָה. יִדְוֶה
עַמִּים, אֱלֹהִים; יִדְוֶה עַמִּים בָּלָם. אֶרֶץ נָתַנָּה יְבוּלָהּ; וַיְבָרְכֵנוּ
אֱלֹהִים אֱלֹהֵינוּ. וַיְבָרְכֵנוּ אֱלֹהִים, וַיִּירָאוּ אוֹתוֹ כָּל אֲפִסֵּי אֶרֶץ.

אָנָּה, בְּכַח גְּדֻלַּת יְמִינָהּ תַּתִּיר צְרוּרָה.
קָבַל רֵנַת עַמָּה, שִׁנְבֵנוּ, טַהֲרֵנוּ, נוֹרָא.
נָא, גְּבוּר, דּוֹרְשֵׁי יַחֲוֶדָה כְּבִבַת שְׁמֵרָם.
בָּרַב, טַהֲרָם, רַחֲמָם, צִדְקָתָהּ תִּמִּיד נִמְלָם.
חֲסִין קְדוֹשׁ, בָּרַב טוֹבָה נָהַל עֲדָתָה.
יַחֲוֶד גְּאֻה, לַעֲמָה פְּנֵה, זֹכְרֵי קִדְשָׁתָה.
שְׁוּעָתָנוּ קָבַל וְשָׁמַע צַעֲקָתָנוּ, יוֹדַע תַּעֲלוּמוֹת.
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

רְבוּנוּ שֶׁל עוֹלָם, אֵתָה צוּיָתָנוּ עַל יְדֵי מֹשֶׁה עֲבָדְךָ לְסִפּוּר
סְפִירַת הָעֹמֶר, בְּדֵי לְטַהֲרֵנוּ מִקְלָפוֹתֵינוּ וּמַטְמְאוֹתֵינוּ, כְּמוֹ
שֶׁכְּתִיב בְּתוֹרָתְךָ: וּסְפַרְתָּם לָכֶם מִמִּחְרַת הַשָּׁבֹת, מִיּוֹם
הַבִּיאָכֶם אֶת הָעֹמֶר הַתְּנוּפֵה, שִׁבְעַת שָׁבֹתוֹת תְּמִימוֹת תַּהֲיִינָה;
עַד מִמִּחְרַת הַשָּׁבֹת הַשְּׁבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם. בְּדֵי שִׁיטְהָרוּ
נַפְשוֹת עַמָּה יִשְׂרָאֵל מִזַּהֲמָתָם. וּבָכוּ, יְהִי רָצוֹן מִלְּפָנֶיךָ, יי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁבְּזָכוֹת סְפִירַת הָעֹמֶר שֶׁסְּפַרְתִּי
הַיּוֹם יִתֵּן מַה שֶׁפָּנִמְתִּי בְּסִפְיָהּ, וְאֵטָהַר וְאֵתְקַדַּשׁ בְּקִדְשָׁהּ
שֶׁל מַעֲלָה. אָמֵן סֶלָה.

למנצח, Psalm 67, consists of seven verses which total forty-nine words, suggesting the number of seven weeks or forty-nine days of the *Sefirah*.

Psalm 67

For the Choirmaster; with string-music; a psalm, a song. May God be gracious to us and bless us; may he cause his favor to shine among us. Then shall thy way be known on earth, and thy saving power among all nations. The peoples shall praise thee, O God; all the peoples shall praise thee! Let the nations be glad and sing for joy, for thou rulest the peoples justly; thou guidest the nations on earth. The peoples shall praise thee, O Lord; all the peoples shall praise thee! The earth has yielded its produce; God, our own God, blesses us. God blesses us; all the far ends of the earth shall revere him.

By the great power of thy right hand, O set the captive free. Revered God, accept thy people's prayer; strengthen us, cleanse us. Almighty God, guard as the apple of the eye those who seek thee. Bless them, cleanse them, pity them; ever grant them thy truth. Mighty, holy God, in thy abundant grace, guide thy people. Exalted God, turn to thy people who proclaim thy holiness. Accept our prayer, hear our cry, thou who knowest secret thoughts.

Blessed be the name of his glorious majesty forever and ever.

Lord of the universe, thou didst command us through Moses thy servant concerning the counting of the *Omer*, in order to cleanse us of our evil things and impurities; thou didst write in thy Torah: "You shall count from the day following the day of rest, from the day you brought the sheaf of the wave-offering; seven full weeks shall be counted; you shall count fifty days to the day following the seventh week."¹ May all thy people of Israel be purged from their impurities. May it be thy will, Lord our God and God of our fathers, that my counting the *Omer* today help set right again the errors I have committed; may I rise high in purity and holiness. Amen.

¹ *Leviticus* 23:15-16.

אַקְדָמוֹת

Chanted on the first day of *Shavuoth* before the reading of the Torah

אַקְדָמוֹת מִלֵּין וְשָׁרִיִּית שׁוּתָא
 אִוְלָא שְׁקָלָנָא הֶרְמֵן וְרִשׁוּתָא.
 בְּבָבִי תֵרִי וּתְלַת דְּאַפְתָּח בְּנִקְשׁוּתָא
 בְּבָרִי דְּבָרִי וְטָרִי עָרִי לְקִשְׁשׁוּתָא.
 גְּבוּרֵן עֲלָמִין לֵה וְלֵא סִפְק פְּרִישׁוּתָא
 גִּוִּיל אֱלוֹ רִקִּיעֵי קְנִי כָּל חוּרְשׁוּתָא.
 דִּיֹּן אֱלוֹ יַמִּי וְכָל מִי בְּנִישׁוּתָא
 דִּיֵּרִי אֶרְעָא סִפְרִי וְרִשְׁמִי רִשׁוּתָא.
 הֶדֶר מָרָא שְׁמַיָּא וְשְׁלִיט בִּיבְשׁוּתָא
 הֶקֶם עֲלָמָא יְחִידָאִי וְכַבְשָׁה בְּכַבְשׁוּתָא.
 וּבָלָא לֵאוּ שְׁבָלְלָהּ וּבָלָא תִשְׁשׁוּתָא
 וּבִאָתָא קַלִּילָא דְלִית בֵּה מִשְׁשׁוּתָא.
 זְמַן כָּל עֲבַדְתָּהּ בְּהַד יוֹמֵי שְׁתָּא
 זְחֹור יְקָרָה עָלֵי עָלֵי כְרִסְיָה דְּאַשְׁתָּא.
 חֵיל אֱלֹהֵי אֲלָפִין וְרַבּוּא לְשִׁמְשׁוּתָא
 חֲדָתִין נְבוּט לְצַפְרִין סִנְיָאָה טָרְשׁוּתָא.
 טָפִי יְקִידִין שְׁרָפִין כְּלוּל נָפִי שְׁתָּא
 טַעֵם עַד יִתְיַהֵב לְהוֹן שְׁתִּיקִין בְּאַדְשְׁתָּא.

אקדמות was composed by Rabbi Meir ben Isaac of France, who lived in the eleventh century. The poem, written in Aramaic, consists of ninety verses alphabetically arranged. Its acrostic comprises, in addition to a twofold alphabet, the names of the author and his father as well as a short petition: מאיר ביר רבי יצחק, יגדל בתורה ובמעשים טובים אמן, וחזק ואמץ. There are ten syllables to each verse,

AKDAMUTH

Chanted on the first day of Shavuoth before the reading of the Torah

Before reciting the Ten Commandments,
I first ask permission and approval
To start with two or three stanzas in fear
Of God who creates and ever sustains.

He has endless might, not to be described
Were the skies parchment, were all the reeds quills,
Were the seas and all waters made of ink,
Were all the world's inhabitants made scribes.

The glorious Lord of heaven and earth,
Alone, formed the world, veiled in mystery.

Without exertion did he perfect it,
Only by a light sign, without substance.

He accomplished all his work in six days;
His glory ascended a throne of fire.

Millions of legions are at his service;
Fresh each morning they flourish with great faith.

More glowing are the six-winged seraphim,
Who keep silence till leave is given them.

and one rhyme (תא) runs through the entire hymn. Recited on the first day of *Shavuoth* when the *kohen* is called to the Torah, this mystical poem deals with the indescribable greatness of the Creator, the excellence of the Torah and the future hope of Israel.

וְעַד וְקֵנָה... אֵי אִסְכֵּל (Isaiah 46:4) עֲדֵי לִקְשׁוֹתָא.

אֵתָא קִלְיָא refers to the mystic idea that the creation of the world was brought about by means of the Hebrew letter ה.

חֲדָשִׁים לְבָקְרִים, רַבָּה אֲמוֹנָתָךְ ... חֲדָתִין נְבוֹט... (Lamentations 3:23). According to a midrashic statement, there are countless numbers of angels who come into being daily; they praise God and vanish immediately after the performance of their task.

יִקְבְּלוּן דִּין מִן דִּין שְׁוִי דְלֹא בְשִׁשְׁתָּא
 יִקָּר מְלִי כָּל אַרְעָא לְתַלּוּתֵי קְדוּשָׁתָא.
 בְּקָל מִן קָדָם שְׂדֵי בְּקָל מִי נְפִישׁוּתָא
 בְּרוּבִין קִבְּל וְלִגְלִין מְרוּמִין בְּאוּשָׁתָא.
 לְמַחְזִי בְּאַנְפָּא עֵין כּוֹת וִירֵי קְשָׁתָא
 לְכָל אַתֵּר דְּמִשְׁתַּלְחִין זְרִיזִין בְּאוּשָׁתָא.
 מְבָרְכִין בְּרִידֵי יִקְרֵה בְּכָל לֶשֶׁן לְחִישׁוּתָא
 מֵאַתֵּר בֵּית שְׂכִינְתָּהּ דְלֹא צְרִידֵי בְּחִישׁוּתָא.
 נְהִים כָּל חֵיל מְרוּמָא מְקַלְסִין בְּחִשְׁשָׁתָא
 נְהִירָא מְלִכּוּתָהּ לְדֶר וְדֶר לְאַפְרָשָׁתָא.
 סְדִירָא בְּחוּן קְדוּשָׁתָא וְכֹד חֲלָפָא שְׁעָתָא
 סְיוּמָא דְלַעֲלֵם וְאוּף לָא לְשְׂבוּעָתָא.
 עֲדָב יִקָּר אַחֲסִנְתָּה חֲבִיבִין דְּבִקְבַּעָתָא
 עֲבָדִין לֵיה חֲטִיבָא בְּדִנְח וְשִׁקְעָתָא.
 פְּרִישָׁן לְמִנְתָּה לְמַעַבְד לֵיה רְעוּתָא
 פְּרִישׁוּתָהּ שְׂבַחָה יְחִוּין בְּשַׁעוּתָא.
 צְבִי וְחִמֵּד וְרוּג דִּילָאוֹן בְּלַעוּתָא
 צְלוּתְהוֹן בִּין מְקַבֵּל וְהִנָּא בְּעוּתָא.
 קְטִירָא לְחֵי עֲלָמָא בְּתָנָא בְּשְׂבוּעָתָא
 קִבְּל יִקָּר טוֹטַפְתָּא יְתִיבָא בְּקִבְעוּתָא.
 רְשִׁימָא הִיא גּוּפָא בְּחִבְמָתָא וּבְדַעָתָא
 רְבוּתְהוֹן דִּישְׂרָאֵל קְרָאִי בְּשִׁמְעָתָא.
 שְׂבַח רַבּוֹן עֲלָמָא אֲמִירָא דְכּוּתָא
 שְׁפָר עָלִי לְחַוְוִיָּה בְּאַפִּי מְלִכּוּתָא.

Without delay they call to one another:
 "God's majestic splendor fills the whole earth!"

Like a mighty thunder, like ocean's roar,
 The cherubim and the spheres rise loudly

To gaze at the rainbowlike appearance.

Wherever sent, they hasten anxiously,

Whispering praise in each tongue: "Blessed be
 His glory in his entire universe."

All the heavenly hosts shout praise in awe:

"His glory shines forever and ever!"

Their hymn is timed; when the hour is gone,
 They shall at no period chant it again.

Dear to him are the people of Israel,
 Acclaiming him each morning and evening.

They are dedicated to do his will;

His wonders, his praises, they declare hourly.

He desires them to toil in the Torah,
 So that their prayer be well accepted,

Bound up in the crown of the Eternal,
 Securely set near the precious frontlet.

His frontlet is most skilfully inscribed:

"Great is Israel who proclaims God's Oneness."

The praise of the world's Lord, in pure homage,
 I am pleased to declare before the kings.

סִימָא דְלַעֲלִים that is, they are silent forever; they do not chant even after seven years. The reference is to the midrashic statement to the effect that whenever the daily angels do not chant their hymns at the exact moment, they disappear in the stream of fire known as *Dinur*.

עֲדָב יִקָּר אַחֲסֹנְתִּיהָ the lot of his precious heritage [Israel]. This refers to the talmudic passage (*Ḥullin* 91b) to the effect that Israel sings God's praises at all times, while the angels are limited in this respect.

קְטִירָא לַחֵי עֲלָמָא refers to the mystic idea that God's *tefillin* contain an inscription in praise of Israel.

תִּאֲוִין וּמִתְפַּנְשִׁין בְּחִזּוֹ אֲדֹנָתָא
תִּמְהִינן וְשִׁלְיִין לֵיהּ בְּעֶסֶק אֲתֹנָתָא.
מִנָּן וּמֵאֵן הוּא רְתִימָא שְׁפִירָא בְּרֹתָא
אַרוֹם בְּגִינָה סְפִית מְדוֹר אֲרֻנָתָא.
יִקְרָא וְיֵאָה אֵת אֵין תַּעֲרָבִי לְמִרְוֹתָא
רְעוּתָא נַעֲבֵד לִיד בְּכַל אֲתִרְוֹתָא.
בְּחֻכְמָתָא מְתִיבְתָּא לְהוֹן קָצֵת לְהוֹדְעוּתָא
יִדְעִיתוּן חֻכְמִין לֵיהּ בְּאַשְׁתְּמוּדְעוּתָא.
רְבוּתִכּוֹן מָה חֲשִׁיבָא קָבַל הֵהוּא שְׁבַחְתָּא
רְבוּתָא דִּינַעֲבֵד לִי בְּד מִטָּא יִשְׁוַעְתָּא.
בְּמִיתִי לִי נְהוֹרָא וְתַחֲפִי לְכוֹן בְּהִתָּא
יִקְרָה בְּד אֲתֹנְלִי בְּתַקְפָּא וּבְגִינָתָא.
יִשְׁלַם גְּמֻלָּא לְסִנְאִי וּנְנֻתָא
צְדָקְתָּא לְעַם חֲבִיב וְסִנְאִי זְכוּתָא.
חֲדוּ שְׁלָמָא בְּמִיתִי וּמִנִּי דְכִיתָא
קְרִיתָא דִּירוּשָׁלַם בְּד יִכְנַשׁ גְּלוּתָא.
יִקְרָה מִטִּיל עֲלֵה בְיוֹמִי וְלִילְוֹתָא
גְּנוּנָה לְמַעַבְד בֵּה בְּתוּשְׁבָחוֹן כְּלִילְחָא.
דִּיזְהוֹר עֲנִיָּא לְמַשְׁפַּר בִּילְחָא
לְפֻימָה דְּעִבִּידְתָּא עֲבִידוֹן מִטְּלָלְחָא.
בְּתַקְתָּקִי דְּחַב פּוֹא וְשָׁבַע מַעֲלָתָא
תְּחִימִין צְדִיקִי קָדָם רַב פְּעֻלְחָא.
וְרוּיְהוֹן דְּמָה לְשִׁבְעָא חֲדוּתָא
רְקִיעָא בְּזַהֲרָה וְכוּכְבֵּי זִינָתָא.

They come and gather like the surging waves,
Wondering and asking about the signs:

Whence and who is your beloved, O fair one?
For whom do you die in the lions' den?

Most precious are you; if you merge with us,
We will do your will in all the regions.

With wisdom I answer them concisely:
You must recognize and acknowledge him!

Of what value is your glory compared
With all that God will do for me in due time,

When light will come to me and shame to you,
When he will reveal himself in great might?

He will repay the foes in all the isles;
Triumph to the dear and upright people!

Perfect joy, pure delight, will come into
Jerusalem when he will gather the exiles.

His glory will shield Zion day and night,
While his tent for praise will be made in it

Under a splendid canopy of bright clouds.
For each godly man a booth will be made,

Furnished with a gold throne of seven steps.
The righteous will be arrayed before God,

Their sight resembling sevenfold delight,
The brilliant sky and the luminous stars—

וּמַתְכַּנֵּשׁ תַּאֲזִין ומתכנשין alludes to the medieval public disputations on the relative merits of Judaism and other religions, with particular emphasis upon the Messianic idea.

וכן היו אומות: *Sifré*, section 143: ותמהין ושילין and onwards is based upon the העולם שואלים את ישראל ואומרים להם: „מה דורך מדוד“ שכך אתם מומתים עליו, שכך אתם נהרגים עליו? ... כולכם נאים, כולכם גבורים, בואו והתערבו עמנו. וישראל אומרים להם: נאמר לכם מקצת שבחו, ואתם מכירים אותו ...

הָרָא דְּלֹא אֶפְשָׁר לְמַפְרֵט בְּשִׁפּוֹתָא
וְלֹא אֲשַׁתְּמַע וְחָמִי נְבִיאָן חֲזוֹנָא.
בְּלֹא שְׁלֵטָא בֵּה עֵין בְּגוּ עֶדוֹן גִּנְתָּא
מְטִילִי בִי חֲנּוּנָא לְבִתְדִי דְּשְׂכִינְתָּא.
עַלֵּה רָמְזִי דִּין הוּא בְּרַם בְּאַמְתְּנוּתָא
שׁ בְּרִנָּא לֵה בְּשִׁבְיָן תְּקוּף הַמְנוּתָא.
וְדַבֵּר לָן עַלְמִין עַלְמִין מְדֻמוּתָא
מָנַת דִּילָן דִּמְלֻקְדָּמִין פֶּרֶשׁ בְּאַרְמוּתָא.
טְלוּלָה דְּלִיָּתָן וְתוֹר טוֹר רְמוּתָא
וְחַד בְּחַד בִּי סָבִיד וְעֵבֶד קְרִבוּתָא.
בְּקִרְנֹהִי מַעֲנַח בְּהִמּוּת בְּרַבְּרִבוּתָא
יִקְרֹשֶׁע נֹון לְקַבְּלָה בְּצִיצוּי בְּגִבּוּרְתָּא.
מִקְרַב לֵה בְּרִיָּה בְּחַרְבָּה רַבְּרִבְתָּא
אַרְסֻטוֹן לְצַדִּיקִי יִתְקַן וְשְׁרוּתָא.
מִסְחָרִין עָלֵי תַבִּי דְּכַדְכַּד וְגוּמְרִתָּא
נִגִּידִין קַמִּיהוֹן אֶפְרִסְמוֹן נִהְרִתָּא.
וּמַתְפַּנְקִין וִירוֹן בְּכֶסֶי רוּיָתָא
חֲמַר מֵרַת דְּמַבְרָאשִׁית נָטִיר בִּי נַעֲוָתָא.
זָבֵאִין כֹּד שְׁמַעְתוֹן שְׁבַח דָּא שִׁירְתָּא
קִבְיַעִין כּוֹן תְּהוּיִן בְּהִנְהוּ תְּבוּרְתָּא.
וְתִזְכּוֹן דִּי תִיתְּבוּן בְּעָלָא דְרִתָּא
אַרִי תְצִיתוֹן לְמַלּוּי דְנִפְקִין בְּהִדְרִתָּא.
מְרוּמָם הוּא אֱלֹהִין בְּקִדְמָא וּבְתִרִיתָא
זָבִי וְאַתְרַעִי בֶן וּמְסַר לָן אוּרִיתָא.

A splendor that no language can describe,
 That was not heard of nor viewed by prophets.
 No eye has penetrated Paradise,
 Where the righteous dance in presence of God,
 Reverently pointing out: "This is he
 For whom we looked in exile with firm faith!
 He now gently guides us eternally,
 Granting us the share long reserved for us."
 Leviathan contends with Behemoth;
 They are locked in combat with each other.
 Behemoth gores mightily with its horns;
 The sea-monster counters with potent fins.
 The Creator slays them with his great sword,
 And prepares a banquet for the righteous,
 Who sit in rows at tables of precious stones,
 While before them there flow streams of balsam,
 And they indulge themselves and drink full cups
 Of the precious old wine preserved in vats.
 You upright, having heard this hymn of praise,
 May you be in that blissful company!
 You will merit to sit in the first row
 If you will obey God's majestic words.
 God, exalted from beginning to end,
 Was pleased with us and gave us the Torah.

טלולה דליות is a description of the contest between the legendary monsters, Leviathan and Behemoth, which ends with the destruction of both. In kabbalistic literature the Leviathan is identified with evil which will disappear in Messianic times. It has been suggested that the midrashic passages concerning the Messianic banquet convey the thought that this will be the last feast, after which there will be no bodily needs. There are some who conceive the Messianic banquet in a spiritual sense.

העשו יוש חרבו מקרב... בריה בחרביה a paraphrase of the verse (Job 40:19) in a description of Behemoth.

מִנְחָה וְעֶרְבִית לְרֹאשׁ הַשָּׁנָה

The *Amidah* is recited in silent devotion while standing, facing east.

(בִּי שֵׁם יְיָ אֱקָרָא, הָבוּ גִדְל לְאַלְהֵינוּ.)

אֲדֹנֵי, שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאַלְהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אָבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה. זְכָרְנוּ לְחַיִּים, מְלֶכֶד חַפֵּץ בְּחַיִּים, וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

מְלֶכֶד עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה, יְיָ, מֶגֶן אַבְרָהָם. אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנֵי; מַחֲיֵה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ. מְבַלְבֵּל חַיִּים בְּחֶסֶד, מַחֲיֵה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ גּוֹפִלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקִים אַמּוֹנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ, בָּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָךְ, מְלֶכֶד מֵמִית וּמַחֲיֵה וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךָ, אֵב הַרְחָמִים, זוֹכֵר וְצוֹרֵר לְחַיִּים בְּרַחֲמִים. וַיֵּאמֶן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה, יְיָ, מַחֲיֵה הַמֵּתִים.

When the Reader repeats the *Amidah*, the following *Kedushah* is said:

נִקְדָּשׁ אֵת שְׁמֶךָ בְּעוֹלָם בְּשֵׁם שְׁמֶךָ יְשִׁים אוֹתוֹ בְּשְׁמִי מְרוֹם, כְּכַתוּב עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֵל זֶה וְאָמַר:

ראש השנה is designated in the Mishnah (*Rosh Hashanah* 1:2) as a day on which all mankind passes in judgment before God; hence, this festival is known as **יום הדין** ("Day of Judgment"). Though the Bible speaks of but one day's observance (*Leviticus* 23:24; *Numbers* 29:1), *Rosh Hashanah* has been

MINḤAH AND MA'ARIV FOR ROSH HASHANAH

The Amidah is recited in silent devotion while standing, facing east.

(When I proclaim the name of the Lord, give glory to our God!)¹

O Lord, open thou my lips, that my mouth may declare thy praise.²

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.

O King, Supporter, Savior and Shield. Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

When the Reader repeats the Amidah, the following Kedushah is said:

We sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by thy prophet: "They keep calling to one another:

observed for two days even in Jerusalem, where all other holydays are kept only for one day. The reason is explained by Maimonides in his *Mishneh Torah* (*Kiddush ha-Hodesh* 5:7-8).

¹Deuteronomy 32:3. ²Psalms 51:17.

קדוש, קדוש, קדוש יי צבאות; מלא כל הארץ כבודו.

לעממם ברוך יאמרו—

ברוך כבוד יי ממקומו.

ובדברי קדש כתוב לאמר:

ימלך יי לעולם, אלהיך ציון לדר נדר; הללויה.

Reader לְדֹר וְדֹר נִיד נְדָלָה, וּלְנֶצַח נִצְחִים קִדְשָׁתָהּ
נְקִדִּישׁ, וְשִׁבְחָהּ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל
מֶלֶךְ גָּדוֹל וְקֹדֶשׁ אֶתָּה.

אתה קדוש ושמו קדוש, וקדושים בכל יום יהללוך סלה.
ובכן תן פחדך, יי אלהינו, על כל מעשיך, ואימתך על
כל מה שבראת, ויראוך כל המעשים וישתחוו לפניך כל
הברואים, ויעשו כלם אגדה אחת לעשות רצונך בלבב שלם,
במו שידענו, יי אלהינו, שהשלטן לפניך, עז בידך וגבורה
בימינך, ושמו נורא על כל מה שבראת.

ובכן תן כבוד, יי, לעמך, תהלה ליראיך ותקנה טובה
לדורשיך, ופתחון פה למיחלים לך, שמחה לארצך וששון
לעירך, וצמיחת קרן לדוד עבדך, ועריכת נר לבן-ישי
משיחך, במהרה בימינו.

ובכן צדיקים יראו וישמחו, וישרים יעלו, וחסידים
ברנה יגילו, ועולתה תקפץ-פיה, וכל הרשעה בלה בעשן
תכלה, כי תעביר ממשלת זרין מן הארץ.

contains the vision of the time when God shall be acknowl-
edged and worshiped by all peoples, when peace and righteousness shall reign
on the whole earth.

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory."¹

Those opposite them say: Blessed—

Blessed be the glory of the Lord from his abode.²

And in thy holy Scriptures it is written:

The Lord shall reign forever,

Your God, O Zion, for all generations.

Praise the Lord.³

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King.

Thou art holy and thy name is holy, and holy beings praise thee daily.

Now, Lord our God, put thy awe upon all whom thou hast made, thy dread upon all whom thou hast created; let thy works revere thee, let all thy creatures worship thee; may they all blend into one brotherhood to do thy will with a perfect heart. For we know, Lord our God, that thine is dominion, power and might; thou art revered above all that thou hast created.

Now, O Lord, grant honor to thy people, glory to those who revere thee, hope to those who seek thee, free speech to those who yearn for thee, joy to thy land and gladness to thy city, rising strength to David thy servant, a shining light to the son of Jesse, thy chosen one, speedily in our days.

May the righteous men see this and rejoice, the upright exult, and the godly thrill with delight. Iniquity shall shut its mouth, wickedness shall vanish like smoke, when thou wilt abolish the rule of tyranny on earth.

כבוד תן כבוד proclaims God's restoration of Israel in Palestine.

ובכן צדיקים announces the ultimate victory of righteousness when all evil and tyranny shall vanish.

¹Isaiah 6:3. ²Ezekiel 3:12. ³Psalms 146:10.

וְתַמְלִיךְ, אֶתָּה יי, לְבִדְךָ עַל כָּל מַעֲשֶׂיךָ, בְּחַר צִיּוֹן מִשְׁכַּן
בְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר קִדְשְׁךָ, בְּכַתוּב בְּדִבְרֵי קִדְשְׁךָ:
יִמְלִיךָ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר; הִלְלִינָהּ.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאִין אֱלֹהִים מִבְּלַעְדֶּיךָ, בְּכַתוּב:
וַיִּבְרָה יי צְבָאוֹת בַּמִּשְׁפָּט, וְהָאֵל הַקְדוֹשׁ נִקְדַּשׁ בַּצִּדְקָה. בְּרוּךְ
אַתָּה, יי, הַמְלִיךְ הַקְדוֹשׁ.

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת, וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ
מִלִּבְנוֹת לַעֲבוֹדָתְךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ עָלֵינוּ קָרָאתָ.

On Saturday night add:

(וּתְדַרְשֵׁנוּ, יי אֱלֹהֵינוּ, אֵת מִשְׁפָּטֵי צִדְקָה, וְתַלְמִידֵנוּ לַעֲשׂוֹת
חֻמֵּי רְצוֹנְךָ; וְתַתֵּן לָנוּ, יי אֱלֹהֵינוּ, מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת
אֱמֶת, חֻקִּים וּמִצְוֹת טוֹבִים; וְתַגְדִּילָנוּ זְמַנֵּי שְׁשׁוֹן וּמוֹעֲדֵי קִדְשׁ
וְחֲגֵי נִדְבָה, וְתוֹרִישֵׁנוּ קִדְשַׁת שַׁבָּת וּכְבוֹד מוֹעֵד וְחֲגִיגַת הָרְגֵל;
וְתַבְדִּיל, יי אֱלֹהֵינוּ, בֵּין קִדְשׁ לַחֹל, בֵּין אֹרֶז לַחֲשָׁד, בֵּין
יִשְׂרָאֵל לַעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לַשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין
קִדְשַׁת שַׁבָּת לַקִּדְשַׁת יוֹם טוֹב הַבְּדִלָתָהּ, וְאֵת יוֹם הַשְּׁבִיעִי
מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדְשָׁתָהּ; הַבְּדִלָתָהּ וְקִדְשָׁתָהּ אֵת עַמְּךָ יִשְׂרָאֵל
בְּקִדְשָׁתְךָ.)

וְתַתֵּן לָנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה אֵת יוֹם (הַשַּׁבָּת הַזֶּה וְאֵת יוֹם)
הַזְכָּרוֹן הַזֶּה, יוֹם (וְזִכְרוֹן) תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קִדְשׁ, זָכָר
לִיצִיאַת מִצְרַיִם.

Thou shalt reign over all whom thou hast made, thou alone, O Lord, on Mount Zion the abode of thy majesty, in Jerusalem thy holy city, as it is written in thy holy Scriptures: "The Lord shall reign forever, your God, O Zion, for all generations."¹

Holy art thou, awe-inspiring is thy name, and there is no God but thee, as it is written: "The Lord of hosts is exalted through justice, the holy God is sanctified through righteousness."² Blessed art thou, O Lord, holy King.

Thou didst choose us from among all peoples; thou didst love and favor us; thou didst exalt us above all tongues and sanctify us with thy commandments. Thou, our King, didst draw us near to thy service and call us by thy great and holy name.

On Saturday night add:

(Thou, Lord our God, hast made known to us thy righteous judgments and taught us to perform thy pleasing statutes. Thou, Lord our God, hast given us right ordinances, true precepts and good laws. Thou hast granted us joyous holidays, holy festivals and feasts for freewill offerings; thou hast vouchsafed to us the holiness of the Sabbath, the glory of the festival and the pilgrimage of the festive season. Thou, Lord our God, hast made a distinction between the holy and the profane, between light and darkness, between Israel and the nations, between the seventh day and the six working days. Thou hast made a distinction between the holiness of the Sabbath and the holiness of the festival, and hast hallowed the seventh day above the six working days; thou hast distinguished and sanctified thy people Israel with thy holiness.)

Thou, Lord our God, hast graciously given us (this Sabbath day and) this Day of Remembrance, a day for the blowing of the *Shofar*, a holy festival in remembrance of the exodus from Egypt.

¹*Psalm* 146:10. ²*Isaiah* 5:16.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיַגִּיעַ וְיִרְאֶה, וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זִכְרוֹנֵנוּ וּפְקֻדּוֹתֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבִידֶךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קִדְשֶׁךָ, וְזִכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לִפְנֶיךָ, לִפְלִיטָה וּלְטוֹבָה, לַחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם הַזִּכְרוֹן הַזֶּה. זָכְרֵנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים; וּבִדְבַר יְשׁוּעָה וּרְחֻמִּים חוּס וְחַנּוּן, וּרְחֹם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וּרְחוּם אַתָּה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלוֹךְ עַל כָּל הָעוֹלָם כְּלוּ בִּכְבוֹדֶךָ, וְהַנָּשָׂא עַל כָּל הָאָרֶץ בִּיקְרָה, וְהוֹפֵעַ בַּחֲדָר וְאֹן עֲזָה, עַל כָּל יוֹשְׁבֵי תֵבֵל אֶרֶץ, וְיָדַע כָּל פֶּעוּל כִּי אַתָּה פֹּעֵלְתוֹ, וְיָבִין כָּל יָצוֹר כִּי אַתָּה יִצְרָתוֹ, וְיֹאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ, יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ, וּמַלְכוּתוֹ בְּכָל מְשָׁלָה. אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (רָצָה בְּמִנוּחַתָּנוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֻלְקָנוּ בְּתוֹרָתֶךָ, שְׂבַעֲנוּ מִטּוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ (וְהִנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרַצוֹן שִׁבְתָּ קִדְשֶׁךָ, וְיִגְוַחוּ בְּה' יִשְׂרָאֵל מִקְדָּשִׁי שְׁמֶךָ) וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת, כִּי אַתָּה אֱלֹהִים אֱמֶת, וּדְבָרֶךָ אֱמֶת וּקְיָם לְעַד. בָּרוּךְ אַתָּה, יְיָ, מֶלֶךְ עַל כָּל הָאָרֶץ, מִקְדָּשְׁ (הַשְּׁבֵת ו) יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.

רָצָה, יְיָ אֱלֹהֵינוּ, בְּעַמֶּךָ יִשְׂרָאֵל וּבְתַפְלָתָם; וְהָשִׁב אֶת הָעֲבוּדָה לְדַבִּיר בֵּיתֶךָ, וְאֲשֵׁי יִשְׂרָאֵל וְתַפְלָתָם בְּאַהֲבָה תִּקְבַּל בְּרַצוֹן, וְתֵּחִי לְרַצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךָ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבֶךָ לְצִיּוֹ בְּרַחֲמִים. בָּרוּךְ אַתָּה, יְיָ, הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this Day of Remembrance. Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.

Our God and God of our fathers, reign over the whole universe in thy glory; be exalted over all the earth in thy grandeur; shine forth in thy splendid majesty over all the inhabitants of thy world. May every existing being know that thou hast made it; may every creature realize that thou hast created it; may every breathing thing proclaim: "The Lord God of Israel is King, and his kingdom rules over all."

Our God and God of our fathers, (be pleased with our rest,) sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy deliverance; (in thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage, and that Israel, who sanctifies thy name, may rest on it) purify our heart to serve thee in truth; for thou art the true God, and thy word is true and permanent forever. Blessed art thou, O Lord, King over all the earth, who sanctifiest (the Sabbath,) Israel and the Day of Remembrance.

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy presence to Zion.

When the Reader repeats the *Amidah*,
the Congregation responds here by
saying:

(מוֹדִים אֲנַחְנוּ לָךְ, שְׁאֵתָה
הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ. אֱלֹהֵי כָּל בָּשָׂר,
יוֹצֵרנוּ, יוֹצֵר בְּרָאשִׁית,
בְּרָבוֹת וְהוֹדָאוֹת לְשִׁמּוֹ
הַגָּדוֹל וְהַקְדוֹשׁ עַל שֶׁהַחַיִּיתָנוּ
וְקִבַּמְתָּנוּ. בֶּן תַּחֲנוּנוֹ וְתַקִּימָנוּ,
וְחַאסוּף גְּלוּיֹתֵינוּ לְחַצְרוֹת
קִדְשֶׁךָ לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת
רְצוֹנֶךָ, וְלַעֲבֹדָךָ בְּלֵב
שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ.
בְּרוּךְ אַל תַּחֲדָאוֹת.)

מוֹדִים אֲנַחְנוּ לָךְ, שְׁאֵתָה
הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִגֵּן
יִשְׁעֵנוּ אֵתָה הוּא. לְדוֹר וָדוֹר
גּוֹדֵה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל
חַיִּינוּ הַמְּסוּרִים בִּידְךָ, וְעַל
נִשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל
נִסִּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל
עֵת, עָרֵב וְבָקָר וְצִהָרִים.
הַטוֹב בִּי לֹא כָּלוּ רַחֲמֶיךָ,
וְהַמְרַחֵם בִּי לֹא תָמוּ חַסְדֶּיךָ,
מִעוֹלָם קִיְּנוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמֵם שְׁמֶךָ, מִלִּבְנוֹ, תָּמִיד לְעוֹלָם
וָעֶד.

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.
וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלּוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל,
יִשׁוּעָתָנוּ וַעֲזָרָתָנוּ סֶלָה. בְּרוּךְ אֵתָה, יי, הַטוֹב שְׁמֶךָ, וְלָךְ נִגָּה
לְהוֹדוֹת.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמֶּךָ תָּשִׁים לְעוֹלָם, בִּי אֵתָה הוּא
מִלֵּךְ אֲדוֹן לְכָל הַשְּׁלוֹם; וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמֶּךָ
יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמָךְ.

בְּסִפָּר חַיִּים, בְּרַכָּה וְשְׁלוֹם וּפְרֻנָּסָה טוֹבָה, נִזְכֵּר וְנִכְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם.
בְּרוּךְ אֵתָה, יי, עוֹשֵׂה הַשְּׁלוֹם.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

When the Reader repeats the Amidah, the Congregation responds here by saying:

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

For all these acts may thy name, our King, be blessed and exalted forever and ever.

Inscribe all thy people of the covenant for a happy life.

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

O grant abundant peace to Israel thy people forever, for thou art the King and Lord of all peace. May it please thee to bless thy people Israel with peace at all times and at all hours.

May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, for a happy life and for peace. Blessed art thou, O Lord, Author of peace.

בספר חיים can be rendered: "In the book of life . . . may we be remembered; may we and all Israel thy people be inscribed before thee for a happy life . . ." The seeming redundancy of the passage would thus disappear. However, all worshippers are in the habit of joining the words וזכר וכתב.

After the Amidah add the following meditation:

אֱלֹהִי, נִצֵּר לְשׁוֹנֵי מָרָע, וּשְׁפַתִּי מִדְּבַר מִרְמָה; וְלִמְקַלְלֵי
נַפְשִׁי תְּדוּם, וְנַפְשִׁי כְּעֶפֶר לִבָּל תִּהְיֶה. פָּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּךְ נַפְשִׁי; וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרֵה
הַפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֹךְ, עֲשֵׂה לִמְעַן
יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשָׁתְךָ, עֲשֵׂה לִמְעַן תוֹרָתְךָ. לִמְעַן יִחַלְצוּן
יִדְיֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי. יִהְיוּ לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי
לְפָנֶיךָ, יְיָ, צוּרִי וְגֹאֲלִי. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה
שְׁלוֹם עַלִּינוּ וְעַל כָּל יִשְׂרָאֵל, וְאֲמָרוֹ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבֵנָה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ
בִּירְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת. וְעֲרֹכָה לִי מִנַּחַת
יְהוּדָה וִירוּשָׁלָּיִם, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת.

Rosh Hashanah Greeting:

Plural

Singular

לְשָׁנָה טוֹבָה תִּכְתֵּב וְתִתְחַתֵּם. לְשָׁנָה טוֹבָה תִּכְתְּבוּ וְתִתְחַתְמוּ.

קְדוּשַׁת לְרֹאשׁ הַשָּׁנָה

On Sabbath Eve:

(וַיְהִי עֶרֶב וַיְהִי בֹקֶר)

יוֹם הַשָּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים
בַּיּוֹם הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל
מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ
אֹתוֹ, כִּי בּוֹ שָׁבַת מְכַל מְלֹאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

לשנה טובה תכתב is a figurative expression, borrowed from the writing and signing of decrees by earthly rulers.

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.¹ May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.²

Rosh Hashanah Greeting:

MAY YOU BE INSCRIBED FOR A HAPPY NEW YEAR.

KIDDUSH FOR ROSH HASHANAH

On Sabbath Eve:

(There was evening and there was morning—
The sixth day. Thus the heavens and the earth were finished, and all their host. By the seventh day God had completed his his work which he had made, and he rested on the seventh day from all his work in which he had been engaged. Then God blessed the seventh day and hallowed it, because on it he rested from all his work which he had created.)³

¹*Psalms* 60:7; 19:15. ²*Malachi* 3:4. ³*Genesis* 1:31; 2:1-3.

סְבִירי מֶרְנָן וְרִבּוּתִי.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, בּוֹרֵא פְּרִי הַנֶּפֶךְ.
 בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל
 עַם, וְרוֹמְמָנוּ מִכָּל לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן לָנוּ, יי
 אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת יוֹם) הַזְכָּרוֹן הַזֶּה,
 יוֹם (זְכָרוֹן) תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קָדֵשׁ, זָכָר לַיְצִיאַת
 מִצְרָיִם. כִּי בָנוּ בְּחֵרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, וְדָבַרְךָ
 אֱמֶת וְקִיָּם לְעַד. בְּרוּךְ אַתָּה, יי, מְלֶכֶד עַל כָּל הָאָרֶץ, מְקַדֵּשׁ
 (הַשַּׁבָּת וְ)יִשְׂרָאֵל וְיוֹם הַזְכָּרוֹן.

On Saturday night add:

(בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.
 בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ
 לַחֵל, בֵּין אֹר לַחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לָעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי
 לַשִּׁשִּׁתָּה יְמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שַׁבָּת לַקֹּדֶשׁת יוֹם טוֹב
 הַבְּדִלָּתָה, וְאֶת יוֹם הַשְּׁבִיעִי מַשְׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדְּשָׁתָה; הַבְּדִלָּתָה
 וְקִדְּשָׁתָה אֶת עַמֶּךָ יִשְׂרָאֵל בְּקִדְּשָׁתָה. בְּרוּךְ אַתָּה, יי, הַמְּבַדִּיל
 בֵּין קֹדֶשׁ לַקֹּדֶשׁ).

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, שֶׁהִחֲיֵינוּ וְקִיָּמָנוּ
 וְהוֹצֵעָנוּ לְזֶמַן הַזֶּה.

It is customary to eat an apple dipped in honey and to say:

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, שֶׁתַּחַדֵּשׁ
 עֲלֵינוּ שָׁנָה טוֹבָה וּמְתוֹקָה.

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who hast chosen and exalted us above all nations, and hast sanctified us with thy commandments. Thou, Lord our God, hast graciously given us (this Sabbath day and) this Day of Remembrance, a day for the blowing of the *Shofar*, a holy festival in remembrance of the exodus from Egypt. Indeed, thou hast chosen and sanctified us above all nations; thy word is true and permanent forever. Blessed art thou, O Lord, King over all the earth, who sanctifiest (the Sabbath,) Israel and the Day of Remembrance.

On Saturday night add:

(Blessed art thou, Lord our God, King of the universe, who createst the light of the fire.

Blessed art thou, Lord our God, King of the universe, who hast made a distinction between the sacred and the profane, between light and darkness, between Israel and the nations, between the seventh day and the six working days. Thou hast made a distinction between the holiness of the Sabbath and that of the festival, and hast hallowed the seventh day above the six working days; thou hast distinguished and sanctified thy people Israel with thy holiness. Blessed art thou, O Lord, who makest a distinction between the greater holiness and the lesser holiness.)

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

It is customary to eat an apple dipped in honey and to say:

May it be thy will, Lord our God and God of our fathers, to grant us a happy and pleasant New Year.

סברי מרנן is used to call attention to the blessing which is about to be pronounced over the wine, so that those present may answer Amen. This phrase was originally used in the form of a question, namely: "Gentlemen, what is your opinion?" Is it safe to drink of this wine? The response was **ולחיים**

תְּשֻׁלִּיךְ

Performed on the afternoon of the first day of *Rosh Hashanah*, or on the second, should Sabbath commence the festival. Processions are formed to the banks of a river, where the following is recited:

מִי אֵל בְּמוֹדָה, נִשָּׂא עֵזְרִי וְעֵבֶר עַל פִּשְׁעִי לְשֹׂאֲרִית נִחְלָתִי;
 לֹא הִחְזִיק לְעַד אַפּוֹ, כִּי חָפֵץ חֶסֶד הוּא. יָשׁוּב יִרְחַמְנִי, וְכַבֵּשׁ
 עֲוֹנוֹתֵינוּ, וְתִשְׁלִיךְ בַּמַּצְלוֹת יָם כָּל חַטָּאתָם. תִּתֵּן אֲמִת לְיַעֲקֹב,
 חֶסֶד לְאַבְרָהָם, אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְתָּינוּ מִימֵי קֶדֶם.
 מִן הַמַּצַּר קָרָאתִי יְהוָה, עֲנֵנִי בַּמְּרֻחַב יְהוָה. יְיָ לִי, לֹא אֵירָא;
 מִה יַעֲשֶׂה לִּי אֱדָם. יְיָ לִי בַּעֲזָרִי, וְאֲנִי אֶרְאֶה בְּשִׁנְאִי. טוֹב
 לַחֲסוֹת בְּיָי מִבְּטָח בְּאֱדָם. טוֹב לַחֲסוֹת בְּיָי מִבְּטָח בַּנְּדִיבִים.

ההלים לג

רָנְנוּ צְדִיקִים בְּיָי, לִישָׁרִים נֶאֱמָה תִּחְלֶה. חֲדָדִי לְיָ בְּכִנּוֹר,
 בְּנִבֵּל עָשׂוֹר זָמְרוּ לוֹ. שִׁירוּ לוֹ שִׁיר חֲדָשׁ, הִטִּיבוּ גִּנּוֹן בְּתִרוּעָה.
 כִּי יֵשֶׁר דָּבָר יְיָ, וְכָל מַעֲשָׂהוּ בְּאִמּוֹנָה. אֲהַב צְדָקָה וּמִשְׁפָּט,
 חֶסֶד יְיָ מִלְּאֵה הָאָרֶץ. בְּדָבָר יְיָ שָׁמַיִם נַעֲשׂוּ, וּבְרוּחַ פִּיו כָּל
 צָבָאָם. כִּנֹּס בְּיָד מִי הַיָּם, נָתַן בְּאוֹצְרוֹת תְּהוֹמוֹת. יִירָאוּ מִיָּי
 כָּל הָאָרֶץ, מִמֶּנּוּ יִגְוִרוּ כָּל יֹשְׁבֵי תֵבֶל. כִּי הוּא אָמַר וַיְהִי, הוּא
 צִוָּה וַיַּעֲמֹד. יְיָ הַפִּיר עֲצַת גּוֹיִם, הִנֵּה מַחֲשָׁבוֹת עַמִּים. עֲצַת

תְּשֻׁלִּיךְ, the custom of symbolically casting the sins into a running stream, presumably dates from the fourteenth century. It is mentioned for the first time in *Sefer Maharil* by Rabbi Jacob Moelln (1355-1427), the leading Jewish authority of his time. He explains it as a reminder of the *Akedah*, concerning which the Midrash relates that Satan, in an effort to prevent Abraham from sacrificing Isaac, transformed himself into a deep stream on the road leading to Mount Moriah. Plunging into the stream, Abraham and Isaac prayed for divine aid, whereupon the place became dry land again. The name *תְּשֻׁלִּיךְ* ("thou wilt cast") is derived from Micah 7:19.

TASHLIKH

Performed on the afternoon of the first day of Rosh Hashanah, or on the second, should Sabbath commence the festival. Processions are formed to the banks of a river, where the following is recited:

Who is a God like thee? Thou forgivest iniquity and passest over transgression in the survivors of thy people. Thou dost not retain thy anger forever, for thou delightest in kindness. Thou wilt again show us mercy and subdue our iniquities; thou wilt cast all our sins into the depths of the sea. Thou wilt show kindness to Jacob and mercy to Abraham, as thou didst promise to our fathers from of old.¹

Out of distress I called upon the Lord; he answered me by setting me free. The Lord is with me; I have no fear. What can man do to me? The Lord is my helper; I shall see the defeat of my foes. It is better to seek refuge in the Lord than to trust in man. It is better to seek refuge in the Lord than to trust in princes.²

Psalm 33

Rejoice in the Lord, you righteous; for the upright it is fitting to give praise. Give thanks to the Lord with harp; sing his praises with the ten-stringed lute. Sing to him a new song; play skilfully amid shouts of joy. The word of the Lord is right; all his work is done with faithfulness. He loves righteousness and justice; the earth is full of the Lord's kindness. By the word of the Lord the heavens were made, and all their host by the breath of his mouth. He gathers the waters of the sea as a heap; he lays up the deeps in storehouses. Let the earth revere the Lord; let all the inhabitants of the world stand in awe of him. For he but spoke, and it came into being; he but commanded, and it stood forth. The Lord annuls the counsel of nations; he frustrates the designs of peoples.

¹*Micah* 7:18-20. ²*Psalm* 118:5-9.

יְיָ לְעוֹלָם תַּעֲמֹד, מִחֻשְׁבוֹת לְבֹו לְדֹר וָדֹר. אֲשֶׁרִי הִגִּי אֲשֶׁר
 יְיָ אֱלֹהֵי, הָעַם בָּחַר לְנַחֲלָה לּוֹ. מִשְׁמַיִם הִבִּיט יְיָ, רָאָה אֶת
 כָּל בְּנֵי הָאָדָם. מִמִּבּוֹן שְׁבֹתוֹ הַשְׁגִּיחַ, אֶל כָּל יֹשְׁבֵי הָאָרֶץ.
 הִיזָר יָחַד לָבָם, הַמִּבִּין אֶל כָּל מַעֲשֵׂיהֶם. אִין הַמֶּלֶךְ נֹשֵׁעַ
 בְּרֶב־חַיִל, גִּבּוֹר לֹא יִנָּצַל בְּרֶב־כֹּחַ. שֶׁקֶר הַסּוֹס לְתִשׁוּעָה,
 וּכְרֹב חִילוֹ לֹא יִמְלֹט. הִנֵּה עֵין יְיָ אֶל יִרְאָיו, לְמִינְחִילִים
 לְחִסְדּוֹ. לְהַצִּיל מִמָּוֶת נַפְשָׁם, וּלְחַיּוֹתָם בְּרָעֵב. נַפְשֵׁנוּ חֲבָתָה
 לֵי, עֲזָרְנוּ וּמִגִּנְנוּ הוּא. כִּי בּוֹ יִשְׁמַח לִבֵּנוּ, כִּי בְשֵׁם קִדְשׁוֹ
 בְּטַחְנוּ. יְהִי חֲסִדְךָ יְיָ עָלֵינוּ, בְּאֲשֶׁר יַחֲלֵנוּ לָךְ.

לֹא יָרְעוּ וְלֹא יִשְׁחִיתוּ בְּכָל הַר קִדְשִׁי, כִּי מְלֹאָה הָאָרֶץ
 יָדְעָה אֶת יְיָ, בַּמַּיִם לַיָּם מְכַסִּים.

תהלים קל

שִׁיר הַמַּעֲלוֹת. מִמַּעַמְמָקִים קָרָאתִידָה, יְיָ. אֲדֹנִי, שִׁמְעָה
 בְּקוֹלִי, תִּהְיֶינָה אָזְנוֹיְךָ קֹשְׁבוֹת לְקוֹל תַּחֲנוּנֵי. אִם עֲוֹנוֹת תִּשְׁמָר־
 יָהּ, אֲדֹנִי, מִי יַעֲמֹד. כִּי עֲמֹד הַסְּלִיחָה, לְמַעַן תִּגְרָא. קוֹיָתִי יְיָ,
 קוֹתָה נַפְשִׁי, וְלִדְבָרוֹ הוֹחֵלָתִי. נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֶר,
 שְׁמָרִים לְבָקֶר. יַחַל יִשְׂרָאֵל אֶל יְיָ, כִּי עִם יְיָ הַחֲסֹד, וְהַרְבֵּה
 עֲמוּ פְדוֹת. וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו.

Psalm 33 contains a description of God's righteous rule and creative omnipotence. Israel's protection does not depend on military power but on God. "He gathers the waters of the sea as a heap" refers to the appearance of the sea from the shore. "He lays up the deeps in storehouses" refers to the vast subterranean masses of water.

Psalm 130 is an expression of remorse for sin and a plea for forgiveness. Since God reveals himself as a forgiving God, Israel can hope and trust.

מעמקים ("deep waters") is used in the sense of distress and danger.

But the counsel of the Lord stands forever; his plans last for all generations. Happy is the nation whose God is the Lord, the people he has chosen for his possession. From heaven the Lord looks down; he sees all of mankind. From his abode he looks intently on all the inhabitants of the earth, he who fashions the hearts of them all, who considers all their actions. A king is not saved by the size of an army; a warrior is not rescued by sheer strength. Vain is the horse for victory; nor does it afford escape by its great strength. The eye of the Lord rests on those who revere him, those who hope for his kindness, to save them from death and keep them alive in famine. Our soul has waited for the Lord; he is our help and our shield. In him our heart rejoices; in his holy name we trust. May thy kindness, O Lord, be upon us, even as we hope in thee.

None shall injure, none shall destroy anywhere on my holy mountain, for the land shall be full of the knowledge of the Lord as the waters cover the sea.¹

Psalm 130

A Pilgrim Song. Out of the depths I call to thee, O Lord. O Lord, hear my voice; let thy ears be attentive to my supplicating voice. If thou, O Lord, shouldst keep strict account of iniquities, O Lord, who could live on? But with thee there is forgiveness, that thou mayest be revered. I look for the Lord, my whole being hopes; I wait for his word. My soul waits for the Lord more eagerly than watchmen for the dawn, than watchmen for the dawn. O Israel, put your hope in the Lord, for with the Lord there is kindness; with him there is great saving power. It is he who will redeem Israel from all its iniquities.

יָעֲמֵד מִי יֵעָמֵד that is, no one can maintain his innocence when standing in judgment before God.

לִמְעַן תוֹרָא God's forgiveness inspires man to revere him. The general idea here is that God forgives and does not keep strict account of our iniquities.

מְשׁוּמְרִים לְבָקֶר than impatient watchmen longing for the dawn to release them from their duty. The repetition of the phrase is for emphasis.

¹*Isaiah 11:9.*

כפרות

Consisting in waving a fowl three times around the head after the recitation of the following paragraph on the day previous to *Yom Kippur*

בְּנֵי אָדָם, וְשָׂבִי חֲשֹׁךְ וְצִלְמוֹת, אֲסִירִי עָנִי וּבְרָזֶל. יוֹצִיאֵם מִחֲשֹׁךְ וְצִלְמוֹת, וּמוֹסְרוֹתֵיהֶם יִנְתֵּק. אֲוִלִּים מִדֶּרֶךְ פֶּשַׁעַם, וּמַעֲוֹנֹתֵיהֶם יִתְעַנּוּ. כָּל אֹכֵל תַּתְעֵב נִפְשָׁם, וַיִּנְעוּ עַד שְׁעָרֵי מָוֶת. וַיִּזְעֲקוּ אֶל יְיָ בְּצַר לָהֶם, מִמַּצְוִקוֹתֵיהֶם יוֹשִׁיעֵם. יִשְׁלַח דְּבָרוֹ וַיִּרְפָּאֵם, וַיַּמְלֵט מִשְׁחִיתוֹתָם. יוֹדֵי לֵי חֶסֶד, וְנִפְלְאוֹתָיו לְבְנֵי אָדָם. אִם יֵשׁ עָלָיו מִלֶּאֶד מְלִיץ, אֶחָד מִנִּי אֱלֹהִי, לְהַגִּיד לְאָדָם יִשְׂרָאֵל. וַיַּחֲנֹנוּ, וַיֹּאמְרוּ: פְּדֵנָה מִדֶּרֶת שַׁחַת, מִצָּאֵתִי כָפָר.

Waving a fowl over the heads:

זֶה חֲלִיפָתְנוּ, זֶה תְּמוּרָתְנוּ, זֶה כְּפָרָתְנוּ, זֶה הַתַּרְנֹגֶל יִלָּךְ לְמִיתָה, וְנֶאֱחָזֵנוּ נִכְנָס וְנִגְלָךְ לְחַיִּים טוֹבִים אֲרָבִים וּלְשָׁלוֹם.

Feminine:

(זֹאת חֲלִיפָתְנוּ, זֹאת תְּמוּרָתְנוּ, זֹאת כְּפָרָתְנוּ, זֹאת הַתַּרְנֹגֶלֶת יִלָּךְ לְמִיתָה, וְנֶאֱחָזֵנוּ נִכְנָס וְנִגְלָךְ לְחַיִּים טוֹבִים אֲרָבִים וּלְשָׁלוֹם.)

BLESSING OVER THE YOM KIPPUR LIGHTS

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֶּךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וַיַּצְנֵנוּ לְהַדְלִיק נֵר שֵׁל (שָׁבֶת וְשֵׁל) יוֹם הַכַּפּוּרִים.
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֶּךְ הָעוֹלָם, שֶׁהַחֲנִי וְקִיּוֹנוֹ, וְהַגִּיעָנוּ לְזִמְנוֹ הַזֶּה.

כפרות ("atonements"), the custom of symbolically transferring one's guilt to the fowl on the day previous to *Yom Kippur*, is mentioned in *Maḥzor Vitry*

KAPPAROTH

Consisting in waving a fowl three times around the head after the recitation of the following paragraph on the day previous to Yom Kippur

Men who sit in darkness and in gloom, bound in misery and iron—he will take them out from the darkness and the gloom; he will break their chains. Fools are they who transgress; they are afflicted because of their iniquities. They loath every kind of food; they reach the gates of death. Then they cry out to the Lord in their trouble, and he delivers them from their distress. He sends his word and heals them; he frees them from their graves. Let them thank the Lord for his kindness, and for the wonderful things he does for men.¹ If one angel among a thousand pleads for a man, vouching for his uprightness, then God is gracious to him and says: “Deliver him from going down to the grave; I have found a ransom.”²

Waving a fowl over the heads:

This is offered in exchange for us; this is our ransom; this is our atonement. This fowl shall meet death, but we shall find a long and pleasant life of peace.

BLESSING OVER THE YOM KIPPUR LIGHTS

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to light the lights of (the Sabbath and of) the Day of Atonement.

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

(page 373) as related to the use of a scapegoat in Temple times. “This bird is a sacrifice in my stead” is the formula repeated three times as the fowl is held above the heads of the adults and children. This practice was instituted for the purpose of helping the poor, among whom the fowls are distributed. The authorities recommend the distribution of money instead. When money is used in the *Kapparoth* ceremony, **יָתֵן לְצִדְקָה זֶה הַכֶּסֶף** should be said instead of **זֶה הַתְּרֻמָּה יֵלֵךְ לַמִּיתָה**.

The phrase **בְּנֵי אָדָם** has been added to the heart-stirring biblical verses contained in this passage.

¹Psalm 107:10, 14, 17-21. ²Job 33:23-24.

אֲשִׁפִּיזִין

Upon entering the *Sukkah*:

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁתְּשַׁרְרָה שְׁכִינָתְךָ בֵּינֵנוּ, וְתַפְרוֹשׁ עָלֵינוּ סֶבֶת שְׁלוֹמָךָ, וְתַקִּיף אוֹתָנוּ מִזִּיו כְּבוֹדְךָ הַקָּדוֹשׁ וְהַטָּהוֹר. וְלָרַעְבִּים גַּם צָמֵאִים, תֵּן לַחֲמֶם וּמִים נְאֻמָּנִים. וְתִזְכְּנוּ לִישֵׁב יָמִים רַבִּים עַל הָאֲדָמָה, אֲדָמַת קֹדֶשׁ, בְּעִבּוֹדְתְּךָ וּבִירְאָתְךָ. בָּרוּךְ יי לְעוֹלָם, אָמֵן וְאָמֵן.

אָמֵן לְסַעֲדַתִּי אֲשִׁפִּיזִין עֲלָאִין: אֲבָרְהָם יִצְחָק וְיַעֲקֹב, יוֹסֵף מֹשֶׁה אֶהְרֹן וְדָוִד.

First day of *Sukkoth*:

בְּמִטּוֹ מִנֶּחֱ, אֲבָרְהָם אֲשִׁפִּיזִי עֲלָאִי, דִּי־תִבּוּ עִמִּי וְעִמָּךְ כָּל אֲשִׁפִּיזִי עֲלָאִי: יִצְחָק יַעֲקֹב יוֹסֵף, מֹשֶׁה אֶהְרֹן וְדָוִד.

Second day of *Sukkoth*:

בְּמִטּוֹ מִנֶּחֱ, יִצְחָק אֲשִׁפִּיזִי עֲלָאִי, דִּי־תִבּוּ עִמִּי וְעִמָּךְ כָּל אֲשִׁפִּיזִי עֲלָאִי: אֲבָרְהָם יַעֲקֹב יוֹסֵף, מֹשֶׁה אֶהְרֹן וְדָוִד.

Third day of *Sukkoth*:

בְּמִטּוֹ מִנֶּחֱ, יַעֲקֹב אֲשִׁפִּיזִי עֲלָאִי, דִּי־תִבּוּ עִמִּי וְעִמָּךְ כָּל אֲשִׁפִּיזִי עֲלָאִי: אֲבָרְהָם יִצְחָק יוֹסֵף, מֹשֶׁה אֶהְרֹן וְדָוִד.

Fourth day of *Sukkoth*:

בְּמִטּוֹ מִנֶּחֱ, יוֹסֵף אֲשִׁפִּיזִי עֲלָאִי, דִּי־תִבּוּ עִמִּי וְעִמָּךְ כָּל אֲשִׁפִּיזִי עֲלָאִי: אֲבָרְהָם יִצְחָק יַעֲקֹב, מֹשֶׁה אֶהְרֹן וְדָוִד.

Fifth day of *Sukkoth*:

בְּמִטּוֹ מִנֶּחֱ, מֹשֶׁה אֲשִׁפִּיזִי עֲלָאִי, דִּי־תִבּוּ עִמִּי וְעִמָּךְ כָּל אֲשִׁפִּיזִי עֲלָאִי: אֲבָרְהָם יִצְחָק יַעֲקֹב, יוֹסֵף אֶהְרֹן וְדָוִד.

אֲשִׁפִּיזִין, the custom of inviting the patriarchs to the *Sukkah*, is based on a passage in the Zohar (section *Emor*) which reads: "When one sits in the

GUESTS IN THE SUKKAH

Upon entering the Sukkah:

May it be thy will, Lord my God and God of my fathers, to cause thy divine spirit to dwell in our midst. O spread over us thy shelter of peace, and encircle us with thy majestic glory, holy and pure. As for those who are hungry and thirsty, do thou grant them sufficient bread and water. O grant us long life in the Holy Land, that we may serve thee with reverence. Praised be the Lord forever. Amen, Amen.

I invite sublime guests to dinner—Abraham, Isaac, Jacob, Joseph, Moses, Aaron and David.

First day of Sukkoth:

O Abraham, my exalted guest, may it please you to have all the exalted guests dwell with us—Isaac, Jacob, Joseph, Moses, Aaron and David.

Second day of Sukkoth:

O Isaac, my exalted guest, may it please you to have all the exalted guests dwell with us—Abraham, Jacob, Joseph, Moses, Aaron and David.

Third day of Sukkoth:

O Jacob, my exalted guest, may it please you to have all the exalted guests dwell with us—Abraham, Isaac, Joseph, Moses, Aaron and David.

Fourth day of Sukkoth:

O Joseph, my exalted guest, may it please you to have all the exalted guests dwell with us—Abraham, Isaac, Jacob, Moses, Aaron and David.

Fifth day of Sukkoth:

O Moses, my exalted guest, may it please you to have all the exalted guests dwell with us—Abraham, Isaac, Jacob, Joseph, Aaron and David.

Sukkah . . . Abraham and six righteous men come to share his company . . . Everyone should try to invite an equal number of poor people to share his meals in the Sukkah. . ."

Sixth day of *Sukkoth*:

בְּמַטּוֹ מִנֶּחֱד, אֶהְרֹן אֲשָׁפִיזוּ עָלָיו דִּיתְּבוּ עִמִּי וְעָמַד כָּל
אֲשָׁפִיזוּ עָלָיו: אֲבָרְהֵם יִצְחָק יַעֲקֹב, יוֹסֵף מֹשֶׁה וְדָוִד.

Seventh day of *Sukkoth*:

בְּמַטּוֹ מִנֶּחֱד, דָּוִד אֲשָׁפִיזוּ עָלָיו, דִּיתְּבוּ עִמִּי וְעָמַד כָּל
אֲשָׁפִיזוּ עָלָיו: אֲבָרְהֵם יִצְחָק יַעֲקֹב, יוֹסֵף מֹשֶׁה וְאַהֲרֹן.

נטילת לולב

During *Sukkoth* (except Sabbath) the following is recited as the *lulav* (in the right hand) and the *ethrog* (in the left hand) are held together.

הִרְיִי מוֹכֵן וּמִזְמֵן לְקִיָּם מִצֹּת בּוֹרְאִי, שְׂצֻנּוֹ בְּתוֹרָתוֹ:
וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר, כַּפֹּת תְּמָרִים,
וְעֵנַף עֵץ עָבֹת, וְעַרְבֵי-נַחַל. וּבִנְעֻנְעֵי אוֹתָם יִשְׁפִּיעַ עָלַי
שְׁפַע בְּרָכוֹת וּמִחְשָׁבוֹת קְדוּשׁוֹת, שֶׁהוּא אֱלֹהֵי הָאֱלֹהִים נְאֻדוּנִי
הָאֻדוּנִים, שְׁלִיט בְּמַטָּה וּבְמַעַל, וּמַלְכוּתוֹ בְּכָל מְשָׁלָה. וְתֵהָא
חֲשׂוּבָה מִצֹּת אַרְבָּעָה מִיָּנִים כָּאֵלוֹ קִימָתֶיהָ בְּכָל פְּרָטֶיהָ
וְדִקְדּוּקֶיהָ. וַיְהִי נָעַם יְיָ אֱלֹהֵינוּ עָלֵינוּ; וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה
עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה. בְּרוּךְ יְיָ לְעוֹלָם, אָמֵן וְאָמֵן.
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצֻנּוֹ עַל נְטִילַת לִילָב.

On the first day of waving the *lulav* add:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינּוּ וְקִימָנוּ
וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

נטילת לולב ("taking the *lulav*") is based on the traditional interpretation of Leviticus 23:40 regarding the celebration of *Sukkoth*: "You shall take . . . the fruit of a beautiful tree (אתרוג), branches of palm trees (לולב), boughs of leafy trees (הדסים), and water-willows (ערבות), and rejoice before the Lord your God for seven days." Since the *lulav* is the most prominent of the four

Sixth day of Sukkoth:

O Aaron, my exalted guest, may it please you to have all the exalted guests dwell with us—Abraham, Isaac, Jacob, Joseph, Moses and David.

Seventh day of Sukkoth:

O David, my exalted guest, may it please you to have all the exalted guests dwell with us—Abraham, Isaac, Jacob, Joseph, Moses and Aaron.

WAVING THE LULAV

During Sukkoth (except Sabbath) the following is recited as the lulav (in the right hand) and the ethrog (in the left hand) are held together.

I am ready and prepared to fulfill the command of my Creator, who has commanded us in his Torah: "On the first day you shall take for yourselves the fruit of the *hadar* tree, branches of palm trees, limbs of leafy trees, and water-willows."¹ As I wave them, may God shower me with blessings and imbue me with holy thoughts. He is the supreme God, the Lord of lords, Ruler of earth and heaven, whose majesty has dominion over all things. May my observance of this precept of [waving] the four species be considered as if I fulfilled it with all its particulars, details and implications. May the favor of the Lord our God rest on us. Do thou prosper all the work we undertake; do thou establish the work of our hands. Blessed be the Lord forever. Amen, Amen.²

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us about the waving of the palm branch.

On the first day of waving the lulav add:

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

plants (ארבעה מינים), it is held in the right hand and mentioned in the blessing. The wavings toward all directions (נענועים) symbolize the stream of abundance which comes from the sky and the four corners of the earth. The meditation preceeding the blessing over the *lulav* is taken from שערי ציון, a collection of kabbalistic prayers and reflections by Rabbi Nathan Hannover of the seventeenth century.

¹ Leviticus 23:40. ² Psalms 99:17; 89:53.

הושענות

On *Sukkoth* after *Musaf*—numbered for special days of the week:

If Monday is the first day of *Sukkoth*, the order is: א, ב, ג, ה, ו, ז, ח.

If Tuesday is the first day of *Sukkoth*, the order is: א, ב, ג, ה, ו, ז, ד.

If Thursday is the first day of *Sukkoth*, the order is: א, ב, ג, ה, ו, ז, ד, ו.

If Sabbath is the first day of *Sukkoth*, the order is: א, ב, ג, ה, ו, ז, ד, ו, ח.

Number י is added on days other than Sabbath.

On the seventh day of *Sukkoth*, all the *Hoshanoth* are recited.

Responsively

הושע נא

לְמַעַן אֲלֵהֵינוּ הוֹשַׁע נָא.

לְמַעַן בּוֹרְאֵנוּ הוֹשַׁע נָא.

לְמַעַן גּוֹאֲלֵנוּ הוֹשַׁע נָא.

לְמַעַן דּוֹרְשָׁנוּ הוֹשַׁע נָא.

א לְמַעַן אֲמַתְךָ, לְמַעַן בְּרִיתְךָ, לְמַעַן גְּדֻלָּתְךָ וְתַפְאֶרְתְּךָ,
 לְמַעַן דָּתְךָ, לְמַעַן הוֹדְךָ, לְמַעַן וַעֲדוּדְךָ, לְמַעַן זְכָרְךָ, לְמַעַן
 חֶסֶדְךָ, לְמַעַן טוֹבְךָ, לְמַעַן יְחִידְךָ, לְמַעַן כְּבוֹדְךָ, לְמַעַן
 לְמוֹדְךָ, לְמַעַן מַלְכוּתְךָ, לְמַעַן נִצְחָתְךָ, לְמַעַן סוּדְךָ, לְמַעַן
 עֲזָרְךָ, לְמַעַן פְּאָרְךָ, לְמַעַן צְדָקָתְךָ, לְמַעַן קִדְשָׁתְךָ, לְמַעַן
 רַחֲמֶיךָ הַרְבִּים, לְמַעַן שְׂכִינְתְּךָ, הוֹשַׁע נָא; לְמַעַן תִּהְיֶה לְךָ,
 הוֹשַׁע נָא.

(כִּי אֲמַרְתִּי עוֹלָם חֶסֶד יִבְנֶה.)*

* The verse marked by an asterisk is added on *Hoshana Rabbah*.

הושענות are prayers for deliverance, based on biblical and midrashic passages. They were mainly composed by Elazar ha-Kallir who lived presumably in Palestine during the seventh century. Alphabetically arranged, each of these compositions contains as many verses or phrases as there are letters in the Hebrew alphabet.

ב אֶבֶן שְׁתִּיָּה, בֵּית הַבְּחִירָה, גִּזְרֵן אֶרְנוֹ, דְּבִיר הַמִּצְנָע, הַר
הַמִּזְרִיָּה, וְהַר יִרְאָה, זְבוּל תַּפְאֲרֶתְךָ, חֲנָה דָּוִד, טוֹב הַלְבָּנוֹ,
יִפֶּה נוֹף מְשׁוֹשׁ כָּל הָאָרֶץ, כָּלִילֵת יָפִי, לֵינֵת הַצֶּדֶק, מְכוּן
לְשִׁבְתְּךָ, נוֹה שְׁאֲנוֹ, סֶכֶת שָׁלֹם, עֲלִית שְׁבָטִים, פֶּנֶת יִקְרָת,
צִיּוֹן הַמְצִיגָת, קִדְשׁ הַקִּדְשִׁים, רְצוּף אֲהָבָה, שְׂכִינֵת כְּבוֹדְךָ,
הוֹשֵׁעַ נָא; תֵּל תִּלְפִּיּוֹת, הוֹשֵׁעַ נָא.

* (לֵךְ זְרוּעַ עִם גְּבוּרָה; תָּעֵז יְדָךְ, תָּרוּם יְמִינְךָ.)

ג אִם אֲנִי חוּמָה, בָּרָה בַּחֲמָה, גּוֹלָה וְסוּרָה, דִּמְתָּה לְחֹמֶר,
הַחֲרוּגָה עָלֶיךָ, וְנִחְשָׁבֶת כְּצֹאן טְבָחָה, זְרוּיָה בֵּין מְכַעֲסִיָּה,
חֲבוּקָה וְדְבוּקָה בָּךְ, טוֹעֶנֶת עָלֶיךָ, יְחִידָה לִיחִידָךְ, כְּבוּשָׁה
בְּגוֹלָה, לוֹמְדָת יִרְאָתְךָ, מְרוּמֵת לְחִי, נִתּוּנָה לַמַּיִם, סוֹבֶלֶת
סִבְלָךְ, עֲנִיָּה סַעְרָה, פְּרוּיֵת טוֹבִיָּה, צֹאן קִדְשִׁים, קֹהֵלוֹת
יַעֲקֹב, רְשׁוּמִים בְּשִׁמְךָ, שׁוֹאֲגִים הוֹשֵׁעַ נָא; תְּמוּכִים עָלֶיךָ,
הוֹשֵׁעַ נָא.

* (תֵּתֵן אֶמֶת לִיעֲקֹב, חֶסֶד לְאַבְרָהָם.)

ד אֲדוֹן הַמוֹשִׁיעַ, בְּלִתֶּךָ אֵין לְהוֹשִׁיעַ, גְּבוּר וְרַב לְהוֹשִׁיעַ,

In Temple times, the people formed a procession around the altar on each of the first six days of *Sukkoth* while chanting **אֵין ה' הוֹשִׁיעָה נָא** (Psalm 118:25). On the seventh day of *Sukkoth*, however, they formed seven such processions; hence the name *Hoshana Rabbah*. After the seven processions they would beat willow-sprigs against the ground, symbolically casting off sins as the leaves are beaten off (Mishnah Sukkah 4:5-6).

אֲדוֹן הַמוֹשִׁיעַ that is, save us for the sake of thy truth, thy covenant, thy glory, thy Torah . . .

אֵין שְׁתִּיָּה ("the world's corner-stone") heads the alphabetic list of synonyms for the Temple.

אִם אֲנִי חוּמָה is an alphabetic description of Israel, "as firm as a rampart," who clings to God in spite of all oppression and suffering endured in exile.

אֲדוֹן הַמוֹשִׁיעַ the saving Lord, being entreated to grant deliverance and prosperity.

דְּלֹתֵי וְלֵי יְהוֹשִׁיעַ, הָאֵל הַמּוֹשִׁיעַ, וּמַצִּיל וּמוֹשִׁיעַ, זֹעֶקְיָה
תּוֹשִׁיעַ, חוֹכֵיָה הוֹשִׁיעַ, טָלְאֵיָה תִשְׁבִּיעַ, יְבוּל לְהַשְׁפִּיעַ, כָּל
שִׁיחַ תִּדְשֵׂא וְתוֹשִׁיעַ, לְגֵיא בַל תִּרְשִׁיעַ, מְגֵדִים תַּמְזִיק וְתוֹשִׁיעַ,
נְשִׂאִים לְהַסִּיעַ, שְׂעִירִים לְהַנִּיעַ, עֲנָנִים מִלְּהַמְנִיעַ, פּוֹתַח יָד
וּמִשְׁבִּיעַ, צִמְאֵיָה תִשְׁבִּיעַ, קוֹרְאֵיָה תוֹשִׁיעַ, רְחוּמֵיָה תוֹשִׁיעַ,
שׁוֹתְרֵיָה הוֹשִׁיעַ, הוֹשֵׁעַ נָא; תַּמְזִיק וְתוֹשִׁיעַ, הוֹשֵׁעַ נָא.

* (נְעֻמּוֹת בִּימִינָה נִצָּח.)

אָדָם וּבְהֵמָה, בָּשָׂר וָרוּחַ וְנִשְׁמָה, גֵּיד וְעֶצֶם וְקַרְמָה, דְּמוּת
וְצֶלֶם וְרַקְמָה, הוֹד לְהַבֵּל דָּמָה, וְנִמְשָׁל בְּבִהֵמוֹת נִדְמָה, זִיו
וְתֹאֵר וְקוֹמָה, חֲדוּשׁ פָּנֵי אֲדָמָה, טִיעַת עֲצֵי נִשְׁמָה, יָקָבִים
וְקָמָה, בְּרָמִים וְשִׁקְמָה, לְתַבֵּל הַמְסִימָה, מִטְרוֹת עֵז לְסִמְמָה,
נִשְׂיָה לְקִימָה, שִׁיחִים לְקוֹמָמָה, עֲדָנִים לְעֶצְמָה, פְּרָחִים
לְהַעֲצִימָה, צִמְחִים לְגִשְׁמָה, קָרִים לְזִרְמָה, רְבִיבִים לְשִׁלְמָה,
שְׁתִּיָה לְרוֹמָמָה, הוֹשֵׁעַ נָא; תַּלְוִיָה עַל בְּלִימָה, הוֹשֵׁעַ נָא.

* (יִי אֱדוֹנֵינוּ, מָה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ; אֲשֶׁר תִּנֵּחַ הַיּוֹדֶה
עַל הַשָּׁמַיִם.)

אֲדָמָה מְאֹרֶר, בְּהֵמָה מְמַשְׁכֶּלֶת, גֶּרֶן מְנֹנֶם, דָּגָן מִדְּלִקָּתָה,
חוֹן מִמְּאֹרֶתָה, יֹאכֵל מִמְּהוּמָה, זֵית מְנַשֵּׁל, חֶטֶה מְחַנֵּב, טָרֶף
מְנוּבִי, יָקֵב מִיֵּלֶק, בָּרֶם מִתּוֹלְעָתָה, לֶקֶשׁ מִמְּאֹרֶתָה, מְגֵד
מִצִּלְצֵל, נֶפֶשׁ מִבְּהֵמָה, שְׁבַע מִסְלָעִים, עֲדָרִים מִדְּלוּתָה, פְּרוֹת
מִשְׁדָּפוֹן, צֹאן מִצְמִיתוֹתָה, קָצִיר מִקְלָלָה, רֵב מִרְזוֹן, שִׁבְלֵת
מִצְנֻמּוֹן, הוֹשֵׁעַ נָא; תִּבּוּאָה מִחֲסִיל, הוֹשֵׁעַ נָא.

* (צִדִּיק יִי בְּכָל יְדִרְבּוֹ, וְחֲסִיד בְּכָל מַעֲשָׂיו.)

* The verse marked by an asterisk is added on *Hoshana Rabbah*.

אדם ובהמה is a plea for God's providence over animal and plant life.

that is, may no harm come to animals or plants.

לְמַעַן אֵיתָן הַנְּזֶרֶק בְּלִהַב אֵשׁ, לְמַעַן בּוֹ הַנֶּעֱקָד עַל עֲצִים
וְאֵשׁ, לְמַעַן גְּבוּרַת הַנִּיָּאֵבֶק עִם שֵׁר אֵשׁ, לְמַעַן הַגְּלִים נְהִיָּת בַּעֲנָן
וְאוֹר אֵשׁ, לְמַעַן הַעֲלָה לְמָרוֹם וְנִתְעַלָּה בְּמִלְאֲכֵי אֵשׁ, לְמַעַן
וְהוּא לֹד בְּסֻגָּן בְּאַרְאֲלֵי אֵשׁ, לְמַעַן זָכַד דְּבָרוֹת הַנִּתְּנֹת מֵאֵשׁ,
לְמַעַן חֲפוּי יְרִיעוֹת וַעֲנַן אֵשׁ, לְמַעַן טָכַס הַר יִרְדָּתָּ עָלָיו בְּאֵשׁ,
לְמַעַן יְדִידוֹת אֲשֶׁר אֶהְבֵּת מִשְׁמֵי אֵשׁ, לְמַעַן כְּמֵה עַד שְׁקָעָה
הָאֵשׁ, לְמַעַן לָקַח מַחֲתַת אֵשׁ וְהִסִּיר חֲרוֹן אֵשׁ, לְמַעַן מְקַנָּא
קִנְיָאָה גְדוּלָּה בְּאֵשׁ, לְמַעַן נָהַי יְדוֹ וַיִּרְדּוּ אֲבָנֵי אֵשׁ, לְמַעַן שָׁם
טָלָה חֶלֶב בְּלִיל אֵשׁ, לְמַעַן עָמַד בַּגֶּזֶן וְנִתְרַצָּה בְּאֵשׁ, לְמַעַן
פָּלַל בַּעֲזָרָה וַיִּרְדָּה הָאֵשׁ, לְמַעַן צִיר עָלָה וְנִתְעַלָּה בִּרְכָב
וְסוּסֵי אֵשׁ, לְמַעַן קְדוּשִׁים מְשֻׁלָּכִים בְּאֵשׁ, לְמַעַן רַבּוֹ רִבְבֹן
חַז וְנִתְרִי אֵשׁ, לְמַעַן שְׁמָמוֹת עִירָךְ הַשְּׂרוּפָה בְּאֵשׁ, הוֹשַׁע נָא;
לְמַעַן תוֹלְדוֹת אֱלֹהֵי יְהוּדָה תִּשִּׁים כְּבִיּוֹר אֵשׁ, הוֹשַׁע נָא.
לֹד יְיָ חֲנֻדָּלָה וְהַגְּבוּרָה, וְהַתְּפָאֶרֶת וְהַנְּצַח וְהַחֹדֶר, בִּי כָל
בְּשָׁמוֹם וּבְאַרְצִי; לֹד יְיָ הַמְּמַלְכָּה, וְהַמְּתַנְשֵׂא לְכָל לְרֹאשׁ.
וְהָיָה יְיָ לְמִלְחָה עַל כָּל הָאָרֶץ; בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשִׁמּוֹ
אֶחָד. וּבִתְוֹרֶתָךְ כְּתוּב לֵאמֹר: שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ
אֶחָד. בְּרוּךְ שֵׁם כְּבוֹד מְלִכּוֹתוֹ לְעוֹלָם וָעֶד.

On Hoshana Rabbah omit the following two paragraphs.

ה אֶעְרוֹךְ שׁוּעִי, בְּבֵית שׁוּעִי, וְגִלְתִּי בְצוּם פֶּשְׁעִי, דְּרִשְׁתִּיךָ בּוֹ
לְהוֹשִׁיעִי, הַקְּשִׁיבָה לְקוֹל שׁוּעִי, וְקוּמָה וְהוֹשִׁיעִי, זְכוּר וְרַחֵם
מוֹשִׁיעִי, חַי בֶּן תְּשַׁעֲשָׁעִי, טוֹב בְּאַנְקָה שְׁעִי, יְחִישׁ מוֹשִׁיעִי, כְּלָה

save us for the sake of the three patriarchs and the twelve tribes, for the sake of Moses, Aaron, Phineas, Joshua, Samuel, David, Solomon, Hananiah, Mishael, Azariah and Daniel.

that is, I pray in the house of prayer, where on the fast of *Yom Kippur* I confessed my sins. O hasten to send my deliverer.

מִרְשִׁיעִי, לְבַל עוֹד תִּרְשִׁיעִי, מִהֵר אֱלֹהֵי יִשְׂרָאֵל, נִצַּח לְהוֹשִׁיעִי,
שָׂא נָא עֵזֶן רַשְׁעִי, עֲבוֹר עַל פִּשְׁעִי, פָּנֵה נָא לְהוֹשִׁיעִי, צוֹר
צָדִיק מוֹשִׁיעִי, קַבֵּל נָא שׁוֹעִי, רוּמָם קֶרֶן יִשְׂרָאֵל, שְׂדֵי מוֹשִׁיעִי,
הוֹשֶׁע נָא; תוֹפִיעַ וְתוֹשִׁיעִי, הוֹשֶׁע נָא.

ו אֵל לְמוֹשָׁעוֹת, בְּאַרְבַּע שָׁבוּעוֹת, נָשִׁים בְּשָׁבוּעוֹת, דּוֹפְקֵי
עֶרְךָ שָׁבוּעוֹת, הוֹנִי שְׁעֵשְׁעוֹת, וְחִידוֹתָם מִשְׁתַּעֲשָׁעוֹת, זוֹעָקִים
לְהִשְׁעוֹת, חוֹכֵי יִשְׁעוֹת, טְפוּלִים בְּךָ שְׁעוֹת, יוֹדְעֵי בֵּין שְׁעוֹת,
בוֹרְעֵיךָ בְּשָׁבוּעוֹת, לְהַבִּין שְׁמוֹעוֹת, מַפִּידָה נִשְׁמָעוֹת, נוֹתֵן
תְּשׁוּעוֹת, סְפוּרוֹת מִשְׁמָעוֹת, עֲדוֹת מִשְׁמָעוֹת, פּוֹעֵל יִשְׁעוֹת,
צָדִיק נוֹשָׁעוֹת, קֶרֶת תְּשׁוּעוֹת, רֶגֶשׁ תְּשׁוּאוֹת, שְׁלֹשׁ שְׁעוֹת,
הוֹשֶׁע נָא; תַּחֲיֵשׁ לְתִשְׁעוֹת, הוֹשֶׁע נָא.

אֲנִי וְהוּא הוֹשִׁיעָה נָא.

On days other than Sabbath add:

ז בְּהוֹשַׁעְתָּ אֱלֹהִים בְּלוֹד עַמָּךְ, בְּצִאתְךָ לְיִשְׁעַ עַמָּךְ, בֵּין הוֹשֶׁע
נָא. בְּהוֹשַׁעְתָּ נְוִי וְאֱלֹהִים, דְּרוֹשִׁים לְיִשְׁעַ אֱלֹהִים, בֵּין הוֹשֶׁע נָא.
בְּהוֹשַׁעְתָּ הַמֶּזֶן צָבָאוֹת, וְעַמָּם מִלְּאֲכֵי צָבָאוֹת, בֵּין הוֹשֶׁע נָא.
בְּהוֹשַׁעְתָּ זָכִים מִבֵּית עֲבָדִים, חֲנוּן בְּיָדָם מִעֲבִידִים, בֵּין הוֹשֶׁע
נָא. בְּהוֹשַׁעְתָּ טְבוּעִים בְּצוּל גִּזְרִים, יִקְרָךְ עַמָּם מִעֲבִירִים, בֵּין

אל למושעות O God, who didst seal thy promise for salvation by a four-fold oath, save thy prayerful people speedily.

אני והו has the numerical value of 78, אֵנָה, namely 78. was substituted for 'אֵנָה in order to avoid the repetition of God's four-letter name, the tetragrammaton, considered too sacred to pronounce (Mishnah Sukkah 4:5). Out of reverence for the divine name, the tetragrammaton was already in ancient times pronounced *Adonai* ("my Lord"), a substitute for its original pronunciation.

כהושעת אלים as thou didst save the faithful in Egypt, save thou also us. Lud and Egypt are here used synonymously on the basis of Genesis 10:13.

הושע נא. בְּהוֹשַׁעַת בְּנֵה מְשׁוֹרְרֶת וַיֹּשַׁע, לְגוֹחָה מְצֻנָּת וַיֹּשַׁע,
 בֶּן הוֹשַׁע נא. בְּהוֹשַׁעַת מֵאֲמַר וְהוֹצֵאתִי אֶתְכֶם, נְקִיב וְהוֹצֵאתִי
 אֶתְכֶם, בֶּן הוֹשַׁע נא. בְּהוֹשַׁעַת סוֹבְבֵי מִזְבֵּחַ, עוֹמְסֵי עֲרֵבָה
 לְחֶקֶף מִזְבֵּחַ, בֶּן הוֹשַׁע נא. בְּהוֹשַׁעַת פְּלֹאֵי אֲרוֹן בְּהַפְשַׁע,
 צֵעַר פְּלִשֶׁת בְּחֶרוֹן אֶף וְנוֹשַׁע, בֶּן הוֹשַׁע נא. בְּהוֹשַׁעַת קְהֵלוֹת
 בְּכֻלָּהּ שְׁלֹחַת, רַחוּם לְמַעַנָם שְׁלֹחַת, בֶּן הוֹשַׁע נא. בְּהוֹשַׁעַת
 שְׁבוּת שְׁבִטֵי יַעֲקֹב, תָּשׁוּב וְתָשׁוּב שְׁבוּת אֶהְיֶי יַעֲקֹב, וְהוֹשִׁיעָה
 נא. בְּהוֹשַׁעַת שׁוֹמְרֵי מִצְוֹת, וְחוֹכֵי יְשׁוּעוֹת, אֵל לְמוֹשְׁעוֹת,
 וְהוֹשִׁיעָה נא.

אָנִי וְהוֹ הוֹשִׁיעָה נא.

הוֹשִׁיעָה אֶת עַמֶּךָ, וְבִרְדָּךְ אֶת נִחְלָתְךָ, וְרַעַם וְנִשְׁאֵם עַד
 הָעוֹלָם. וַיְהִי דְבָרֵי אֱלֹהִים, אֲשֶׁר הִתְחַנֵּנִתִּי לְפָנֶי יי, קְרוֹבִים
 אֵל יי אֱלֹהֵינוּ יוֹמָם וְלַיְלָה, לַעֲשׂוֹת מִשְׁפָּט עֲבָדָיו וּמִשְׁפָּט עַמּוֹ
 יִשְׂרָאֵל דְּבַר יוֹם בְּיוֹמוֹ. לְמַעַן דַּעַת כָּל עַמֵּי הָאָרֶץ, כִּי יי
 הוּא הָאֱלֹהִים, אֵין עוֹד.

ON SABBATH

ח אם נִצְוִיָּה בְּבִבְת, בּוֹנֵנֶת בְּדַת נֶפֶשׁ מְשִׁיבַת, גּוֹמְרֶת הֶלְכוֹת
 שְׁבֵת, דּוֹרְשֶׁת מִשְׁאֵת שְׁבֵת, הַקּוֹבַעַת אֶלְפִים תְּחוּם שְׁבֵת,
 וּמְשִׁיבַת רֶגֶל מִשְׁבֵּת, זְכוּר וְשִׁמּוֹר מְקִימַת בְּשִׁבְתָּ, תִּשָּׂה לְמַהֵר
 בִּיאַת שְׁבֵת, טוֹרַחַת כָּל מִשְׁשָׂה לְשִׁבְתָּ, יוֹשֶׁבֶת וּמִמְתַּנֶּת עַד
 כְּלוֹת שְׁבֵת, כְּבוֹד וְעֶנְג קוֹרְאָה לְשִׁבְתָּ, לְבוּשׁ וְכִסּוֹת מְחַלֶּפֶת
 בְּשִׁבְתָּ, מֵאֲכָל וּמִשְׁתָּה מְכִינָה לְשִׁבְתָּ, נֶעַם מְגִדִּים מְנַעֲמַת
 לְשִׁבְתָּ, סְעוּדוֹת שְׁלֹשׁ מְקִימַת בְּשִׁבְתָּ, עַל שְׁתֵּי כְּפָרוֹת בּוֹצֵעַת

the people of Israel, which has been guarded as one guards
 the apple of his eye, studies the inspiring Torah and conscientiously observes
 the precepts of the Sabbath.

בשבת, פורקת ארבע רשיות בשבת, צווי הדלקת נר
מדלקת בשבת, קדוש היום מקדשת בשבת, רגן שבע
מפלגת בשבת, שבעה בדת קוראה בשבת, תנחילנה ליום
שכלו שבת, הושע נא.

אני יהו הושיעה נא.

בהושעת אדם יציר כפיד לגונגה, בשבת קדש המצאתו
בפר וחינה, בן הושע נא. בהושעת גוי מצין מקוים חפש,
ידעה בנו לבר שביעי לנפש, בן הושע נא. בהושעת העם
נהנת בצאן להנחות, וחק שמת במרה על מי מנוחות, בן
הושע נא. בהושעת זבדיה במדבר סין במחנה, חכמו ולקטו
בששי לחם משנה, בן הושע נא. בהושעת טפוליה חורו חכנה
במדעם, ישר כחם והודה למו רועם, בן הושע נא. בהושעת
כלכלו בענג מן המשמר, לא הפד עינו וריחו לא נמר, בן
הושע נא. בהושעת משפטי משאות שבת נמרו, נחו ושבתו
רשיות ותחומים שמרו, בן הושע נא. בהושעת סיני השמעו
בדבור רביעי, ענין זכור ושמור לקדש שביעי, בן הושע נא.
בהושעת פקדו וריחו שבע לתקת, צרו עד רדתה בשבת
לתקת, בן הושע נא. בהושעת קהלת ועמו בבית עולמים,
רצוה בחגגם שבעה ושבעה ימים, בן הושע נא. בהושעת
שבים עולי גולה לפדיום, תורתך בקראם בחג יום יום, בן
הושע נא. בהושעת משמחיה בבנין שני המחדש, נוטלין לילב
כל שבעה במקדש, בן הושע נא. בהושעת חבוט ערבה שבת

אדם was composed in the eleventh century by Rabbi Menahem ben Makhir, whose signature (מנחם ברבי מכיר) is given in the form of an acrostic immediately after the alphabetic acrostic. This poem treats of the Sabbath and the manner in which it was observed in Temple times.

מִדְחִים, מִרְבִּיּוֹת מוֹצָא לִיסוּד מְזַבֵּחַ מִנִּיתִים, בֶּן הוֹשֵׁעַ נָא.
 בְּהוֹשָׁעָתָ בְּרָכוֹת וְאֲרוּכוֹת וְנִבְוָהוֹת מְעַלְסִים, בְּפִטְרָתְךָ יְפִי
 לֶךְ מְזַבֵּחַ מְקַלְסִים, בֶּן הוֹשֵׁעַ נָא. בְּהוֹשָׁעָתָ מוֹדִים וּמְנַחֲלִים
 וְלֹא מְשֻׁנִּים, בְּלָנוּ אָנוּ לָיָה וְעֵינֵינוּ לָיָה שׁוֹנִים, בֶּן הוֹשֵׁעַ נָא.
 בְּהוֹשָׁעָתָ יִקָּב מִחֲצָבֶיךָ סוֹבְבִים בְּרַעֲנָנָה, רוֹנְנִים אָנִי וְהוּ
 הוֹשִׁיעָה נָא, בֶּן הוֹשֵׁעַ נָא. בְּהוֹשָׁעָתָ חֵיל זְרִיזִים מְשֻׁרְתִּים
 בְּמִנוּחָה, קָרְבֵן שָׁבֵת כָּפוּל עוֹלָה וּמְנוּחָה, בֶּן הוֹשֵׁעַ נָא.
 בְּהוֹשָׁעָתָ לְוִיָּה עַל דּוֹכָנָם לְהִרְבֵּת, אוֹמְרִים מִזְמוֹר שִׁיר לְיוֹם
 הַשָּׁבֵת, בֶּן הוֹשֵׁעַ נָא. בְּהוֹשָׁעָתָ נְחוּמָיִךְ בְּמִצּוֹתֶיךָ תְּכִיד
 יִשְׁתַּעֲשְׁעוּ, וְרָצָם וְהַחֲלִיצָם בְּשׁוּבָה וְנַחַת יִנְשְׁעוּ, בֶּן הוֹשֵׁעַ
 נָא. בְּהוֹשָׁעָתָ שְׁבוּת שְׁבִטִי יַעֲקֹב, תָּשׁוּב וְתָשִׁיב שְׁבוּת אֲהֵלִי
 יַעֲקֹב, וְהוֹשִׁיעָה נָא. בְּהוֹשָׁעָתָ שׁוּמְרֵי מִצְוֹת, וְחוֹבֵי יִשׁוּעוֹת,
 אֵל לְמוֹשָׁעוֹת, וְהוֹשִׁיעָה נָא.

אָנִי וְהוּ הוֹשִׁיעָה נָא.

הוֹשִׁיעָה אֶת עַמּוּךְ, וּבִרְדָּךְ אֶת נַחֲלָתְךָ, וְרַעַם וְנִשְׁאֵם עַד
 הָעוֹלָם. וְיִהְיוּ דְבָרֵי אֱלֹהִים, אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְיָ, קְרוֹבִים
 אֵל יְיָ אֱלֹהֵינוּ יוֹמָם וּלְיָלָה, לַעֲשׂוֹת מִשְׁפָּט עִבְדוֹ וּמִשְׁפָּט עַמּוֹ
 יִשְׂרָאֵל דְּבַר יוֹם בְּיוֹמוֹ. לְמַעַן דַּעַת כָּל עַמֵּי הָאָרֶץ, כִּי יְיָ
 הוּא הָאֱלֹהִים, אֵין עוֹד.

ON HOSHANA RABBAH

אָנִי וְהוּ הוֹשִׁיעָה נָא.

תִּתְּנֵנוּ לָשֵׁם וּלְתַהֲלָה. תָּשִׁיבֵנוּ אֵל הַחֶקֶל וְאֵל הַנֶּחֱלָה.
 תִּרְוַמְּנוּ לְמַעַלָּה לְמַעַלָּה. תִּקְבְּצֵנוּ לְבֵית הַתְּפִלָּה. תִּצְיָבֵנוּ

לשם, a poem by Rabbi Elazar ha-Kallir, runs in a reversed alphabetic acrostic. It begins with ת, the last letter of the alphabet, and ends with א, the first letter. The acrostic חוק אלעזר is found in the concluding verse. This poem contains a plea for the restoration of Zion and the liberation of Israel.

בְּעֵץ עַל פְּלָגֵי מַיִם שְׁתוּלָה. תַּפְּדֵנוּ מִכָּל נֹגַע וּמַחֲלָה. תַּעֲטֹרְנוּ
 בְּאַהֲבָה כְּלוּלָה. תִּשְׁמְחוּנוּ בְּבֵית הַתַּפְּלָה. תַּנְחִלְנוּ עַל מֵי
 מְנוּחֹת סֵלָה. תַּמְלִאֲנוּ חֲכָמָה וְשִׁכְלָה. תִּלְבִּישֵׁנוּ עֵז וְגִדָּה.
 תַּכְתִּירְנוּ בְּכֶתֶר כְּלוּלָה. תִּשְׁקְנוּ בְּאַרְחַ סְלוּלָה. תַּטְעֵנוּ בְּיֶשֶׁר
 מִסֵּלָה. תַּחַנְנוּ בְּרַחֲמִים וּבְחֶמְלָה. תַּזְכִּירְנוּ בְּמֵי זֹאת עוֹלָה.
 תוֹשִׁיעֵנוּ לְקֶץ הַנֹּאֲלָה. תַּחֲדָרְנוּ בְּזֵיז הַמִּקְלָה. תַּדְבִּיקְנוּ בְּאֶזְרוֹר
 חֲתָלָה. תַּגְדִּלְנוּ בְּיָד הַגְּדוּלָה. תַּבְרִיאֵנוּ לְבֵיתְךָ בְּרִנָּה וְצִהָלָה.
 תַּאֲדָרְנוּ בְּיִשְׁעֵ וְגִילָה. תַּאֲמִצְנוּ בְּרוּחַ וְהַצִּלָה. תִּלְבַּבְנוּ בְּבִנְיָן
 עִירָךְ בְּבִתְחִלָה. תַּעוֹרְרֵנוּ לְצִיּוֹן בְּשִׁכְלוּלָה. תַּזְכֵּנוּ בְּנִבְנָתָהּ
 הַעִיר עַל תַּלָּה. תַּרְבִּיצְנוּ בְּשִׁשׁוֹן וְגִילָה. הוֹשִׁעַ נָא. תַּחֲזִקְנוּ
 אֱלֹהֵי יַעֲקֹב סֵלָה. הוֹשִׁעַ נָא.

Reader and Congregation:

אָנָּה הוֹשִׁיעָה נָא.

אָנָּה אֲזוֹן חַיִּין תֹּאבִי יִשְׁעֶךָ, בְּעַרְבֵי נַחַל לְשַׁעֲשַׁעֲךָ, וְהוֹשִׁיעָה נָא.
 אָנָּה גָּאֵל כֶּנֶת נִטְעֶךָ, דְּיוֹמָה בְּטֹאטְאָךָ, וְהוֹשִׁיעָה נָא.
 אָנָּה הַבֵּט לְבִרְיַת טְבַעֲךָ, וּמַחֲשָׁבֵי אֶרֶץ בְּהַטְבִּיעֶךָ,
 וְהוֹשִׁיעָה נָא.
 אָנָּה זָכַר-לָנוּ אָב יִדְעֶךָ, חֲסִדֶּךָ לָמוֹ בְּהוֹדִיעֶךָ, וְהוֹשִׁיעָה נָא.
 אָנָּה טְהוֹרֵי לֵב בְּהַפְּלִיאֲךָ, יְיָדַע כִּי הוּא פִּלְאָךָ, וְהוֹשִׁיעָה נָא.
 אָנָּה כְּבִיר כַּחַתָּן לָנוּ יִשְׁעֶךָ, לְאַבּוֹתֵינוּ בְּהַשְׁבַּעֲךָ, וְהוֹשִׁיעָה נָא.
 אָנָּה מִלֵּא מַשְׁאֲלוֹת עַם מְשׁוּעָה, נִעְקֹד כָּמוֹ בְּהַר מוֹר
 שְׁוַעֲךָ, וְהוֹשִׁיעָה נָא.
 אָנָּה שׁוֹב אֶשְׁלֵי נִטְעֶךָ, עֲרִיצִים בְּהִנִּיעֶךָ, וְהוֹשִׁיעָה נָא.

O hearken to the prayer of those who long for thy salvation; deliver the stock of Israel thou hast planted; save us on the day when thou sweepest the wicked away; give rain for the thirsty land, and sustain us.

אָנא פֿתח לָנו אוֹצְרוֹת רַבָּעָה, צִיָּה מִהֶם בְּהַר בִּיעָה,
וְהוֹשִׁיעָה נָא.
אָנא קוֹרְאִיד אֶרֶץ בְּרוּעָעָה, רָעַם בְּטוֹב מִרָעָה, וְהוֹשִׁיעָה נָא.
אָנא שְׁעָרֶיךָ תַּעֲל מִמְּשׁוֹאָה, תֵּל תִּלְפִּיּוֹת בְּהַשְׂאָה,
וְהוֹשִׁיעָה נָא.

Reader and Congregation:

אָנא אֵל נָא, הוֹשֵׁעַ נָא וְהוֹשִׁיעָה נָא.
אֵל נָא תַעֲנֵנוּ בְּשֵׁה אוֹבֵד, שְׁמֵנוּ מִסִּפְרֶךָ אֵל תֹּאבֵד,
הוֹשֵׁעַ נָא וְהוֹשִׁיעָה נָא.
אֵל נָא רַעַה אֶת צֵאן הַתְּרִנָּה, קְצוּפָה וְעֲלִיד הַרִוּנָה,
הוֹשֵׁעַ נָא וְהוֹשִׁיעָה נָא.
אֵל נָא צֹאנְךָ וְצֹאן מִרְעִיתְךָ, פִּעֲלִתְךָ וְרַעֲיִתְךָ,
הוֹשֵׁעַ נָא וְהוֹשִׁיעָה נָא.
אֵל נָא עֲנֵי הַצֹּאן, שִׁיחַם עֲנֵה בְּעֵת רְצוֹן,
הוֹשֵׁעַ נָא וְהוֹשִׁיעָה נָא.
אֵל נָא נוֹשְׂאֵי לֶךְ עֵינִי, מִתְּקוּמָמִיד יִהְיוּ בְּאֵינִי,
הוֹשֵׁעַ נָא וְהוֹשִׁיעָה נָא.
אֵל נָא לִמְנוּסֵי לֶךְ מָיִם, בְּמַמְעֵיגֵי הַיְּשׁוּעָה יִשְׁאָבוּן מָיִם,
הוֹשֵׁעַ נָא וְהוֹשִׁיעָה נָא.
אֵל נָא יַעֲלוּ לְצִיּוֹן מוֹשִׁיעִים, טְפוּלִים בָּךְ וּבְשִׁמְךָ נוֹשְׁעִים,
הוֹשֵׁעַ נָא וְהוֹשִׁיעָה נָא.
אֵל נָא חֲמוּץ בְּגָדִים, זַעוֹם לְנֹעַר כָּל בּוֹגְדִים,
הוֹשֵׁעַ נָא וְהוֹשִׁיעָה נָא.

תענו כשה is a reversed alphabetic acrostic, beginning with the letter *n* and ending with the letter *א*. We are like wandering sheep; do not erase our name from thy book of life.

אֵל נָא וְזָכוֹר תִּזְכּוֹר, הַנִּכְוָרִים בְּלִתְדָּ נְכוֹר,
הוֹשֶׁעַ נָא וְהוֹשִׁיעָה נָא.

אֵל נָא דוֹרְשִׁיךָ בְּעִנְפֵי עֲרֵבוֹת, וְעַיִם שְׁעָה מִעֲרֵבוֹת,
הוֹשֶׁעַ נָא וְהוֹשִׁיעָה נָא.

אֵל נָא בִּרְדְּךָ בְּעֵטוֹר שָׁנָה, אֲמַרִי רָצָה בְּפִלּוּלִי
בְּיוֹם הוֹשַׁעֲנָא, הוֹשֶׁעַ נָא וְהוֹשִׁיעָה נָא.

Reader and Congregation:

אָנָּה אֵל נָא, הוֹשֶׁעַ נָא וְהוֹשִׁיעָה נָא, אָבִינוּ אֶתָּה.
לְמַעַן תָּמִים בְּדוֹרוֹתֵינוּ, הַנִּמְלָט בְּרַב צְדָקוֹתֵינוּ, מִצָּל מִשְׁטָף
בָּבוֹא מִבּוֹל מָיִם, לְאִם אֲנִי חוֹמָה הוֹשֶׁעַ נָא וְהוֹשִׁיעָה נָא, אָבִינוּ
אֶתָּה.

לְמַעַן שָׁלֵם בְּכָל מַעֲשִׂים, הַמְּנִסָּה בַּעֲשָׂרָה נְסִים, בְּשָׁר
מִלְאָכִים נָם יָקַח נָא מַעַט מָיִם, לְבָרָה בַּחֲמָה הוֹשֶׁעַ נָא
וְהוֹשִׁיעָה נָא, אָבִינוּ אֶתָּה.

לְמַעַן רַךְ וַיַּחֲדִיד נִחְנֵט פְּרִי לְמֵאָה, זַעַק וְאִיָּה הִשָּׁה לְעוֹלָה,
בְּשָׂרָהּוּ עֲבָדָיו מִצָּאֲנוּ מָיִם, לְגוֹלָה וְסוּרָה הוֹשֶׁעַ נָא וְהוֹשִׁיעָה
נָא, אָבִינוּ אֶתָּה.

לְמַעַן קָדַם שָׂאת בְּרָכָה, הַנִּשְׁטָם וּלְשִׁמּוֹךְ חֶכֶם, מִיָּנַחם
בְּמִקְלוֹת בְּשִׁקְתוֹת הַמָּיִם, לְדָמָתָה לְתִמְרֵי הוֹשֶׁעַ נָא וְהוֹשִׁיעָה
נָא, אָבִינוּ אֶתָּה.

לְמַעַן צָדֵק הִיּוֹת לְךָ לְכַהֵן, בַּחֲתָן פֶּאֶר יְבָהּ, מְנַסָּה בְּמִסָּה

consists of a twofold alphabetic acrostic, reversed and straight. The first stanza, for example, begins with the letter ת (תמים) and ends with the letter א (אני); the second stanza begins with ש (שלם) and ends with ב (ברה).

בְּמִי מְרִיבֵת מַיִם, לְהִהָרֵם הַטּוֹב הוֹשַׁע נָא וְהוֹשִׁיעָה נָא, אָבִינוּ
אֶתָּה.

לְמַעַן פֶּאֶר הַיּוֹת גִּבּוֹר לְאַחֵינוּ, יְהוּדָה אֲשֶׁר גִּבּוֹר בְּאַחֵינוּ,
מִסְפֵּר רֹבַע מִדְּלֵיו יֵזֶל מַיִם, לֹא לָנוּ כִּי אִם לְמַעַנְךָ הוֹשַׁע נָא
וְהוֹשִׁיעָה נָא, אָבִינוּ אֶתָּה.

לְמַעַן עָנוּ מִכָּל וְנִיָּאֵמוֹן, אֲשֶׁר בְּצִדְקוֹ כָּל־כָּל הַמּוֹן, מְשׁוּדָּה
לְגֹאֵל וּמְשׁוֹי מַמְיִם, לְזֹאת הַנִּשְׁקָפָה הוֹשַׁע נָא וְהוֹשִׁיעָה נָא,
אָבִינוּ אֶתָּה.

לְמַעַן שְׁמֹתוֹ בְּמִלְאֲכֵי מְרוֹמָיו, הַלּוֹבֵשׁ אוֹרִים וְתַמִּים,
מִצְוָה לָבֵא בַּמִּקְדָּשׁ בְּקִדּוֹשׁ יָדָיו וְרִגְלָיו וְרַחֲצֵצַת מַיִם,
לְחֹזֶלֶת אֶתְּהָבָה הוֹשַׁע נָא וְהוֹשִׁיעָה נָא, אָבִינוּ אֶתָּה.

לְמַעַן נְבִיאָהּ מְחֹזֶלֶת מַחְנִיָּם, לְכַמְהֵי לֵב הוֹשִׁמָּה עֵינָיו,
לְרִנְגָּלָה רָצָה עָלוֹת וְרָדַת בְּאֵר מַיִם, לְטוֹבוֹ אֶחָלֵיו הוֹשַׁע נָא
וְהוֹשִׁיעָה נָא, אָבִינוּ אֶתָּה.

לְמַעַן מְשַׁרְתָּ לֹא מֶשׁ מֵאֶהֱלִי, וְרוּחַ הַקִּדָּשׁ עָלָיו אֶהֱלִי,
בְּעֶבְרוֹ בִּיְרֵדֵן נִבְרָתוֹ הַמַּיִם, לְיִפָּהּ וּבִרְהָה הוֹשַׁע נָא וְהוֹשִׁיעָה
נָא, אָבִינוּ אֶתָּה.

לְמַעַן לְמִדָּר רֵאוֹת לְטוֹבָה אוֹת, זַעַק אֵינִי נִפְלְאוֹת, מִצָּה טַל
מִנְּהָ מֵלֹא הַסֶּפֶל מַיִם, לְכַלֵּת לְבָנוֹן הוֹשַׁע נָא וְהוֹשִׁיעָה נָא,
אָבִינוּ אֶתָּה.

לְמַעַן כְּלוּלֵי עֲשׂוֹת מִלְחָמָתְךָ, אֲשֶׁר בִּיָּדֶם תִּתֶּנָּה יְשׁוּעָתְךָ,
צְרוּפֵי מַגוּי בְּלִקְקָם בִּיָּדֶם מַיִם, לְלֹא כְּגֵדוֹ בְּךָ הוֹשַׁע נָא
וְהוֹשִׁיעָה נָא, אָבִינוּ אֶתָּה.

This poem refers to Noah, Abraham, Isaac, Jacob, the tribe of Levi, the tribe of Judah, Moses, Aaron, Miriam, Joshua, Gideon, Samson, Samuel, David, Elijah, Elisha, Hezekiah, Daniel's three companions and contemporary Israel.

לִמְעַן יַחֲיֵד צוֹרְרִים דָּשׁ, אֲשֶׁר מִרְחֵם לְנוֹר הַקִּדְשׁ,
מִמִּכְתָּשׁ לְחֵי הַבִּקְעָה לֹא מִיָּם, לִמְעַן שֵׁם קִדְשְׁךָ הוֹשֵׁעַ נָא
וְהוֹשִׁיעָה נָא, אֲבִינוּ אֶתָּה.

לִמְעַן טוֹב הוֹלֵךְ וְגָדֹל, אֲשֶׁר מַעֲשֵׂק עֶרְה חֲדָל, בְּשׁוֹב עִם
מִחְטָא צוֹ שְׂאֵב-מִיָּם, לְנֶאֱוָה בִּירוּשָׁלַיִם הוֹשֵׁעַ נָא וְהוֹשִׁיעָה
נָא, אֲבִינוּ אֶתָּה.

לִמְעַן חֵידָּ מִכְרָבֵר בְּשִׁיר, הַמְלִמֵּד תוֹרָה בְּכָל כְּלֵי שִׁיר,
מְנַסֵּף לְפָנֶיךָ כְּתָאב שְׁתוֹת מִיָּם, לְשִׁמּוֹ בְּךָ סִבְרָם הוֹשֵׁעַ נָא
וְהוֹשִׁיעָה נָא, אֲבִינוּ אֶתָּה.

לִמְעַן זֶדַּע עָלָה בְּסַעְרָה, הַמְקַנֵּא וּמַשִּׁיב עֲבָרָה, לְפָלוּל
יִרְדָּה אֵשׁ וְלַחֲכָה עָפָר וּמִיָּם, לְעִינֶיךָ בְּרֻכּוֹת הוֹשֵׁעַ נָא
וְהוֹשִׁיעָה נָא, אֲבִינוּ אֶתָּה.

לִמְעַן וְשֵׁרֶת בְּאַמֶּת לְרַבּוֹ, פִּי שְׁנַיִם בְּרוּחוֹ נֶאֱצַל בּוֹ, בְּקַחְתּוֹ
מִנֶּנּוּ נִתְמַלְאוּ גְבִים מִיָּם, לְפָצּוֹ מִי כְמוֹךָ הוֹשֵׁעַ נָא וְהוֹשִׁיעָה
נָא, אֲבִינוּ אֶתָּה.

לִמְעַן הִרְהֵר עֲשׂוֹת רְצוֹנְךָ, הַמְכַרִּיז תְּשׁוּבָה לְצֹאֲנֶךָ, אֲזִי
בְּבוֹא מִחֲרֹף סֶתֶם עֵינֹת מִיָּם, לְצִיּוֹן מִכְלָל יְפִי הוֹשֵׁעַ נָא
וְהוֹשִׁיעָה נָא, אֲבִינוּ אֶתָּה.

לִמְעַן דִּרְשׁוֹךְ בְּתוֹךְ הַגּוֹלָה, וְסוֹדְךָ לָמוֹ נִגְלָה, בְּלֵי
לְהַתְנַאֵל דִּרְשׁוּ זֵרְעוֹנִים וּמִיָּם, לְקוֹרְאֶיךָ בְּצֹר הוֹשֵׁעַ נָא
וְהוֹשִׁיעָה נָא, אֲבִינוּ אֶתָּה.

לִמְעַן גָּמַר חֲכָמָה וּבִינָה, סוֹפֵר מְהִיר מִפִּלֵּשׁ אֲמָנָה,
מִחֲכַמְנוּ אֲמָרִים הַמְשׁוּלִּים בְּרַחֲבֵי מִיָּם, לְרַבְתִּי עִם הוֹשֵׁעַ נָא
וְהוֹשִׁיעָה נָא, אֲבִינוּ אֶתָּה.

לִמְעַן בָּאֵי לָךְ הַיּוֹם בְּכָל לֵב, שׁוֹפְכִים לָךְ שֵׁיחַ בְּלֹא לֵב
וְלֵב, שׁוֹאֲלִים מִמֶּךָ עֵז מִטְרוֹת מַיִם, לְשׁוֹרְרוֹ בַּיָּם הַזֶּה הוֹשַׁע נָא
וְהוֹשִׁיעָה נָא, אֲבִינוּ אֲתָהּ.

לִמְעַן אֲנֹמְרֵי יִגְדֵּל שְׁמֶךָ, וְהֵם נִחְלָתְךָ וְעַמְּךָ, צִמָּאִים
לְיִשְׁעֶךָ בְּאֶרֶץ עֵינָה לַמַּיִם, לְתַרְתָּ לָּמוֹ מְנוּחָה הוֹשַׁע נָא
וְהוֹשִׁיעָה נָא, אֲבִינוּ אֲתָהּ.

Reader and Congregation:

הוֹשַׁע נָא אֵל נָא, אָנָּה הוֹשִׁיעָה נָא.
הוֹשַׁע נָא סֶלַח נָא, וְהַצְלִיחָה נָא, וְהוֹשִׁיעֵנו אֵל מַעֲזָנוּ.

The hoshana, made of five willow-twigs, is taken in hand.

וְהוֹשִׁיעָה נָא.	תַּעֲנֶה אֲמוּנִים שׁוֹפְכִים לָךְ לֵב בְּמַיִם
וְהַצְלִיחָה נָא.	לִמְעַן בָּא בָּאֵשׁ וּבְמַיִם
וְהוֹשִׁיעֵנו אֵל מַעֲזָנוּ.	נֹדֵד וְנֵם יָקַח נָא מַעֲט מַיִם
וְהוֹשִׁיעָה נָא.	תַּעֲנֶה דְגָלִים גָּזוּ גִזְרֵי מַיִם
וְהַצְלִיחָה נָא.	לִמְעַן הִנָּעֵקֵד בְּשַׁעַר הַשָּׁמַיִם
וְהוֹשִׁיעֵנו אֵל מַעֲזָנוּ.	וְשֵׁב וְחַפֵּר בְּאֵרוֹת מַיִם
וְהוֹשִׁיעָה נָא.	תַּעֲנֶה זָכִים חֹנִיִּם עָלֵי מַיִם
וְהַצְלִיחָה נָא.	לִמְעַן חָלַק מִפֶּצֶל מְקֻלּוֹת בְּשַׁקְמוֹת הַמַּיִם וְהַצְלִיחָה נָא.
וְהוֹשִׁיעֵנו אֵל מַעֲזָנוּ.	טַעַן וְגַל אֶבֶן מִבְּאֵר מַיִם
וְהוֹשִׁיעָה נָא.	תַּעֲנֶה יְדִידִים נֹחֲלֵי דָת מְשֻׁלָּת מַיִם
וְהַצְלִיחָה נָא.	לִמְעַן פָּרוּ בְּמִשְׁעָנֹתָם מַיִם
וְהוֹשִׁיעֵנו אֵל מַעֲזָנוּ.	לְהַכִּין לָמוֹ וּלְצַאֲצְאֵמוֹ מַיִם

תַּעֲנֶה אֲמוּנִים mayest thou answer the faithful who pour out their heart like water; answer them for the sake of Abraham, Isaac, Jacob, Moses and David. This poem is a prayer for rain.

תַּעֲנֶה מִתַּחֲנוּנִים בְּבִישִׁמוֹן עָלֵי מַיִם
 לְמַעַן נִאֲמֹן בַּיִת מְסֻפִּיק לָעַם מַיִם
 סֶלַע הָדָּךְ וַיָּזוּבוּ מַיִם
 תַּעֲנֶה עֹנִים עָלֵי בָּאֵר מַיִם
 לְמַעַן פֶּקֶד בְּמֵי מְרִיבַת מַיִם
 צָמֵאִים לְהַשְׁקוֹתָם מַיִם
 תַּעֲנֶה קְדוֹשִׁים מְנַסְּכִים לָךְ מַיִם
 לְמַעַן רֹאשׁ מְשׁוֹרְרִים כְּתָאֵב שְׁתוֹת מַיִם
 שָׁב וְנִסְדָּךְ לָךְ מַיִם
 תַּעֲנֶה שׁוֹאֲלִים בְּרַבּוּעַ אֲשָׁלִי מַיִם
 לְמַעַן תֵּל תִּלְפִּיּוֹת מוֹצֵא מַיִם
 תִּפְתַּח אֶרֶץ וְתִרְעִיף שָׁמַיִם
 רַחֵם-נָא קָהֵל עֲדַת יִשְׂרָאֵל, סֶלַח וּמַחֵל עִוְנָם,
 וְהוֹשִׁיעֵנו אֱלֹהֵי יִשְׁעָנוּ.
 אֲזִי כְעֵינִי עֲבָדִים אֶל יְד אֲדוֹנִים
 בָּאֲנִי לְפָנֶיךָ נְדוֹנִים
 גָּאֵה אֲדוֹנֵי הָאֲדוֹנִים, נִתְּגַרְרוּ בְּנוֹ מַדְנִים
 דִּשְׁנוּ וּבִלְעוּנוּ זוֹלָתְךָ אֲדוֹנִים
 הֵן נִשְׁנוּ חַיִּים בְּתַחֲנוּן, עֲדִיךָ רַחוּם וְחַנוּן
 וּסְפָרְנוּ נִפְלְאוֹתֶיךָ בִּשְׁנוֹן
 זָבַת חֶלֶב וּדְבַשׁ, נָא אֵל תִּיבֹשׁ
 חֲשֶׁרֶת מַיִם בְּאֵבֶיךָ תִּתְחַבֵּשׁ
 וְהוֹשִׁיעֵנו אֱלֹהֵי יִשְׁעָנוּ.

Reader and Congregation:

קול מְבַשֵּׁר, מְבַשֵּׁר וְאוֹמֵר.
אָמֵץ יִשְׁעָךְ בָּא, קול דוֹדֵי הַנֶּה זֶה בָּא, מְבַשֵּׁר וְאוֹמֵר.
קול בָּא בְּרִבְבוֹת בָּתִּים, לַעֲמוּד עַל הַר הַזֵּיתִים,
מְבַשֵּׁר וְאוֹמֵר.
קול גִּשְׁתּוֹ בִּשְׁוֹפָר לְתַקְעַ, תַּחֲתִיו הַר יִבְקַע, מְבַשֵּׁר וְאוֹמֵר.
קול דָּפֵק וְהִצִּיץ זֶרֶחַ, וּמֹשֶׁ חֲצִי הָהָר מִמְּזֶרֶחַ, מְבַשֵּׁר וְאוֹמֵר.
קול הַקִּים מִלֵּיל נֶאֱמָו, וּבָא הוּא וְכָל קְדוֹשִׁים עִמּוֹ,
מְבַשֵּׁר וְאוֹמֵר.

קול מברר is based on Isaiah 52:7: ("How beautiful upon the mountains is the herald who brings good news of peace").

אֶמֶץ יִשְׁעָךְ refers to prophetic promises of salvation and restoration.

קול ולְכָל בָּאֵי עוֹלָם, בַּת קוֹל יִשְׁמַע בְּעוֹלָם, מְבַשֵּׁר וְאוֹמֵר.
 קול זָרַע עֲמוּסִי רַחֲמוֹ, נוֹלְדוֹ בְּיֶלֶד מִמְּעֵי אִמּוֹ, מְבַשֵּׁר וְאוֹמֵר.
 קול חָלָה וַיִּלְדָּה מִי זֹאת, מִי שָׁמַע בְּזֹאת, מְבַשֵּׁר וְאוֹמֵר.
 קול טָהוֹר פָּעַל כָּל אֵלֶּה, וּמִי רָאָה כְּאֵלֶּה, מְבַשֵּׁר וְאוֹמֵר.
 קול יֵשַׁע וַיִּזְמַן הַיּוֹתֵד, הַיּוֹתֵחַל אֶרֶץ בְּיוֹם אֶחָד, מְבַשֵּׁר וְאוֹמֵר.
 קול כְּבִיר רוֹם וְתַחַת, אִם יוֹלֵד גּוֹי פָּעַם אֶחָת, מְבַשֵּׁר וְאוֹמֵר.
 קול לַעֲת יִגְאָל לַעֲמוֹ נְאוֹר, וְהִנֵּה לַעֲת עָרַב יִהְיֶה אוֹר,
 מְבַשֵּׁר וְאוֹמֵר.

קול מוֹשִׁיעִים יַעֲלוּ בְּהַר צִיּוֹן, בִּי חָלָה נִם יִלְדָּה צִיּוֹן,
 מְבַשֵּׁר וְאוֹמֵר.
 קול נִשְׁמַע בְּכָל גְּבוּלָה, הִרְחִיבִי מְקוֹם אֶהְיֶה, מְבַשֵּׁר וְאוֹמֵר.
 קול שִׁימִי עַד דְּמָשֶׁק מִשְׁכְּנוֹתֶיךָ, מְבַשֵּׁר וְאוֹמֵר.
 קול שִׁימִי עַד דְּמָשֶׁק מִשְׁכְּנוֹתֶיךָ, מְבַשֵּׁר וְאוֹמֵר.
 קול עֲלִזִּי חֲבַצְלֵת הַשָּׁרוֹן, בִּי קָמוּ יִשְׁנֵי חֲבֵרוֹן, מְבַשֵּׁר וְאוֹמֵר.
 קול פָּנוּ אֵלַי וְהִנָּשְׁעוּ, הַיּוֹם אִם בְּקוֹלִי תִשְׁמָעוּ, מְבַשֵּׁר וְאוֹמֵר.
 קול צִמַּח אִישׁ צִמַּח שָׁמוֹ, הוּא דָּוִד בְּעֶצְמוֹ, מְבַשֵּׁר וְאוֹמֵר.
 קול קוֹמוּ בְּפוּשֵׁי עָפָר, הִקִּיצוּ וּרְנְנוּ שׁוֹכְנֵי עָפָר,
 מְבַשֵּׁר וְאוֹמֵר.
 קול רַגְתִּי עִם בְּהֵמָלִיכוֹ, מְגִדּוֹל יְשׁוּעוֹת מְלָכּוֹ, מְבַשֵּׁר וְאוֹמֵר.
 קול שֵׁם רָשָׁעִים לְהִאֲבִיד, עוֹשֶׂה חֶסֶד לְמַשִּׁיחוֹ לְדָוִד,
 מְבַשֵּׁר וְאוֹמֵר.
 קול תָּנָה יְשׁוּעוֹת לָעַם עוֹלָם, לְדָוִד וּלְזָרְעוֹ עַד עוֹלָם,
 מְבַשֵּׁר וְאוֹמֵר.

Reader and Congregation:

(three times)

קול מבשר, מבשר ואומר.

הוֹשִׁיעָה אֶת עַמָּךְ, וּבִרְדָּךְ אֶת נַחֲלֶתְךָ, וּרְעֵם וּנְשָׂאֵם עַד
הָעוֹלָם. וַיְהִי דְבַר יְיָ אֱלֹהֵי, אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְיָ, קְרוֹבִים
אֵל יְיָ אֱלֹהֵינוּ יוֹמָם וּלְיָלָה, לַעֲשׂוֹת מִשְׁפָּט עֲבָדָיו וּמִשְׁפָּט עַמּוֹ
יִשְׂרָאֵל דְּבַר יוֹם בְּיוֹמוֹ. לְמַעַן דַּעַת כָּל עַמֵּי הָאָרֶץ, כִּי יְיָ
הוּא הָאֱלֹהִים, אֵין עוֹד.

The *hoshanas* are struck five times.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הַבוֹחֵר
בְּנִבְיָאִים טוֹבִים וּבְמִנְהַגֵּיהֶם הַטּוֹבִים, שֶׁתִּקְבַּל בְּרַחֲמִים
וּבִרְצוֹן אֶת תְּפִלָּתָנוּ וְהַקְפּוֹתֵינוּ, וְתִזְכֹּר-לָנוּ זְכוּת שְׂבַעַת
תְּמִימִיךָ, וְתִסִּיר מִחִיצַת הַבְּרֹזֶל הַמַּפְסֶקֶת בֵּינֵינוּ וּבֵינֶיךָ,
וְתִאֲזִין שׁוֹעֲתָנוּ וְתִיטִיב לָנוּ הַחֲתִימָה, תּוֹלָה אֶרֶץ עַל בְּלִימָה;
וְחַתֵּמְנוּ בְּסֶפֶר חַיִּים טוֹבִים. וְאוֹצְרֶךָ הַטּוֹב תִּפְתַּח לְהַשְׁבִּיעַ
מִים נֶפֶשׁ שׁוֹקֶקָה, בָּמוֹ שֶׁכָּתוּב: יִפְתַּח יְיָ לָךְ אֶת אוֹצְרוֹ הַטּוֹב,
אֶת הַשָּׁמַיִם, לְתֵת מָטָר אֶרְצְךָ בְּעֵתוֹ, וּלְבָרֶךְ אֶת כָּל מַעֲשֵׂה
יָדְךָ. אָמֵן.

Fulk-Kaddish by the Reader on page 405, where the service is continued.

יִום חִיבוּט חֲרִית ("the day of striking the twigs") is designated in Sukkah 4:6 as *הושענא רבה*. The Mishnah relates that "they used to bring twigs and strike them against the ground at the sides of the altar." This symbol of casting off the sins is considered to be of very ancient origin.

יְהִי רָצוֹן expresses the belief that the seventh day of *Sukkoth*, *Hoshana Rabbah*, is the day of sealing the decree of judgment. Several customs and tunes on this festival are borrowed from the High Holydays.

תַּפְלַת נָשִׁים

Chanted on the eighth day of *Sukkoth* during *Musaf*

Reader:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבֹרָהֶם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מְלֶכֶד עוֹזֵר
וּמוֹשִׁיעַ וּמִגֹּן.

אֶף-בְּרִי אַתָּה שֵׁם שֶׁר מְטֵר, לְהַעֲבִיב וּלְהַעֲנִין לְהַרִיק
לְהַמְטֵר, מִיָּם אֲבִים בָּם גִּיָּא לַעֲטֵר, לְבַל יַעֲצֵרוּ בְּנִשְׁיוֹן שְׁטֵר,
אֲמוֹנִים גִּנּוֹן בָּם שׁוֹאֵלִי מְטֵר.

בְּרוּךְ אַתָּה, יי, מִגֹּן אֲבֹרָהֶם.
אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנִי; מַחֲיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.
יִטְרִיחַ לְפָלֵג מִפְּלֵג נָשִׁים, לְמוֹגֵג פְּנֵי נָשִׁי בְּצַחוֹת לָשֵׁם, מִיָּם
לְאַדְרֹךְ בְּנִית בְּרָשִׁים, לְהַרְגִיעַ בְּרַעַפָּם לְנִפְוִחֵי נָשִׁים, לְהַחֲיוֹת
מִזְבִּירִים גִּבּוֹרוֹת הַנָּשִׁים.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

זְכוֹר אֵב נִמְשֹׁד אַחֲרֶיךָ בְּמִיָּם,

בְּרַכְתּוֹ בְּעֵץ שְׁתוּל עַל פִּלְגֵי מִיָּם,

תַּפְלַת נָשִׁים, the prayer for rain recited on the eighth day of *Sukkoth*, solemnly introduces the formula *משיב הרוח ומוריד הגשם* which is inserted into the beginning of the *Amidah* during the period between *Sukkoth* and *Pesah*. The poems *אף ברי* and *זכור אב* were composed by Rabbi Elazar ha-Kallir of the seventh century.

PRAYER FOR RAIN

Chanted on the eighth day of Sukkoth during Musaf

Reader:

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest loving kindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name. O King, Supporter, Savior and Shield!

Af-Bri is the title of the prince of rain,
Who gathers the clouds and makes them drop rain,
Water to adorn the earth with verdure.
Be it not held back because of unpaid debts;
O shield faithful Israel who prays for rain.

Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

May he send rain from the heavenly source,
To soften the earth with its crystal drops.
Thou hast named water the symbol of thy might;
Its drops refresh all that have breath of life,
And revive those who praise thy powers of rain.

Our God and God of our fathers,
Remember Abraham who followed thee like water,
Whom thou didst bless like a tree planted near streams of water;

אֵף בְּרִי presents an impressive picture of the importance and symbolical significance of rain.

אֵף בְּרִי, an alphabetic acrostic, refers to the pious deeds of Abraham, Isaac, Jacob, Moses, Aaron, the twelve tribes, and the miracles that were

וַיִּנְתְּנוּ, הַצִּלְתוּ מֵאֵשׁ וּמִמָּוֶה,
דְּרָשְׁתוּ בְּזֵרְעוֹ עַל כָּל מָוֶה.

Congregation:

בְּעִבּוּרוֹ אֶל תְּמִנֵּה מַיִם.

זְכוֹר הַנּוֹלֵד בְּבִשְׁוֹרֶת יִקַּח נָא מִעֵט מַיִם,
וְשִׁחֲתָהּ לְחֹרֵוֹ לְשִׁחְטוֹ, לְשִׁפּוֹךְ דָּמּוֹ בַּמָּוֶה,
זֶהָר גַּם הוּא לְשִׁפּוֹךְ לֵב בַּמָּוֶה,
חֲפֹר וּמָצָא בְּאֵרוֹת מַיִם.

Congregation:

בְּצִדְקוֹ חֵן חֲשֵׁרֶת מַיִם.

זְכוֹר טָעַן מִקְלוֹ וְעָבַר יִרְדֵּן מַיִם,
יָחַד לֵב וְנָל אֶבֶן מִפִּי בְּאֵר מַיִם,
בְּנִיאָבֶק לוֹ שָׁר בָּלוּל מֵאֵשׁ וּמִמָּוֶה,
לִכֵּן הִבְטַחְתוּ הָיִוֹת עִמּוֹ בְּאֵשׁ וּבַמָּוֶה.

Congregation:

בְּעִבּוּרוֹ אֶל תְּמִנֵּה מַיִם.

זְכוֹר מְשׁוּי בְּתַבְתִּי וְנָמָא מִן הַמָּוֶה,
נָמוּ דָּלָה דָּלָה וְהִשְׁקָה צֶאֱן מַיִם,
סְגוּלָּיִךְ עֵת צָמְאוּ לְמַיִם,
עַל הַסֵּלַע הָךְ וַיִּצְאוּ מַיִם.

Congregation:

בְּצִדְקוֹ חֵן חֲשֵׁרֶת מַיִם.

shown to them in connection with water. The alternating refrains of the poem are *בְּעִבּוּרוֹ אֶל תְּמִנֵּה מַיִם* and *בְּצִדְקוֹ חֵן חֲשֵׁרֶת מַיִם*.

The term water is often used symbolically. In Numbers 24:7, the constant flow of water is symbolic of numerous descendants. The Torah is frequently

Thou didst shield him, thou didst save him from fire and water;
Thou didst care for him when he sowed by all streams of water.

Congregation:

For his sake, do not refuse water.

Remember Isaac whose birth was foretold over a little water;
Thou didst tell his father to offer his blood like water;
Isaac was heedful in pouring out his heart like water;
Digging wells he did discover water.

Congregation:

For his righteousness' sake, grant abundant water.

Remember Jacob who, staff in hand, crossed the Jordan's water;
His heart trusted when he rolled the stone of the well of water;
When he wrestled with the prince of fire and water,
Thou didst promise to be with him through fire and water.

Congregation:

For his sake, do not refuse water.

Remember Moses in an ark of papyrus reeds drawn out of the water;
They said: He drew water for us and provided the flock with water;
And when thy chosen people thirsted for water,
He struck the rock and there gushed out water.

Congregation:

For his righteousness' sake, grant abundant water.

compared to water that purifies. In Temple times, the Water-Feast (שמחת בית השואבה) began on the first day of *Sukkoth* at nightfall and lasted till the following morning. The outer court of the Temple was brilliantly illuminated for the occasion. A torchlight procession, dances and singing followed, while the women were looking on from their galleries. During the day the great

זְכוֹר פְּקִיד שְׁתּוֹת טוֹבֵל חֶמֶשׁ טְבִילוֹת בַּמַּיִם,
 צוֹעָה וּמִרְחִיץ בַּפִּי בְּקִדּוֹשׁ מַיִם,
 קוֹרֵא וּמִנְּה טְהֵרַת מַיִם,
 רַחֵק מֵעַם פָּחוּז בַּמַּיִם.

Congregation:

בַּעֲבוּרוֹ אֵל תִּמְנַע מַיִם.

זְכוֹר שְׁנֵים עָשָׂר שְׁבָטִים שֶׁהַעֲבֵרְתָּ בְּגִזְרַת מַיִם,
 שֶׁהִמְתַּקְתָּ לָמוֹ מְרִירוֹת מַיִם,
 תוֹלְדוֹתֶם נִשְׁפָּדוּ דָמָם עָלֶיךָ בַּמַּיִם,
 תִּפְּן כִּי נִפְשָׁנוּ אָפְפוּ מַיִם.

Congregation:

בְּצִדְקָם חֵן חֲשַׁרְתָּ מַיִם.

Reader:

שְׁאֵתָה הוּא יי אֱלֹהֵינוּ, מוֹשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

Congregation:

Congregation and Reader:

אָמֵן.	לְבָרְכָהּ וְלֹא לְקַלְלָהּ
אָמֵן.	לְחַיִּים וְלֹא לְמוֹת
אָמֵן.	לְשִׁבְעָה וְלֹא לְרִזּוֹן

מכלכל חיים (page 609).

feature was the procession which accompanied the priest who had been allotted the duty of drawing water for the libation ceremony from the pool of Siloam at Jerusalem. According to tradition, "whoever has not witnessed this celebration has never seen real rejoicing" (Sukkah 5:1). It was called *שמחת בית השואבה* ("the joyous procession to and from the well") because

Remember the Temple-priest who bathed five times in water;
 He removed sins when he washed his hands with sanctified water;
 He read from the Scriptures when he sprinkled purifying water;
 He was kept at a distance from a people as turbulent as water.

Congregation:

For his sake, do not refuse water.

Remember the twelve tribes thou didst bring across the water;
 Thou didst sweeten for them the bitterness of the water;
 For thy sake was the blood of their descendants spilt like water;
 Turn to us, for our life is encircled by foes like water.

Congregation:

For their righteousness' sake, grant abundant water.

Reader:

For thou art the Lord our God, who causest the wind to blow
 and the rain to fall.

Congregation and Reader:

Congregation:

For a blessing and not for a curse.

Amen.

For life and not for death.

Amen.

For plenty and not for scarcity.

Amen.

"Thou sustainest the living" (page 610).

from there they drew inspiration. Compare Isaiah 12:3 ("With joy shall you draw water from the fountains of deliverance").

...משיב הרוח is referred to in the Mishnah as גבורות גשמים ("the power of rain"), presumably because the reference to rain is inserted in the second benediction of the *Shemoneh Esreh*, beginning with the words אתה גבור ("thou art mighty"). This benediction is called גבורות, since it recounts the omnipotence of God. According to a talmudic statement, the term גבורות גשמים is used because rain comes down by the power of God (Ta'anith 2a).

הקפות לשמחת תורה

Responsively

אתה הִרְאָתָ לָדַעַת כִּי ייִ הוּא הָאֱלֹהִים, אֵין עוֹד מִלְבָּדוֹ.
לְעֵשָׂה נִפְלְאוֹת גְּדִלוֹת לְבָדוֹ, כִּי לְעוֹלָם חֲסִדוֹ. אֵין כְּמוֹךָ
בָּאֱלֹהִים, אֲדָנִי, וְאֵין כְּמַעֲשֶׂיךָ. יְהִי כְבוֹד ייִ לְעוֹלָם, יִשְׁמַח ייִ
בְּמַעֲשָׁיו. יְהִי שֵׁם ייִ מְבָרָךְ, מַעֲתָה וְעַד עוֹלָם. יְהִי ייִ אֱלֹהֵינוּ
עַמָּנוּ, בְּאֲשֶׁר הָיָה עִם אֲבוֹתֵינוּ, אֵל יַעֲזָבֵנוּ וְאֵל יִשְׁלָנֵנוּ. וְאָמְרוּ:
הוֹשִׁיעֵנוּ, אֱלֹהֵי יִשְׂרָאֵל, וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן הַגּוֹיִם, לְהוֹדוֹת
לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבֵּחַ בְּתִהְלִיתְךָ. ייִ מְלֹךְ, ייִ מְלֹךְ, ייִ יְמַלֵּךְ
לְעוֹלָם וָעֶד. ייִ עֲזֵר לְעַמּוֹ יִתֵּן; ייִ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם. וַיְהִי
נָא אֲמָרֵינוּ לְרָצוֹן לְפָנֵי אֲדוֹן כָּל. וַיְהִי בְּנִסְעַ הָאָרוֹן, וַיֹּאמֶר
מֹשֶׁה: קוֹמָה ייִ, וַיִּפּוּצוּ אִיבֵיךָ, וַיִּנּוֹסוּ מִשְׁנֵאִיךָ מִפְּנֶיךָ. קוֹמָה
ייִ לְמִנוּחֶתְךָ, אֶתָּה וְאָרוֹן עֲזָךָ. כִּהְנִיךָ יִלְבְּשׁוּ צָדֶק, וַחֲסִידֶיךָ
יִרְנְנוּ. בְּעִבּוֹר דָּוִד עֲבָדְךָ, אֵל תָּשֵׁב פָּנֶי מִשִּׁיחָךָ. וְאָמַר בַּיּוֹם
הַהוּא: הִנֵּה אֱלֹהֵינוּ זֶה קִיְּנוּ לוֹ וַיּוֹשִׁיעֵנוּ; זֶה ייִ קִיְּנוּ לוֹ, נִגִּילָה
וְנִשְׁמָחָה בִּישׁוּעָתוֹ. מְלִכּוּתְךָ מְלִכּוֹת כָּל עַלְמִים, וּמִמְשָׁלְתְּךָ
בְּכָל דּוֹר וָדוֹר. כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וְדָבָר ייִ מִירוּשָׁלָּיִם.

שמחת תורה is celebrated in Eretz Yisrael on the eighth day of *Sukkoth*, on *Shemini Atsereth*. The name *Simḥath Torah* was not known in talmudic times. It came into use presumably around the ninth century in Babylonia, where the one-year cycle for the reading of the Five Books of Moses prevailed. The seven processions with the Torah-scrolls on *Simḥath Torah* became customary in the sixteenth century.

HAKKAFOTH FOR SIMḤATH TORAH

Responsively

You have learned to know that the Lord is God; there is none else besides him.¹

To him who alone does great wonders; his mercy endures forever.²

There is no god like thee, O Lord; there are no deeds like thine.³

May the glory of the Lord be forever; may the Lord rejoice in his works.⁴

Blessed be the name of the Lord henceforth and forever.⁵

May the Lord our God be with us, as he was with our fathers; let him not leave us nor forsake us.⁶

Pray: Save us, our saving God; gather us, deliver us from the nations, to give thanks to thy holy name, to triumph in thy praise.⁷

The Lord is King; the Lord was King; the Lord will be King forever and ever.

The Lord will give strength to his people; the Lord will bless his people with peace.⁸

May our words please the Master of all things.

It came to pass, whenever the ark would start, Moses would say: "Arise, O Lord, and let thy enemies be scattered; let those who hate thee flee before thee."⁹

Arise, O Lord, to thy resting-place, thou and thy glorious ark.

May thy priests be clothed with righteousness; may thy devoted followers sing for joy.

For the sake of thy servant David, reject not thy anointed prince.¹⁰

It will be said on that day: "Lo, this is our God, for whom we waited that he might save us; this is the Lord for whom we were waiting—let us rejoice and be happy with his salvation."¹¹

Thy kingdom is an everlasting kingdom, and thy dominion endures throughout all generations.¹²

Truly, out of Zion shall come Torah, and the word of the Lord out of Jerusalem.¹³

¹Deuteronomy 4:35. ²Psalms 136:4. ³Psalms 86:8. ⁴Psalms 104:31. ⁵Psalms 113:2. ⁶I Kings 8:57. ⁷I Chronicles 16:35. ⁸Psalms 29:11. ⁹Numbers 10:35. ¹⁰Psalms 132:8-10. ¹¹Isaiah 25:9. ¹²Psalms 145:13. ¹³Isaiah 2:3.

אב הַרְחָמִים, הַיְטִיבָה בְּרָצוֹנָה אֶת צִיּוֹן, תִּבְנֶה חוֹמוֹת
 יְרוּשָׁלַיִם. כִּי בָדָד בְּטַחָנוּ, מִלֶּדֶד אֵל רָם וְנִשְׂא, אֲדוֹן
 עוֹלָמִים.

For each of the seven *Hakkafoth* a different group of worshipers is invited.

FIRST HAKKAFAH

אָנָּה יְיָ, הוֹשִׁיעָה נָּא; אָנָּה יְיָ, הַצְלִיחָה נָּא; אָנָּה יְיָ, עֲנֵנוּ
 בְּיוֹם קִרְאָנוּ.
 אֱלֹהֵי הָרוּחוֹת, הוֹשִׁיעָה נָּא; בּוֹחֵן לִבָּבוֹת, הַצְלִיחָה נָּא;
 גּוֹאֵל חֶזֶק, עֲנֵנוּ בְּיוֹם קִרְאָנוּ.

SECOND HAKKAFAH

דּוֹבֵר צְדָקוֹת, הוֹשִׁיעָה נָּא; הַדּוֹר בְּלָבוּשׁוֹ, הַצְלִיחָה נָּא;
 וְחֵיק וְחֶסֶד, עֲנֵנוּ בְּיוֹם קִרְאָנוּ.

THIRD HAKKAFAH

יְהוָה וְיֵשׁוּעַ, הוֹשִׁיעָה נָּא; חוֹמֵל דְּלִים, הַצְלִיחָה נָּא; טוֹב
 וּמַטִּיב, עֲנֵנוּ בְּיוֹם קִרְאָנוּ.

FOURTH HAKKAFAH

יּוֹדֵעַ מַחְשְׁבוֹת, הוֹשִׁיעָה נָּא; כְּבִיר וְנָאוֹר, הַצְלִיחָה נָּא;
 לּוֹבֵשׁ צְדָקוֹת, עֲנֵנוּ בְּיוֹם קִרְאָנוּ.

FIFTH HAKKAFAH

מִלֶּדֶד עוֹלָמִים, הוֹשִׁיעָה נָּא; נָאוֹר וְאֲדִיר, הַצְלִיחָה נָּא;
 סוֹמֵךְ נוֹפְלִים, עֲנֵנוּ בְּיוֹם קִרְאָנוּ.

SIXTH HAKKAFAH

עוֹזֵר דְּלִים, הוֹשִׁיעָה נָּא; פּוֹדֶה וּמַצִּיל, הַצְלִיחָה נָּא; צוֹר
 עוֹלָמִים, עֲנֵנוּ בְּיוֹם קִרְאָנוּ.

Merciful Father, may it be thy will to favor Zion with thy goodness; mayest thou rebuild the walls of Jerusalem. Truly, in thee alone we trust, high and exalted King and God, eternal Lord.

For each of the seven Hakkafoth a different group of worshipers is invited.

FIRST HAKKAFAH

O Lord, save us; O Lord, prosper us; O Lord, answer us when we call.

God of all souls, save us; Examiner of hearts, prosper us; mighty Redeemer, answer us when we call.

SECOND HAKKAFAH

Thou who speakest what is right, save us; thou who art arrayed in splendor, prosper us; thou who art ever kind, answer us when we call.

THIRD HAKKAFAH

Thou who art pure and upright, save us; thou who sparest the weak, prosper us; thou who art good and doest good, answer us when we call.

FOURTH HAKKAFAH

Thou who knowest our thoughts, save us; thou who art mighty and illustrious, prosper us; thou who art clothed with righteousness, answer us when we call.

FIFTH HAKKAFAH

Eternal King, save us; thou who art illustrious and majestic, prosper us; thou who supportest those who fall, answer us when we call.

SIXTH HAKKAFAH

Helper of the weak, save us; Redeemer and deliverer, prosper us; eternal Creator, answer us when we call.

SEVENTH HAKKAFAH

קְדוֹשׁ וְנוֹרָא, הוֹשִׁיעָה נָא; רַחוּם וְחַנוּן, הַצְלִיחָה נָא; שׁוֹמֵר
הַבְּרִית, עֲנֵנוּ בְּיוֹם קִרְאָנוּ.

תוֹמָךְ תְּמִימִים, הוֹשִׁיעָה נָא; תַּקִּיף לְעַד, הַצְלִיחָה נָא;
תְּמִימִים בְּמַעֲשָׂיו, עֲנֵנוּ בְּיוֹם קִרְאָנוּ.

שִׁישִׁי וְשִׁמְחוּ בְּשִׂמְחַת תּוֹרָה	וְחֲנוּ כְּבוֹד לַתּוֹרָה.
כִּי טוֹב סִחָרָה מִכָּל סִחוּרָה	מִפֶּזַּז וּמִפְּנִינִים יִקְרָה.
נָגִיל וְנָשִׁישׁ בְּזֹאת הַתּוֹרָה	כִּי הִיא לָנוּ עַז וְאוֹרָה.
אֶחָלָהּ אֱלֹהֵי וְאַשְׁמָחָהּ בּוֹ	וְאַשְׁימָהּ תַּקּוּתִי בּוֹ.
אֶהוֹדְנוּ בְּסוֹד עַם קְרוֹבוֹ	אֱלֹהֵי צוּרֵי אֶחָסָה בּוֹ.
בְּכָל לֵב אֲרָגוּ צִדְקוֹתֶיהָ	וְאַסְפְּרָהּ תְּהִלָּתָהּ.
בְּעוֹדֵי אֲנִיד נִפְלְאוֹתֶיהָ	עַל חֲסִדָּהּ וְעַל אֱמֻנָתָהּ.
נָגִיל וְנָשִׁישׁ בְּזֹאת הַתּוֹרָה	כִּי הִיא לָנוּ עַז וְאוֹרָה.

The Torah-scrolls (except three) are returned to the ark.

Reader and Congregation:

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Reader and Congregation:

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ שְׁמוֹ.

Reader:

גָּדְלוֹ לֵי אֱתִי, וְנִרְוֹמָהּ שְׁמוֹ יִתְדוּ.

SEVENTH HAKKAFAH

Thou who art holy and awe-inspiring, save us; thou who art merciful and gracious, prosper us; thou who keepest the covenant, answer us when we call.

Thou who supportest men of integrity, save us; thou who art mighty forever, prosper us; thou who art blameless in thy deeds, answer us when we call.

Thrill with joy over the Torah!
 Render glory to the Torah!
 Her profits are richest of all;
 She is more precious than jewels.
 We exult over this Torah,
 For she is our strength and our light.

I sing joyous praise to my God,
 And I place all my hope in him.
 I praise him amidst his people,
 My Creator, in whom I trust.

With all my heart I sing thy faith,
 Ever rendering thy praises.
 As long as I live I will tell
 Of thy wonders and thy kindness.
 Let us exult in this Torah,
 For she is our strength and our light.

The Torah-scrolls (except three) are returned to the ark.

Reader and Congregation:

Hear, O Israel, the Lord is our God, the Lord is One.

Reader and Congregation:

One is our God; Great is our Lord; Holy is his name.

Reader:

Exalt the Lord with me, and let us extol his name together.

The service continues on page 366.

הַדְּלָקַת נֵר שֶׁל חֲנֻכָּה

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה.
בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה נִסִּים
לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה.

On the first night of *Hanukkah* add:

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהַחֲנִינִי וְקִיָּמִנִי
וְהִנֵּיעָנוּ לְזֶמֶן הַזֶּה.

While kindling the lights from left to right:

הַנֵּרוֹת הָלְלוּ אֶנְחֵנוּ מִדְּלִיקִין עַל הַנִּסִּים וְעַל הַנִּפְלְאוֹת,
וְעַל הַתְּשׁוּעוֹת וְעַל הַמַּלְחָמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם
בְּזֶמֶן הַזֶּה עַל יְדֵי בְּהִיָּיָה הַקְּרוֹשִׁים. וְכָל שְׁמֹנֶת יָמֵי חֲנֻכָּה
הַנֵּרוֹת הָלְלוּ קֹדֶשׁ הֵם, וְאִין לָנוּ רְשׁוּת לְהַשְׁתַּמֵּשׁ בָּהֶם אֶלָּא
לְרֹאשָׁתָם בְּלִבָּד, בְּדִי לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל עַל נִסֶּיךָ
וְעַל נִפְלְאוֹתֶיךָ וְעַל יְשׁוּעָתְךָ.

לֵךְ נָאָה לְשִׁבְתָּ.

וְשֵׁם תּוֹרָה נִזְבַּחְתָּ.

מִצֵּד הַמִּנְבֵּחַ.

חֲנֻכַּת הַמִּנְבֵּחַ.

מִן עֶז צוּר יְשׁוּעָתִי

תַּבּוֹן בֵּית הַפְּלִתִי

לַעֵת הַכִּין מִטְּבַח

אֲזִי אֶגְמֹר בְּשִׁיר מְזֻמֹּר

מִן עֶז צוּר was composed presumably in the thirteenth century. The name of the author (מרדכי) is given in the initial letters of the five stanzas. The poem alludes to the deliverance from Egypt, Babylonia, Persia, and Syria.

LIGHTING THE ḤANUKKAH LIGHTS

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to light Ḥanukkah lights.

Blessed art thou, Lord our God, King of the universe, who didst perform miracles for our fathers in those days, at this season.

On the first night of Ḥanukkah add:

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

While kindling the lights from left to right:

We light these lights on account of the miracles, and wonders, triumphs and battles, thou didst perform for our fathers through thy holy priests in those days, at this season. These lights are sacred throughout the eight days of Ḥanukkah; we are not permitted to make any other use of them except watching them, in order to praise thy great name for thy miracles, thy wonders and thy triumphs.

MAOZ TSUR

O God, my saving Stronghold,
To praise thee is a delight!
Restore my house of prayer,
Where I will offer thee thanks;
When thou wilt prepare havoc
For the foe who maligns us,
I will gratify myself
With a song at the altar.

רַעוֹת שְׁבַעַה נַפְשִׁי	בְּיָגוֹן בָּחִי כָּלָה.
חֲנִי מָרְרוּ בְּקִשִּׁי	בְּשַׁעְבוֹר מַלְכוּת עֲנָלָה.
וּבִירוֹ הַגְּדוּלָּה	הוֹצִיא אֶת הַסְּגָלָה.
חֵיל פְּרַעַה וְכָל זָרְעוֹ	יָרְדוּ בְּאָבֶן מִצּוּלָה.
דָּ בִיר קִדְשׁוֹ הִבִּיאֲנִי	וְגַם שָׁם לֹא שָׁקַטְתִּי.
וּבָא נֹגֶשׁ וְהִגְלֵנִי	כִּי זָרִים עָבַדְתִּי.
וַיִּין רָעַל מִסִּבֹּתַי	בְּמַעַט שְׁעַבְרְתִּי.
קֶץ בָּבֶל, זָרְבָּבֶל,	לְקֶץ שְׁבָעִים נוֹשַׁעְתִּי.
כָּרַת קוֹמַת בְּרוֹשׁ בְּקֶשׁ	אֲנִי בֶן הַמִּדְיָא.
וְנִהְיְתָה לוֹ לַפַּח וּלְמוֹקֶשׁ	וְנִאֲחֲזוּ נִשְׁבָּתָה.
רֹאשׁ יְמִינִי נִשְׁאָתָה	וְאוֹיֵב שָׁמוֹ מַחִיתָה.
רַב בָּנָיו וְקִנְיָנָיו	עַל הָעֵץ תָּלִיתָה.
יָ וְנִים נִקְבְּצוּ עָלַי	אֲזִי בִימֵי חֲשֹׁמְנִים.
וּפָרְצוּ חוֹמוֹת מִגְדָּלִי	וְטָמְאוּ כָּל הַשְּׁמָנִים.
וּמְנוֹתַר קִנְקָנִים	נַעֲשָׂה גַם לְשׁוֹשְׁנִים.
בְּנֵי בֵינָה יָמֵי שְׁמֹנֶה	קִבְּעוּ שִׁיר וְרִנָּנִים.

The following stanza is a comparatively late addition.

חַ שׁוֹף? רֹעַ קִדְשׁוֹ	וְקָרַב יוֹם הַיְשׁוּעָה.
נִקּוֹם נִקְמַת עֲבָרֶיךָ	מִמַּלְכוּת הָרַשָּׁעָה.
כִּי אֶרְכָּב הַשָּׁעָה	וְאִין קֶץ לִימֵי רָעָה.
דָּחָה אֲדָמוֹן בְּצֶל צִלְמוֹן	וְהָקֵם רוּעִים שְׁבַעַה.

My soul is sated with trouble;
My strength is consumed with grief;
They made life bitter for me
With hard service in Egypt;
But God with his great power
Brought forth the chosen people,
While all the host of Pharaoh
Sank like stone into the deep.

He brought me to his holy shrine;
Even there I found no peace;
The foe came and exiled me,
Because I had served strange gods
And was dazed with poisoned wine.
Soon Babylon's end drew near!
Guided by Zerubbabel,
I was saved after seventy years.

To cut down Mordecai's tree
Was the design of Haman;
But it proved a snare to him,
And his arrogance was stilled.
Thou didst promote Mordecai
And didst blot out the foe's name;
His numerous progeny
Didst thou hang on the gallows.

Greeks gathered to attack me
In the Hasmonean days;
They demolished my towers
And polluted all the oils;
From the last remaining flask
A miracle was wrought for Israel.
Men of wisdom then decreed
Eight days for hymns of praise.

מגלת החשמונאים

א ויהי בימי אנטיוכוס מלך יון; מלך גדול וחזק היה,
 ב ותקיר בממשלתו, וכל המלכים ישמעו לו. הוא כבש
 ג מדינות רבות ומלכים חזקים, והחריב טירותם, והיכליהם
 ד שרף באש, ואנשיהם בבית האסורים אסר. מימי
 ה אלכסנדרוס המלך לא קם מלך כמותו בכל עבר הנחר.
 ו הוא בנה מדינה גדולה על חוף הים להיות לו לבית
 ז מלכות, ויקרא לה מדינת אנטיוכיא על שמו. וגם בגרס
 ח משנהו בנה מדינה אחרת לנגדה, ויקרא לה מדינת בגרס
 על שמו; וכן שמותן עד היום הזה.

ו בשנת עשרים ושלש שנים למלכו, היא שנת מאתים
 ז ושלש עשרה שנים לבנין בית האלהים, שם פניו לעלות
 ח לירושלים. ויען ויאמר לשריו: הלא ידעתם כי יש עם
 ט היהודים אשר בירושלים בינינו. לאלהינו אינם מקריבים,
 י ודתינו אינם עושים, ודתי המלך הם עוזבים לעשות
 יא דתם. וגם הם מנחלים ליום שברון המלכים והשלטונים,
 יב ואומרים: מתי ימלוך עלינו מלכנו, ונשלוט בים וביבשה,
 יג וכל העולם ינתן בידנו. אין קבוד למלכות לתקית אלה
 יד על פני האדמה. עתה, בואו ונעלה עליהם ונבטל מהם
 טו את הברית אשר פרת להם: שבת, ראש חדש ומילה.
 ו ייטב הדבר בעיני שריו ובעיני כל חילו.

מגלת החשמונאים, known also as מגלת אנטיוכוס, has come down to us in both Aramaic and Hebrew. The Hebrew version is a literal translation from the

THE SCROLL OF THE HASMONEANS

The Greek monarch Antiochus was a powerful ruler; all the kings heeded him. He subdued many provinces and mighty sovereigns; he destroyed their castles, burned their palaces and imprisoned their men. Since the reign of Alexander there had never been a king like him beyond the Euphrates. He erected a large city on the seacoast to serve as his royal residence, and called it Antioch after his own name. Opposite it his governor Bagris founded another city, and called it City of Bagris after himself. Such are their names to this day.

In the twenty-third year of his reign, the two hundred and thirteenth year after the Temple had been rebuilt, Antiochus determined to march on Jerusalem. He said to his officers: "You are aware that the Jews of Jerusalem are in our midst. They neither offer sacrifices to our gods nor observe our laws; they abandon the king's laws to practise their own. They hope moreover for the day when kings and tyrants shall be crushed, saying: 'O that our own king might reign over us, that we might rule the sea and the land, so that the entire world would be ours.' It is indeed a disgrace for the royal government to let them remain on the face of the earth. Come now, let us attack them and abolish the covenant made with them: sabbath, new moon festivals and circumcision." The proposal pleased his officers and all his host.

Aramaic original which was composed probably in the seventh century. During the Middle Ages this *Megillah* was read in the Italian synagogues on *Hanukkah* as the Book of Esther is read on *Purim*. It still forms part of the liturgy of the Yemenite Jews. Saadyah Gaon attributed its authorship to the five sons of Mattathias.

יא באותה שעה קם אנטיוכוס המלך וישלח את ניקנור
 משנהו בחיל גדול ועם רב, ויבא לעיר יהודה, לירושלים,
 יב ויחלג בה חרג רב. ויבן במה בבית המקדש, במקום אשר
 אמר אלהי ישראל לעבדיו הנביאים: שם אשבן שכינתי
 לעולם; במקום שהוא שחטו את החזיר, ויביאו את דמו
 יג לעזרת הקדש. ובהיות זה, באשר שמע יוחנן בן מתתיה
 כי זה המעשה נעשה, נמלא קצף וחמה, וזיו פניו נשתנה;
 יד ויניעץ בלבבו מה שיוכל לעשות על זה. ואז יוחנן בן מתתיה
 עשה לו חרב, שתי זרתות ארפה וזרת אחת רחבה, והיא
 טו תחת בגדיו עטופה. ויבא לירושלים, ויעמד בשער המלך,
 ויקרא לשוערים ויאמר להם: אני יוחנן בן מתתיה, הכהן
 טז הגדול של היהודים, באתי לבוא לפני ניקנור. ואז באו
 השוערים והשומרים ויאמרו לניקנור: הכהן הגדול של
 היהודים עומד בפתח. ויען ניקנור ויאמר להם: בוא יבוא.
 יז אז הובא יוחנן לפני ניקנור. ויען ניקנור ויאמר ליוחנן:
 אתה הוא אחד מן המורדים אשר מרדו במלך ואינם
 יח רוצים בשלום מלכותו. ויען יוחנן לפני ניקנור ויאמר:
 יט אדוני, עתה באתי לפניך; אשר תרצה אעשה. ויען ניקנור
 ויאמר ליוחנן: אם ברצוני אתה עושה, קח חזיר ושחטוהו
 על המכה; ותלבש בגדי מלכות, ותרכב על סוס המלך,
 כ וכאחד מאוהבי המלך תהיה. ובאשר שמע יוחנן, השיבו
 דבר: אדוני, אני ירא מבני ישראל, פן ישמעו כי עשיתי כן
 ויסקלוני באבנים; עתה, יצא כל איש מלפניך, פן יודיעו
 כב לבני ישראל. אז הוציא ניקנור מלפניו כל איש. בעת
 כב ההיא נשא יוחנן בן מתתיה עיניו לשמים, ותקן תפלתו

Immediately king Antiochus dispatched his governor Nicanor with a large body of troops. He came to the Jewish city of Jerusalem and massacred many people; he set up a heathen altar in the Temple, concerning which the God of Israel had said to his faithful prophets: "There will I establish my residence forever." In that very place they slaughtered a swine and brought its blood into the holy court. When Yoḥanan ben Mattathias heard of this deed, he was filled with rage and his face changed color. In his heart he drew a plan of action. Whereupon he made himself a dagger, two spans long and one span wide, and concealed it under his clothes. He came to Jerusalem and stood at the royal gate, calling to the gate-keepers: "I am Yoḥanan ben Mattathias; I have come to appear before Nicanor." The guards informed Nicanor that the high priest of the Jews was standing at the door. "Let him enter!" Nicanor said.

Yoḥanan was admitted to Nicanor, who said: "You are one of the rebels who rebel against the king and do not care for the welfare of his government!" Yoḥanan replied: "My lord, I have come to you; whatever you demand I will do." "If you wish to do as I please," said Nicanor, "then take a swine and sacrifice it upon the altar. You shall wear royal clothes and ride the king's own horse; you shall be counted among the king's close friends." To this, Yoḥanan answered: "My lord, I am afraid of the Israelites; if they hear that I have done such a thing they will stone me. Let everyone leave your presence, so as not to inform them." Immediately Nicanor ordered everybody out.

At that moment Yoḥanan ben Mattathias raised his eyes to heaven and prayed: "My God and God of my fathers Abraham,

לפני רבון העולמים ויאמר: אלהי ואלהי אבותי, אברהם
 יצחק ויעקב, אל נא תתנני ביד הערל הזה, כי אם יתרגני
 ילד וישתפח בבית דגון אלהיו ויאמר: אלהי נתנו ביד.
 כג באותה שעה פסע עליו שלש פסיעות, ויתקע התרב
 כד בלבו, וישלך אותו חלל בעזרת הקדש. ענה יוחנן ואמר
 לפני אלהי השמים: אלהי, אל תשם עלי חטא כי תרגתי
 את הערל הזה בבית המקדש; כן נתן עתה את כל העמים
 כה אשר באו עמו להצר ליהודה ולירושלים. אז יצא יוחנן
 כו ביום ההוא וילחם בעמים, ויהרג בהם הרג רב. מספר
 התרגנים אשר הרג ביום ההוא שבעת אלפים, אשר היו
 כז הורגים אלה לאלה. בשובו בנה עמוד על שמו, ויקרא
 לו: מכבי ממית החזקים.

כח ויהי כאשר שמע אנטיוכוס המלך כי נהרג ניקנור
 משנהו, צר לו מאד; וישלח להביא בגרס הרשע המטעה
 כט את עמו. ויען אנטיוכוס המלך ויאמר לבגרס: הלא ידעת
 אם לא שמעת אשר עשו לי בני ישראל; הרגו חילי, ויבזו
 ל מחנותי ושרי. עתה על ממונכם אתם בוטחים, או על
 בתיכם לכם הם; באו ונעלה עליהם, ונבטל מהם
 הברית אשר פרת להם אלהיהם: שבת, ראש חדש ומילה.
 לא אז קם בגרס הרשע וכל מחנותיו, ויבאו לירושלים. ויהרג
 ביה הרג רב, ויגזר ביה גזרה גמורה על שבת, ראש חדש
 לג ומילה. בהיות זה, כאשר היה דבר המלך נחפז, מצאו
 איש אשר מל בנו, ויביאו האיש ואשתו, ויתלו אותם בנגד
 לד תלך. וגם אשה אשר ילדה בן אחרי מות בעלה, ותמל
 אותו לשמנה ימים, ותעל על חומת ירושלים ובנה המהול

Isaac and Jacob, do not hand me over to this heathen; for if he kills me, he will boast in the temple of Dagon that his god has handed me over to him." He advanced three steps toward Nicanor, thrust the dagger into his heart, and flung him fatally wounded into the court of the Temple. "My God," Yohanan prayed, "do not count it a sin that I killed this heathen in the sanctuary; punish thus all the foes who came with him to persecute Judea and Jerusalem." On that day Yohanan set out and fought the enemy, inflicting heavy slaughter on them. The number of those who were slain by him on that day totaled seven thousand. Upon returning, he erected a column with the inscription: "Maccabee, Destroyer of Tyrants."

When king Antiochus heard that his governor Nicanor had been slain, he was bitterly distressed. He sent for wicked Bagris, the deceiver of his people, and told him: "Do you not know, have you not heard, what the Israelites did to me? They massacred my troops and ransacked my camps! Can you now be sure of your wealth? Will your homes remain yours? Come, let us move against them and abolish the covenant which their God made with them: sabbath, new moon festivals and circumcision." Thereupon wicked Bagris and his hosts invaded Jerusalem, murdering the population and proclaiming an absolute decree against sabbath, new moon festivals and circumcision. So drastic was the king's edict that when a man was discovered to have circumcised his son, he and his wife were hanged along with the child. A woman gave birth to a son after her husband's death and had him circumcised when he was eight days old. With the child in her arms, she went up on top

לה בִּידָה. וּתַעֲנֶן וּתֹאמַר: לָךְ אוֹמְרִים, בְּגֶרֶס הָרָשָׁע, אַתֶּם
 חוֹשְׁבִים לְבַטֵּל מֵאַתָּנוּ הַבְּרִית אֲשֶׁר כָּרַת עִמָּנוּ; בְּרִית
 לוֹ אֲבוֹתֵינוּ לֹא נִבְטֵל מִמָּנוּ וְלֹא מִבְּנֵי בְנֵינוּ. וּתְפַל בְּנֶה לְאַרְצֵךְ
 וּתְפַל אַחֲרָיו, וַיָּמָוְתוּ שְׁנֵיהֶם בְּאַחֶד. וְרַבִּים מִבְּנֵי יִשְׂרָאֵל
 הָיוּ עוֹשִׂים כֵּן בַּיָּמִים הָהֵם, וְלֹא שָׁנוּ בְּרִית אֲבוֹתָם.

לוֹ בְּזִמָּן הַהוּא אָמְרוּ בְּנֵי יִשְׂרָאֵל אֶלֶּה לְאַלֶּה: בָּאוּ וַנִּשְׁבַּת
 בַּמַּעֲרָה, פֶּן נִחְלַל אֶת יוֹם הַשַּׁבָּת; וַיִּלְשִׁינוּ אוֹתָם לְפָנֵי
 לח בְּגֶרֶס. אַז שָׁלַח בְּגֶרֶס אֲנָשִׁים חֲלוּצִים, וַיָּבֹאוּ וַיֵּשְׁבוּ עַל פִּי
 הַמַּעֲרָה וַיֹּאמְרוּ: בְּנֵי יִשְׂרָאֵל, צָאוּ אֵלֵינוּ; אֲכָלוּ מִלֶּחְמָנוּ
 לט וּשְׁתּוּ מִיַּיְנֵנוּ, וּמַעֲשֵׂינוּ תִּהְיוּ עוֹשִׂים. וַיַּעֲנוּ בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ
 אֶלֶּה לְאַלֶּה: זוֹכְרִים אֲנַחְנוּ אֶת אֲשֶׁר נִצְטַוְנוּ עַל הַר סִינַי:
 שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלָאכָתָךְ, וּבַיּוֹם הַשְּׁבִיעִי
 תִּשְׁבַּת; עֲתָה, טוֹב לָנוּ אֲשֶׁר נָמוֹת מֵאַשֶׁר נִחְלַל אֶת יוֹם
 מ הַשַּׁבָּת. בַּהֲיוֹת זֶה, כַּאֲשֶׁר לֹא יָצְאוּ אֲלֵיהֶם הַיְּהוּדִים,
 וַיָּבִיאוּ עֲצִים וַיִּשְׂרְפוּ עַל פִּי הַמַּעֲרָה, וַיָּמָוְתוּ כָּאֵלֶּה אִישׁ
 מא וְאִשָּׁה. אַחֲרֵי כֵן יָצְאוּ חֲמֻשֶׁת בְּנֵי מַתִּתְיָה, יוֹחָנָן וְאַרְבָּעַת
 מב אָחָיו, וַיִּלְחֲמוּ בַּעֲמִים, וַיַּחֲרֹגוּ בָהֶם הָרֹג רַב; וַיִּגְרְשׁוּם
 לְאַיִי הַיָּם, כִּי בָטְחוּ בְּאַלְהֵי הַשָּׁמַיִם.

מג אַז נִכְנַס בְּגֶרֶס הָרָשָׁע בִּסְפִינָה וַיֵּנֶס אֶל אַנְטִיּוֹכוֹס
 מד הַמֶּלֶךְ, וַעֲמֹו אֲנָשִׁים פְּלִיטֵי חֶרֶב. וַיַּעֲזֵן בְּגֶרֶס וַיֹּאמַר
 לְאַנְטִיּוֹכוֹס הַמֶּלֶךְ: אַתָּה, הַמֶּלֶךְ, שָׁמַת צָו לְבַטֵּל מִן
 יְהוּדָה שַׁבָּת, רֹאשׁ חֹדֶשׁ וּמִילָה, וְהִנֵּה מֶרֶד גָּדוֹל בְּתוֹכָהּ,
 אֲשֶׁר אִם [לֹא] יִלְכוּ כָּל הָעַמִּים וְהָאֻמוֹת וְהַלְשׁוֹנוֹת לֹא יוֹכְלוּ
 לַחֲמֻשֶׁת בְּנֵי מַתִּתְיָה; מֵאַרְיוֹת הֵם תְּזַקִּים, וּמִנְשָׁרִים הֵם
 מה קָלִים, וּמִדְּבַיִם הֵם נִמְהָרִים. עֲתָה, הַמֶּלֶךְ, עֲצָתִי תִיטֵב

of the wall of Jerusalem and cried out: "We say to you, wicked Bagris: This covenant of our fathers which you intend to destroy shall never cease from us nor from our children's children." She cast her son down to the ground and flung herself after him so that they died together. Many Israelites of that period did the same, refusing to renounce the covenant of their fathers.

Some of the Jews said to one another: "Come, let us keep the Sabbath in a cave lest we violate it." When they were betrayed to Bagris, he dispatched armed men who sat down at the entrance of the cave and said: "You Jews, surrender to us! Eat of our bread, drink of our wine, and do what we do!" But the Jews said to one another: "We remember what we were commanded on Mount Sinai: 'Six days you shall labor and do all your work; on the seventh day you shall rest.' It is better for us to die than to desecrate the Sabbath." When the Jews failed to come out, wood was brought and set on fire at the entrance of the cave. About a thousand men and women died there. Later the five sons of Mattathias, Yoḥanan and his four brothers, set out and routed the hostile forces, whom they drove to the coast; for they trusted in the God of heaven.

Wicked Bagris, accompanied by those who had escaped the sword, boarded a ship and fled to king Antiochus. "O king," he said, "you have issued a decree abolishing sabbath, new moon festivals and circumcision in Judea, and now there is complete rebellion there. The five sons of Mattathias cannot be defeated unless they are attacked by all the combined forces; they are stronger than lions, swifter than eagles, braver than bears. Be

עֲלֶיךָ; אִם תִּלָּחֶם בָּהֶם בְּחֵיל זֶה, תִּבּוֹשׁ בְּעֵינֵי כָל הַמְּלָכִים.
 מו לָבוֹן שְׁלַח סָפָרִים בְּכָל מְדִינוֹת מַלְכוּתְךָ, וַיָּבֹאוּ שָׂרֵי
 הַחֲזִלוֹת, וְלֹא יִשְׁאָר מֵהֶם אֶחָד; וְגַם פִּילִים מְלָבָשִׁים
 מז שָׂרִיוֹנִים יִהְיוּ עִמָּהֶם. וַיִּיטֹב הַדָּבָר בְּעֵינֵי אֲנָשׁוֹכּוֹס הַמֶּלֶךְ,
 וַיִּשְׁלַח סָפָרִים לְכָל מְדִינוֹת מַלְכוּתוֹ; וַיָּבֹאוּ שָׂרֵי עַם וָעַם,
 מח וְעַמָּהֶם פִּילִים מְלָבָשִׁים שָׂרִיוֹנִים. שְׁנֵית קָם בְּגָרִס הַרְשָׁע
 וַיָּבֹא לִירוּשָׁלָּיִם; בָּקַע הַחוֹמָה וַיִּנְתֹּק הַמְּבֹאֵל וַיִּפְרֹץ בַּמִּקְדָּשׁ
 שְׁלֹשׁ עֶשְׂרֵה פָּרְצוֹת, וְגַם מִן הָאֲבָנִים שֶׁבַר עַד אֲשֶׁר הָיוּ
 מט כַּעֲפָר. וַיַּחֲשׁוּב בְּלִבּוֹ וַיֹּאמֶר: הַפַּעַם הַזֹּאת לֹא יוּכְלוּ לִי,
 כִּי רַב חֵילִי וְעֹזָה יָדִי; וְאֱלֹהֵי הַשָּׁמַיִם לֹא תִשָּׁב בֶּן.

נ כַּשְׁמֹעַ חֲמֻשֶּׁת בְּנֵי מַתְתִּיָּה, קָמוּ וַיָּבֹאוּ לְמִצְפֶּה גִלְעָד,
 אֲשֶׁר הָיְתָה שֵׁם פְּלִיטָה לְבֵית יִשְׂרָאֵל בִּימֵי שְׁמוּאֵל הַנָּבִיא.
 נא צוּם גָּזְרוּ, וַיָּשֻׁבוּ עַל הָאָפֶר לְבַקֵּשׁ רַחֲמִים מִלִּפְנֵי אֱלֹהֵי
 נב הַשָּׁמַיִם; אִזּוּ נִפְלָה בְּלִבָּם עֲצָה טוֹבָה. וְהָיוּ שְׁמוֹתֵיהֶם:
 יְהוּדָה הַבְּכוֹר, שְׁמֹעוֹן הַשֵּׁנִי, יוֹחָנָן הַשְּׁלִישִׁי, יוֹנָתָן הָרְבִיעִי,
 גג אֶלְעָזָר הַחֲמִישִׁי. וַיִּבְרָךְ אוֹתָם אֲבִיהֶם קֹדֶם שֶׁשְׁלָחֶם
 לְמִלְחָמָה, וַיֹּאמֶר לָהֶם: יְהוּדָה בְּנִי, אֲדָמָה אוֹתָךְ לִיהוּדָה
 גד בֶּן יַעֲקֹב אֲשֶׁר הָיָה נִמְשָׁל לְאַרְיֵה. שְׁמֹעוֹן בְּנִי, אֲדָמָה אוֹתָךְ
 גה לְשְׁמֹעוֹן בֶּן יַעֲקֹב אֲשֶׁר הָרַג יוֹשְׁבֵי שָׂכֶם. יוֹחָנָן בְּנִי, אֲדָמָה
 גו אוֹתָךְ לְאַבְנֵר בֶּן נֹר, שֶׁר צָבָא יִשְׂרָאֵל. יוֹנָתָן בְּנִי, אֲדָמָה
 גז אוֹתָךְ לְיוֹנָתָן בֶּן שְׂאוּל אֲשֶׁר הָרַג עִם פְּלִשְׁתִּים. אֶלְעָזָר
 בְּנִי, אֲדָמָה אוֹתָךְ לְפִינְחָס בֶּן אֶלְעָזָר, אֲשֶׁר קִנֵּא לְאַלְהֵיו
 נח וְהִצִּיל אֶת בְּנֵי יִשְׂרָאֵל. אַחֵר זֶה קָמוּ חֲמֻשֶּׁת בְּנֵי מַתְתִּיָּה
 וַיִּלָּחֲמוּ בַּעֲמִים הָהֵם, וַיַּהַרְגוּ בָהֶם הָרַג רָב; וַיַּהַרְג מֵהֶם
 יְהוּדָה.

pleased to accept my advice, and do not fight them with this small army lest you be disgraced in the sight of all the kings. Send letters to all your royal provinces; let all the army officers without exception come with armored elephants." This pleased king Antiochus. He sent letters to all his royal domains, and the chieftains of various clans arrived with armored elephants. Wicked Bagris invaded Jerusalem for the second time. He broke through the wall, shattered the gateway, made thirteen breaches in the Temple, and ground the stones to dust. He thought to himself: "This time they shall not defeat me; my army is numerous, my hand is mighty." However, the God of heaven did not think so.

The five sons of Mattathias went to Mizpeh in Gilead, where the house of Israel had been saved in the days of Samuel the prophet. They fasted, sat in ashes and prayed to the God of heaven for mercy; then a good plan came to their mind. These were their names: Judah, the firstborn; Simeon, the second; Yoḥanan, the third; Jonathan, the fourth; Elazar, the fifth. Their father blessed them, saying: "Judah my son, I compare you to Judah the son of Jacob who was likened to a lion. Simeon my son, I compare you to Simeon the son of Jacob who slew the men of Shechem. Yoḥanan my son, I compare you to Abner the son of Ner, general of Israel's army. Jonathan my son, I compare you to Jonathan the son of Saul who defeated the Philistines. Elazar my son, I compare you to Phinehas the son of Elazar, who was zealous for his God and rescued the Israelites." Soon afterwards the five sons of Mattathias attacked the pagan forces, inflicting severe losses upon them. One of the brothers, Judah, was killed.

נט באותה שעה, באשר ראו בני מתתיה ב' נהרג יהודה,
 ס שבו ויבאו אל אביהם; ויאמר להם: למה שבתם. ויענו
 סא ויאמרו: נהרג יהודה אחינו, אשר היה חשוב בכלנו. ויען
 מתתיה ויאמר אליהם: אני אצא עמכם ואלחם בעמים,
 סב פן יאבדו בית ישראל; ואתם נבהלתם על אחיכם. ויצא
 סג מתתיה ביום ההוא עם בניו, וילחמו בעמים. ואלהי
 השמים נתן כל גבורי העמים בידם, ויהרגו בהם הרג רב,
 כל שולף חרב וכל אווז קשת, שרי החיל והסגנים, לא
 נותר בהם שריד; וינוסו שאר העמים למדינות הים.
 סד ואלעזר היה מתעסק להמית הפילים, ויטבע בפרש
 הפילים; ויבקשוהו אחיו בין החיים ובין המתים ולא
 מצאוהו, ואחרי כן מצאוהו טובע בפרש הפילים.

סה וישמחו בני ישראל כי נתנו בידיהם שונאיהם; מהם
 שרפו באש, ומהם תלו על העץ; ובגרס הרשע, המטעה
 סו את עמו, שרפו אותו בני ישראל באש. ואנטיוכוס המלך,
 כאשר שמע אשר נהרגו בגרס משנהו וכל שרי החיל אשר
 סז עמו, נכנס בספינה וינס למדינות הים. ויהי, כל מקום
 אשר היה בא שמה היו מורדים בו וקוראים אותו הבוקר,
 וישלך את נפשו הימה.

סח אחרי כן באו בני חשמוני לבית המקדש, ויבנו
 השערים, ויסגרו הפרצות, ויטהרו את העזרה מן התרומים
 סט ומן הטמאות. ויבקשו שמן זית זך להדליק המנורה, ולא
 מצאו כי אם צלוחית אחת אשר היתה חתומה בטבעת
 הפתח הגדול, וידעו כי היתה מהורה, והיה בה פשעור
 ע הדלקת יום אחד. ואלהי השמים, אשר שכן שמו שם, נתן

When the sons of Mattathias discovered that Judah had been slain, they returned to their father who asked: "Why did you come back?" They replied: "Our brother Judah, who alone equaled all of us, has been killed." "I will join you in the battle against the heathen," Mattathias said, "lest they destroy the house of Israel; why be so dismayed over your brother?" He joined his sons that same day and waged war against the enemy. The God of heaven delivered into their hands all swordsmen and archers, army officers and high officials. None of these survived. Others were compelled to seek refuge in the coastal cities. In attacking the elephants, Elazar was engulfed in their dung. His brothers searched for him among the living and the dead and could not find him. Eventually, however, they did find him.

The Jews rejoiced over the defeat of their enemies, some of whom were burned while others were hanged on the gallows. Wicked Bagris was included among those who were burned to death. When king Antiochus heard that his governor Bagris and the army officers had been killed, he boarded a ship and fled to the coastal cities. Wherever he came the people rebelled and called him "The Fugitive," so he drowned himself in the sea.

The Hasmoneans entered the sanctuary, rebuilt the gates, closed the breaches, and cleansed the Temple court from the slain and the impurities. They looked for pure olive oil to light the Menorah, and found only one bottle with the seal of the high priest so that they were sure of its purity. Though its quantity seemed sufficient only for one day's lighting, it lasted for eight days owing

עא בְּרָכָה וְהִדְלִיקוּ מִמֶּנָּה שְׁמֹנֶה יָמִים. עַל בֶּן קִימוֹ בְּנֵי חֲשֹׁמוֹנִי
 קִיּוֹם, וְחִזְקוֹ אֶסֶר, וּבְנֵי יִשְׂרָאֵל עִמָּהֶם בְּאַחֵד, לַעֲשׂוֹת
 שְׁמוֹנֶת הַיָּמִים הָאֵלֶּה יָמֵי מִשְׁתָּה וְשִׁמְחָה בֵּימֵי מוֹעֲדִים
 הַבְּתוּבִים בַּתּוֹרָה, וְלַהֲדַלִּיק בָּהֶם גִּירוֹת לַהֲדוּרֵי אֲשֶׁר
 עב עָשָׂה לָהֶם אֱלֹהֵי הַשָּׁמַיִם נְצוּחִים. וּבָהֶם אֵין לְסִפּוּד וְלֹא
 לַגִּזּוּר צוּם, זִילְתִּי אֲשֶׁר יִהְיֶה עָלָיו גִּדּוּר יִשְׁלֹמֹנִי; אֶךְ חֲשֹׁמוֹנִי
 עג וּבְנָיו וְאַחֵיהֶם לֹא גִזְרוּ בָהֶם לְבַטֵּל מְלָאכָה וְעִבּוּדָה. וּמִן
 הַעֵת הַהִיא לֹא הָיָה שֵׁם לְמַלְכוּת יוֹן.

עד וַיִּקְבְּלוּ הַמַּלְכוּת בְּנֵי חֲשֹׁמוֹנִי, הֵם וּבְנֵיהֶם וּבְנֵי בְנֵיהֶם,
 מִקְּהֵל הַזֹּאת עַד חֶרֶב בֵּית הָאֱלֹהִים, מֵאֲתָנִים וְשֵׁשׁ שָׁנִים.
 עה עַל בֶּן שׁוּמְרַיִם בְּנֵי יִשְׂרָאֵל הַיָּמִים הָאֵלֶּה בְּכָל גְּלוּתָם,
 וַיִּקְרְאוּ לָהֶם יָמֵי מִשְׁתָּה וְשִׁמְחָה, מִתְחַמֶּשֶׁה וְעֶשְׂרִים לַחֹדֶשׁ
 עו בְּסִלּוֹ שְׁמוֹנֶה יָמִים. וְהַיָּמִים הָאֵלֶּה קִימוֹ וַיִּקְבְּלוּ עֲלֵיהֶם
 וְעַל בְּנֵי בְנֵיהֶם עַד עוֹלָם הַבְּהֻנוֹת וְהַלְוִיִּם וְהַחֲכָמִים אֲשֶׁר
 הָיוּ בְּבֵית הַמִּקְדָּשׁ, וְלֹא יִסּוּרוּ מִזִּרְעָם עַד עוֹלָם.

לפורים

Before the reading of the Megillah:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֹךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
 וְצִוְּנוּ עַל מִקְרָא מְגִלָּה.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֹךְ הָעוֹלָם, שֶׁעָשָׂה נִסִּים
 לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֹךְ הָעוֹלָם, שֶׁהִחֲיֵינוּ וְקִיְּמָנוּ
 וְהִנֵּיעָנוּ לְזֶמֶן הַזֶּה.

to the blessing of the God of heaven who had established his name there. Hence, the Hasmoneans and all the Jews alike instituted these eight days as a time of feasting and rejoicing, like any festival prescribed in the Torah, and of kindling lights to commemorate the victories God had given them. Mourning and fasting are forbidden on Hanukkah, except in the case of an individual's vow which must be discharged. Nevertheless, the Hasmoneans did not prohibit work on this holiday.

From that time on the Greek government was stripped of its renown. The Hasmoneans and their descendants ruled for two hundred and six years, until the destruction of the Temple.

And so the Jews everywhere observe this festival for eight days, beginning on the twenty-fifth of Kislev. These days, instituted by priests, Levites and sages of Temple times, shall be celebrated by their descendants forever.

FOR PURIM

Before the reading of the Megillah:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the reading of the *Megillah*.

Blessed art thou, Lord our God, King of the universe, who didst perform miracles for our fathers in those days, at this season.

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

After the reading of the *Megillah*:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הָרַב אֶת רִיבֵנוּ,
וְהִדָּן אֶת דִּינֵנוּ, וְהַנּוֹקֵם אֶת נַקְמָתֵנוּ, וְהַנּוֹפֵרֵעַ לָנוּ מִצָּרֵינוּ,
וְהַמְשַׁלֵּם גְּמוּלָה לְכָל אֹיְבֵי נַפְשֵׁנוּ. בְּרוּךְ אַתָּה, יי, הַנּוֹפֵרֵעַ
לְעַמּוֹ יִשְׂרָאֵל מִכָּל צָרֵיהֶם, הָאֵל הַמּוֹשִׁיעַ.

On *Purim* morning omit:

אֲשֶׁר הֵנִיא עֲצַת גּוֹיִם, וַיִּפֹּר מַחֲשָׁבוֹת עֲרוּמִים.
בְּקוֹם עָלִינוּ אָדָם רָשָׁע, נָצַר זֶדוֹן מִזֶּרַע עֲמָלֵק.
נָאָה בַּעֲשָׂרוֹ וְכָרָה לוֹ בּוֹר, וַיִּגְדְּלָתוּ יִקְשָׁה לוֹ לָכֶד.
דָּמָה בְּנַפְשׁוֹ לְלִבְדּוֹ וְנִלְכָּד, בִּקְשׁ לְהַשְׁמִיד וְנִשְׁמַד מִהֲרָה.
הָמָן הוֹדִיעַ אִיֶּבֶת אֲבוֹתָיו, וַעֲזָרָר שְׂנֵאת אֲחִים לִבָּנִים.
וְלֹא זָכַר רַחֲמֵי שְׂאוּל, כִּי בַחֲמָלָתוֹ עַל אֶגֶן נוֹלַד אוֹיֵב.
זָמַם רָשָׁע לְהַכְרִית צְדִיק, וְנִלְכָּד טָמֵא בְיַדִּי טָהוֹר.
חֲסֵד גָּבַר עַל שְׂנֵאת אֵב, וְרָשָׁע הוֹסִיף חֲטָא עַל חֲטָאָיו.
טָמֵן בְּלִבּוֹ מַחֲשָׁבוֹת עֲרוּמָיו, וַיִּתְמַכֵּר לַעֲשׂוֹת רָעָה.
יָדוֹ שָׁלַח בְּקִדּוּשֵׁי אֵל, בְּסִפּוֹ נָתַן לְהַכְרִית זָכָרָם.
כִּרְאוֹת מְרִדְכִי כִי יֵצֵא קָצָף וְדָתִי הָמָן נִתְּנוּ בְּשׁוֹשׁוֹן,
לְבֶשׂ שָׁק וְקֶשֶׁר מִסְפֵּד, וְגִזַּר צוּם וַיָּשָׁב עַל הָאִפֹּר.
מִי זֶה יַעֲמֹד לְכַפֵּר שְׁנֵגָה, וְלִמְחוֹל חַטָּאת עוֹן אֲבוֹתֵינוּ.

is quoted in the Talmud (*Megillah* 21b). הרב את ריבנו

אשר הניא, an alphabetic acrostic, recounts the story of *Purim* with poetical embellishments and closes with a eulogy of Mordecai and Esther. This *piyyut*, found in *Maḥzor Vitry* (page 214), was composed during the geonic period.

קשר מספד is used in the sense of עשה מספד (*Micah* 1:8). The phrase קושרים הספד is repeatedly found in *Midrash Rabbah* (Introduction to the Book of Lamentations).

After the reading of the Megillah:

Blessed art thou, Lord our God, King of the universe, who dost champion our cause and vindicate our rights, taking revenge for us, repaying all our mortal enemies as they deserve, and punishing our oppressors. Blessed art thou, O Lord, who dealest out punishment to the oppressors of Israel thy people, O thou, redeeming God.

On Purim morning omit:

The Lord wrecked the counsel of heathen,
Frustrating the plans of the crafty,
When against us rose a wicked man.
A hateful offshoot of Amalek,
Who grew in wealth and dug his own grave.
It was his power that ensnared him!
He wished to entrap and was entrapped;
He sought to destroy and was destroyed.
Haman revealed his fathers' hatred,
And stirred Esau's enmity to Jacob.
He failed to recall that he, the foe,
Was born thanks to Saul's pity for Agag.
The wicked planned to cut off the righteous;
But the impure was caught by the pure.
Mordecai's kindness offset Saul's fault;
Wicked Haman heaped guilt upon guilt.
He hid his crafty plans in his heart,
And gave himself over to evil.
He laid his hands on godly people,
Spending his wealth to destroy their name.
When Mordecai saw that wrath had gone forth,
Haman's decrees issued in Shushan,
He put on sackcloth, sign of mourning,
Proclaimed a fast and sat in ashes.
Who would rise to atone for errors,
To gain pardon for our fathers' sins?

גַּז פָּרַח מְלוּלָב, הֵן הִדְסָה עֲמֻדָה לְעֹזֶרֶר יִשְׁנִים.
 סְרִיסִיָּה הִבְהִילוּ לְהֶמֶן, לְהַשְׁקוֹתוֹ יַיִן חֲמַת תַּנּוּיִּים.
 עָמַד בַּעֲשָׂרוֹ וְנָפַל בְּרָשָׁעוֹ, עָשָׂה לוֹ עֵץ וְנִתְּלָה עָלָיו.
 פִּיהֶם פָּתְחוּ כָּל יוֹשְׁבֵי תֵבֶל, בִּי פוֹר הֶמֶן נִהַפֵּד לְפוֹרְנוֹ.
 צָדִיק נִחְלַץ מִיַּד רָשָׁע, אוֹיֵב נָתַן תַּחַת נַפְשׁוֹ.
 קִיָּמוּ עֲלֵיהֶם לַעֲשׂוֹת פּוֹרִים, וְלִשְׁמֹחַ בְּכָל שָׁנָה וְשָׁנָה.
 רְאִיתָ אֶת תַּפְּלַת מֶרְדֵּכִי וְאַסְתֵּר, הֶמֶן וּבְנָיו עַל הָעֵץ תָּלִיתָ.

On *Purim* morning:

שׁוֹשְׁנַת יַעֲקֹב צִהְלָה וְשִׁמְחָה, בְּרֹאוֹתֶם יָמַד תִּכְלֹת מֶרְדֵּכִי.
 תְּשׁוּעַתֶּם הָיִיתָ לְנֶצַח, וְתִקְנֹתֶם בְּכָל יוֹר וָדוֹר.
 לְחֹדְרֵי שָׁבָל קִיָּיָה לֹא יִבָּשׁוּ,
 וְלֹא יִכְלְמוּ לְנֶצַח כָּל הַחוֹסִים בָּךְ.
 אֲרוֹר הֶמֶן אֲשֶׁר בִּקֵּשׁ לְאַבְדִּי; בְּרוּךְ מֶרְדֵּכִי הַיְּהוּדִי.
 אֲרוּרָה זָרַשׁ אִשְׁתִּי מִפְּתִידִי; בְּרוּכָה אֲסְתֵּר [מְגִנָּה] בַּעֲדִי.
 וְגַם חֲרַבּוֹנָה זְכוּר לְטוֹב.

והעיר שושן צהלה ושמחה alludes to the biblical verse שושנת יעקב צהלה ושמחה (Esther 8:15). The passage beginning with **ארוור המן** is quoted in Sofrim 14:6.

A flower blossomed forth from a palm,
 Hadassah rose to stir those who slept!
 Her servants hastily brought Haman,
 To make him drink the wine of poison.
 He rose by wealth and sank by evil,
 Being hanged on the gallows he made.
 All the people of the world were agape
 When Haman's *pur* became our Purim.
 The upright were saved from evil men;
 The enemies were put in their place.
 The Jews undertook to make Purim,
 To rejoice each and every year.
 Thou didst hear Mordecai and Esther;
 Thou didst hang Haman and his sons.

On Purim morning:

The Jews of Shushan shouted for joy
 When they all saw Mordecai robed in purple.
 Thou hast ever been their salvation,
 Their hope in every generation,
 To show that all who hope in thee
 Shall never be shamed nor confounded.
 Cursed be Haman who sought to slay me;
 Blessed be Mordecai the Judean!
 Cursed be Zeresh, my menacer's wife;
 Blessed be Esther, my protectress!
 Harbonah, too, be well remembered.

חרבונה, a chamberlain of Ahasuerus, was instrumental in the hanging of Haman by telling the king: "In Haman's house gallows are standing... which he erected for Mordecai, who did good service to the king" (Esther 7:9).

תפלת הדרד

יהי רצון מלפניך, יי אלהינו ואלהי אבותינו, שתוליכנו לשלום ותצדיקנו לשלום, ותגיענו אל מחוז חפצנו לחיים ולשמחה ולשלום. ותצילנו מכל אויב ואורב ואסון בדרד, ותתננו לחן ולחסד ולרחמים בעיניך ובעיני כל רואינו. ותשמע קול תחנונינו, כי אל שומע תפלה ותחנון אתה. ברוך אתה, יי, שומע תפלה.

ויעקב הלך לדרבו, ויפגעו בו מלאכי אלהים. ויאמר יעקב באשר ראם, מחנה אלהים זה; ויקרא שם המקום ההוא מחנים.

הנה אנכי שלח מלאך לפניך, לשמרך בדרד, ולחביאך אל המקום אשר הבנתי.

יברכך יי וישמרך. יאר יי פניו אליך ויחנך. ישא יי פניו אליך וישם לך שלום.

תהלים צא

ישב בסתר עליון, בצל שדי יתלונן. אמר לי, מחסי ומצודתי, אלהי אבטח בו. כי הוא יצילך מפח יקוש, מדבר הוות. באברתו יסד לך, ותחת כנפיו תחסה; צנה וסחרה אמתו. לא תירא מפחד לילה, מחץ יעוף יומם. מדבר באפל יהלך, מקטב ישוד צהרים. יפל מצדך אלה, ורכבה מימינה, אליך לא ינש. רק בעיניך תביט, ושלמת רשעים תראה. כי אתה יי מחסי, עליון שמת מעונה. לא תאנה אליך רעה, ונגע לא יקרב באהלך. כי מלאכיו יצוה לך, לשמרך בכל

תפלת הדרד is quoted in the Talmud (Berakhoth 29b).

BEFORE A JOURNEY

May it be thy will, Lord our God and God of our fathers, to lead us on safely and march us safely, to guide us safely and bring us to our destination in life, happiness and peace. Deliver us from every lurking enemy and danger on the road. Let us obtain favor, kindness and love from thee and from all who see us. Hear our supplication, for thou art God who hearest prayer and supplication. Blessed art thou, O Lord, who hearest prayer.

Jacob went his way and met the angels of God. On seeing them, Jacob said: "This is God's camp," and he called the name of that place Mahanaim.

I am sending an angel in front of you, to guard you as you go and to guide you to the place I have prepared.

May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace.¹

Psalm 91

He who dwells in the shelter of the Most High abides under the protection of the Almighty. I call the Lord "My refuge and my fortress, my God in whom I trust." He saves you from the fowler's snare and from the destructive pestilence. With his pinions he covers you, and under his wings you find refuge; his truth is a shield and armor. Fear not the terror of the night, nor the arrow that flies by day, nor the pestilence that stalks in darkness, nor the destruction that ravages at noon. Though a thousand fall at your side, and a myriad at your right hand, it shall not come to you. You have only to look with your eyes and see how evil men are punished. Thou, O Lord, art my refuge! When you have made the Most High your shelter, no disaster shall befall you or come near your tent. For he will give his angels charge over you, to guard you

¹*Genesis 32:2-3; Exodus 23:20; Numbers 6:24-26.*

דְּרָכֶיךָ. עַל כַּפִּים יִשְׁאוּנֶךָ, כִּן תִּגַּף בְּאָכֹן רִגְלֶךָ. עַל שַׁחַל
וּפְתָן תִּדְרֹךְ, תִּרְמַס כִּפִּיר וְתִנּוּן. כִּי כִי חֶשֶׁק וְאַפְלָטָהוּ;
אֲשַׁנְבְּהוּ כִי יָדַע שְׁמִי. יִקְרָאֵנִי וְאֶעֱנֶהוּ, עִמּוֹ אֲנֹכִי בְצָרָה;
אֲחַלְצָהוּ וְאֲבַכְּדֶהוּ. אֶרְךְ יָמִים אֲשַׁבִּיעֶהוּ, וְאֶרְאֶהוּ בִישׁוּעָתִי.

תפלה לחולה

יְיָ, אֵל בְּאִפְּךָ תוֹכִיחֵנִי, וְאַל בַּחֲמַתְךָ תִּנְסָרְנִי. חֲנּוּנִי, יְיָ, כִּי
אֲמַלֵּל אֹנִי; רַפְּאֵנִי, יְיָ, כִּי נִבְהָלוּ עֲצָמַי. וְנַפְשִׁי נִבְהָלָה מְאֹד;
וְאַתָּה יְיָ, עַד מָתַי. שׁוּבָה, יְיָ, חַלְצָה נַפְשִׁי; הוֹשִׁיעֵנִי לְמַעַן
חֲסִידֶךָ. כִּי אֵין בַּמָּוֶת זִכְרֶךָ; בִּשְׁאוּל מִי יוֹדֶה לָּךְ. יִגְעַתִּי
בְּאַנְחָתִי, אֲשַׁחֶה בְּכָל לַיְלָה מִטָּתִי; בְּדַמְעָתִי עֵרְשִׁי אֲמַסֶּה.
עֲשֻׁשָׁה מִכַּעַס עֵינַי; עֲתָקָה בְּכָל צוּרְרִי. סִוְרוּ מִמֶּנִּי, כָּל פְּעָלֵי
אֹנֶן, כִּי שָׁמַע יְיָ קוֹל בִּכְיִי. שָׁמַע יְיָ תַּחֲנּוּתִי; יְיָ תַּפְלְתִּי יִקָּח.
יִבְשׁוּ וַיִּבְהָלוּ מְאֹד כָּל אֵיבֵי; יֵשְׁבוּ יִבְשׁוּ רִנֵּעַ.

תהלים כג

מִזְמוֹר לְדָוִד. יְיָ רֹעִי, לֹא אֶחָסֵר. בְּנֹאוֹת דָּשָׁא יִרְבִּיצֵנִי,
עַל מִי מִנְחוֹת יִנְחֵלֵנִי. נַפְשִׁי יִשׁוּבָב, יִנְחֵנִי בַּמַּעְגָּלִי צֶדֶק לְמַעַן
שְׁמוֹ. גַּם כִּי אֵלֶךְ בְּגִיא צַלְמוֹת לֹא אִירָא רָע, כִּי אַתָּה עִמָּדִי;
שִׁבְטְךָ וּמִשְׁעֶנְתְּךָ, הִמָּה יִנְחָמֵנִי. תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֶגֶד צִרְרִי;
וְשִׁנְתָּ בִשְׁמֵן רֹאשִׁי, בּוֹסִי רִנְיָה. אֵף טוֹב וְחָסֵד יִרְדְּפוּנִי כָּל
יְמֵי חַיִּי; וְשִׁבְתִּי בְּבֵית יְיָ לְאֶרְךָ יָמִים.

רַפְּאֵנִי יְיָ וְנִרְפָּא, הוֹשִׁיעֵנִי וְנוֹשְׁעָה, כִּי תַחֲלֹתְנוּ אֶתָּה;
וְהַעֲלֵה רַפּוּאָה שְׁלָמָה לְכָל מַבּוֹתֵינוּ, כִּי אֵל מְלֹךְ רּוֹפֵא נֶאֱמָן
וְרַחֲמָן אַתָּה. בָּרוּךְ אַתָּה, יְיָ, רּוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

in all your ways. They will bear you upon their hands, lest you strike your foot against a stone. You shall tread upon the lion and the asp; you shall trample the young lion and the serpent. "Because he clings to me, I deliver him; I protect him because he loves me. When he calls upon me, I answer him; I am with him when he is in trouble; I rescue him and bring him to honor. I enrich him with long life, and let him witness my deliverance."

PRAYER FOR THE SICK

O Lord, punish me not in thy anger; chastise me not in thy wrath. Have pity on me, O Lord, for I languish away; heal me, O Lord, for my health is shaken. My soul is severely troubled; and thou, O Lord, how long? O Lord, deliver my life once again; save me because of thy grace. For in death there is no thought of thee; in the grave who gives thanks to thee? I am worn out with my groaning; every night I flood my bed with tears; I cause my couch to melt with my weeping. My eye is dimmed from grief; it grows old because of all my foes. Depart from me, all you evil-doers, for the Lord has heard the sound of my weeping. The Lord has heard my supplication; the Lord receives my prayer. All my foes shall be utterly ashamed and terrified; they shall turn back; they shall be suddenly ashamed.¹

Psalm 23

A psalm of David. The Lord is my shepherd; I am not in want. He makes me lie down in green meadows; he leads me beside refreshing streams. He restores my life; he guides me by righteous paths for his own sake. Even though I walk through the darkest valley, I fear no harm; for thou art with me. Thy rod and thy staff—they comfort me. Thou spreadest a feast for me in the presence of my enemies. Thou hast perfumed my head with oil; my cup overflows. Only goodness and kindness shall follow me all the days of my life; I shall dwell in the house of the Lord forever.

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Grant a perfect healing to all our wounds; for thou art a faithful and merciful God, King and Healer. Blessed art thou, O Lord, who healest the sick among thy people Israel.

¹ Psalm 6.

צדיק הדין

Burial service held on days when *Taḥanan* (page 103) is recited

הצור תמים פָּעֵלוֹ, בִּי כָּל דְּרָכָיו מִשְׁפָּט; אֵל אֱמוּנָה וְאֵין
עָוֹל, צָדִיק וְיֵשֶׁר הוּא.

הצור תמים בְּכָל פֶּעַל, מִי יֹאמֶר לוֹ מָה תַּפְעָל; הַשְׁלִיט
בְּמִטָּה וּבְמַעַל, מִמִּית וּמִחַיָּה, מוֹרִיד שָׁאוּל וַיַּעַל.

הצור תמים בְּכָל מַעֲשֶׂה, מִי יֹאמֶר אֵלָיו מָה תַּעֲשֶׂה;
הַאֲזִינָה וַעֲשֶׂה, חֶסֶד חֲנֻם לָנוּ תַּעֲשֶׂה; וּבִזְכוֹת הַנֶּעֱקָד בְּשֶׁה,
הַקְשִׁיבָה וַעֲשֶׂה.

צָדִיק בְּכָל דְּרָכָיו, הַצּוֹר תָּמִים, אֶרֶךְ אַפַּיִם וּמָלֵא רַחֲמִים,
חֲמֹל-נָא וְחוּס נָא עַל אֲבוֹת וּבָנִים, בִּי לֵךְ אֲדוֹן הַסְּלִיחוֹת
וְהַרְחֲמִים.

צָדִיק אַתָּה, יְיָ, לְחַמִּית וּלְהַחֲיוֹת; אֲשֶׁר בִּיָּדְךָ פְּקֻדוֹן כָּל
רוּחוֹת, תְּחַלִּילָה לָךְ זְכוֹנָנוּ לְמַחֲוֹת; וַיְהִי נָא עֵינֶיךָ בְּרַחֲמִים
עָלֵינוּ פְּקוּחֹת, בִּי לֵךְ אֲדוֹן הַרְחֲמִים וְהַסְּלִיחוֹת.

אָדָם אִם בְּן-שָׁנָה יִחְיֶה, אוֹ אֶלֶף שָׁנִים יִחְיֶה, מָה יִתְרוֹן לוֹ;
כִּלְאֵה הָיָה יִהְיֶה; בָּרוּךְ דִּין הָאֱמֶת, מִמִּית וּמִחַיָּה.

בָּרוּךְ הוּא, בִּי אֱמֶת דִּינֹה, וּמִשְׁוֹטֵט הַכֹּל בְּעֵינֵינוּ, וּמִשְׁלָם
לְאָדָם חֲשָׁבוֹנוֹ וְדִינֹה, וְהַכֹּל לְשִׁמּוֹ הוֹדִיָּה יִתְּנוּ.

צדוק הדין, the submission to the justice of the divine judgment, is mentioned in the Talmud (Abodah Zarah 18a) in connection with the martyrdom

ACKNOWLEDGMENT OF DIVINE JUSTICE

Burial service held on days when Tahanan (page 104) is recited

He is God; what he does is right, for all his ways are just; God of faithfulness and without wrong, just and right is he.¹

He is God, perfect in every deed; who can say to him: "What art thou doing?" He rules below and above; he causes death and life; he brings down to the grave and raises up.

He is God, perfect in every deed; who can say to him: "What art thou doing?" O thou who decreest and performest, show us unmerited kindness; for the sake of Isaac who was bound like a lamb, listen and take action.

O thou who art righteous in all thy ways, thou who art the perfect God, slow to anger and full of mercy, have compassion, have pity on parents and children; for thine, O Lord, is forgiveness and mercy.

Just art thou, O Lord, in causing death and life; thou in whose hand all living beings are kept, far be it from thee to blot out our remembrance; let thy eyes be open to us in mercy; for thine, O Lord, is mercy and forgiveness.

Whether one lives a year or a thousand years—what does he gain? He is as though he were non-existent. Blessed be the true Judge, who causes death and life.

Blessed be he, for his judgment is true; his eye ranges over all, and he punishes and rewards man according to strict account; all must render acknowledgment to him.

of Rabbi Hanina ben Teradyon and his family. Before the execution was carried out by the Romans, Rabbi Hanina quoted the biblical verse **הַצֹּר תָּמִים אֶל אֲמוֹנָה וְאֵין עוֹל, צָדִיק וְיִשְׂרָאֵל הוּא**; **פָּעֵלוּ, כִּי כָל דְּרָכָיו מִשְׁפָּט** (Deuteronomy 32:4); and the daughter quoted: **גִּדּוֹל הָעֶצָה וְרֹב הָעֲלִילָה**... (Jeremiah 32:19). These passages were later embodied in the rhymed verses of *tsidduk ha-din*, the burial service.

¹Deuteronomy 32:4.

יִדְעֵנִי, יְיָ, כִּי צָדֵק מִשְׁפָּטֶיךָ, תִּצְדֵּק בְּדִבְרֶךָ, וְתִזְכֶּה
בְּשִׁפְטֶךָ, וְאִין לְהִרְהֹר אַחֵר מִדַּת שְׁפָטֶךָ; צִדִּיק אַתָּה, יְיָ,
וְיִשָּׁר מִשְׁפָּטֶךָ.

דִּין אֱמֶת, שׁוֹפֵט צָדֵק וְאֱמֶת; בָּרוּךְ דִּין הָאֱמֶת, שֶׁכָּל
מִשְׁפָּטֶיךָ צָדֵק וְאֱמֶת.

נִפְשׁ כָּל חַי בְּיָדֶךָ, צָדֵק מְלָאָה יְמִינֶךָ וַיְיָדֶךָ, רַחֵם עַל
בְּלִיטַת צֶאֱן יִדֶּךָ, וְתֹאמַר לְמִלְאָךְ הֶרֶף יִדֶּךָ.

גָּדַל הָעֶצֶה וְרַב הָעֲלִילָה, אֲשֶׁר עֵינֶיךָ פִּקְחוֹת עַל כָּל
דִּרְכֵי בְנֵי אָדָם, לְתַת לְאִישׁ בְּדַרְכּוֹ וּבִכְרִי מַעֲלָלוֹ.

לְהַנִּיד כִּי יִשָּׁר יְיָ; צוּרִי, וְלֹא עוֹלָתָהּ בּוֹ.

יְיָ נָתַן, וַיִּי לָקַח; יְהִי שֵׁם יְיָ מְבָרָךְ.

וְהוּא רַחוּם, יִכְפֹּר עוֹן וְלֹא יִשְׁחִית; וְהִרְבֵּה לְהָשִׁיב אָפּוֹ.

וְלֹא יַעִיר כָּל חַמָּתוֹ.

MOURNERS' KADDISH

Recited after the burial

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דְּהוּא עָתִיד
לְחַדְתָּא, וְלֹאֲחִיאָהּ מִתִּיא, וְלֹאֲסָקָא יְתַהוֹן לְחַיִּי עָלְמָא,
וְלִמְבָּנֵא קִרְתָּא דִּירוּשָׁלַם וְלִשְׁכָּלְלָא הֵיכְלָה בְּנוּה, וְלִמְעַקֵּר
פְּלִתְנָא נִבְרָאָה מִן אַרְעָא, וְלֹאֲתַבָּא פְּלִתְנָא דְשִׁמְיָא לְאַתְרָהּ.
וַיִּמְלוּךְ קֳדָשָׁא בְּרִיךְ הוּא בְּמַלְכוּתָהּ וַיִּקְרָה בְּתִיבוֹן
וּבְיוֹמִיכוֹן, וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמְן קָרִיב,
וְאִמְרוּ אָמֵן.

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דְּהוּא עָתִיד לְחַדְתָּא refers to the restoration of the Holy Land. The Sephardic Jews recite this Kaddish on the fast of *Tish'ah b'Av*. Maimonides quotes it as the *Kaddish d'Rabbanan* to be recited at the conclusion of a talmudic discourse; compare *Sofrim* 19:12.

We know, O Lord, that thy judgment is just; thou art right when thou speakest, and justified when thou givest sentence; one must not find fault with thy manner of judging. Thou art righteous, O Lord, and thy judgment is right.

True and righteous Judge, blessed art thou, all whose judgments are righteous and true.

The life of every living being is in thy hand; thy right hand is full of righteousness. Have mercy on the remnant of thy own flock, and say to the angel: "Stay your hand."

Thou art great in counsel and mighty in action; thy eyes are open to all the ways of men, to give to every one according to his conduct and according to the results of his doings.¹

We proclaim that the Lord is just. He is my stronghold, and there is no wrong in him.²

The Lord gave and the Lord has taken away; blessed be the name of the Lord.³

He being merciful, forgives iniquity and does not destroy; frequently he turns his anger away, and does not stir up all his wrath.⁴

MOURNERS' KADDISH

Recited after the burial

Glorified and sanctified be God's great name throughout the world which he will renew, reviving the dead and raising them to life eternal; rebuilding the city of Jerusalem and establishing his shrine therein; uprooting idolatry from the earth and restoring divine worship to its site. May the Holy One, blessed be he, reign in his majestic glory in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

¹*Jeremiah* 32:19. ²*Psalms* 92:16 ³*Job* 1:21. ⁴*Psalms* 78:38.

יְהֵא שְׁמָה רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָדְמֵיָא.

יְתְבָרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמָה דְקִדְשָׁא, בְּרִידָה הוּא, לְעֵלָּא מִן כָּל
בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאִמְרוּן בְּעֵלְמָא,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

On leaving the burial ground all wash their hands and say:

בְּלַע הַמּוֹת לְנֶצַח, וּמָחָה אֲדָנִי אֱלֹהִים דְּמַעַתָּה מֵעַל כָּל
פְּנִים; וְחִרְפַת עֲמוּ יִסִּיר מֵעַל כָּל הָאָרֶץ, כִּי יִי דְבַר.

FUNERAL SERVICE AT THE CHAPEL

יְיָ, מָה אָדָם וַתַּדְעֵהוּ, בֶּן-אָנוּשׁ וַתַּחֲשֹׁבֵהוּ.
אָדָם לַהֲבֵל דְּמָה, יָמָיו בָּצַל עוֹבֵר.
בְּבִקֵּר יִצְיִן וְחִלָּף, לְעֶרְב יְמוּלֵל וַיִּבֶשׁ.
לְמִנּוּת יָמֵינוּ בֶּן הַדּוֹעַ, וְנָבֵא לְבָב חֲבֵמָה.
שְׁמֵר-תָּם וּרְאֵה יִשְׂרָאֵל, כִּי אַחֲרִית לְאִישׁ שְׁלוֹם.
אֵד אֱלֹהִים יַפְדֶּה נַפְשִׁי מִיַּד שְׂאוּל, כִּי יִקְחֵנִי סִלָּה.
כָּלָה שְׂאִירִי וּלְבָבִי, צוּר לְבָבִי וְחִלָּקִי אֱלֹהִים לְעוֹלָם.
וַיֵּשֶׁב הָעֶפְרַיִם עַל הָאָרֶץ בְּשִׁחְתָּהּ, וְהַרְוִיחַ תְּשׁוּבָה אֶל
הָאֱלֹהִים אֲשֶׁר נִתְּנָה.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

On leaving the burial ground all wash their hands and say:

He will destroy death forever; the Lord God will wipe away tears from every face, and will remove from all the earth all insult against his people; for the Lord has spoken.¹

FUNERAL SERVICE AT THE CHAPEL

O Lord, what is man that thou shouldst notice him?
What is mortal man that thou shouldst consider him?

Man is like a breath;
His days are like a passing shadow.
He flourishes and grows in the morning;
He fades and withers in the evening.

O teach us how to number our days,
That we may attain a heart of wisdom.

Mark the innocent, look upon the upright;
For there is a future for the man of peace.

Surely God will free me from the grave;
He will receive me indeed.

My flesh and my heart fail,
Yet God is my strength forever.

The dust returns to the earth as it was,
But the spirit returns to God who gave it.²

Add Psalm 23 (page 734).

¹*Isaiah 25:8.* ²*Psalms 144:3-4; 90:6,12; 37:37; 49:16; 73:26; Ecclesiastes 12:7.*

בְּרִית מִילָה

When the child is brought for circumcision, the guests rise and say:

בְּרוּךְ הָבָא.

The father of the child:

הֲנִי מוֹכֵן וּמִזְמֵן לְקִיָּם מִצְוַת עֲשֵׂה, שְׂצֻנוֹי הַבּוֹרָא יִתְבָּרֵךְ,
לְמוֹל אֶת בְּנִי, בְּכָתוּב בַּתּוֹרָה: וּבֶן־שְׁמֹנֶת יָמִים יְמוּל לָכֶם
כָּל זָכָר לְדֹרֹתֵיכֶם.

The *Mohel*, placing the child upon the sandek's knees:

זֶה הַכֹּסֵא שֶׁל אֱלֹהֵינוּ זָכוֹר לְטוֹב.
לִישׁוּעָתְךָ קוּיָתִי, יְיָ. שְׁבַרְתִּי לִישׁוּעָתְךָ, יְיָ, וּמִצְוָתְךָ עֲשִׂיתִי.
שְׁבַרְתִּי לִישׁוּעָתְךָ, יְיָ. שֵׁשׁ אֲנֹכִי עַל אִמְרָתְךָ, בְּמוֹצָא שָׁלָל רָב.
שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ, וְאִין לָמוּ מְכֻשׁוֹל. אֲשֶׁרִי תִבְחַר
וּתִקְרַב, יִשְׁכֹּן חֲצָרִיד—

All:

נִשְׁבָּעָה בְּטוֹב בִּיתְךָ, קְדוֹשׁ הַיְכָלְךָ.

The *Mohel*, before operating:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל הַמִּילָה.

The father, after the circumcision:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַכְנִיסוֹ בְּבְרִיתוֹ שֶׁל אַבְרָהָם אֲבִינוּ.

הַבָּא, the greeting extended to the infant, is at the same time a welcome to Elijah, the “angel of the covenant” and protector of children, who is said to be the invisible participant at circumcisions. The word **הַבָּא** is said to be composed of the initials of **הַנֶּה בָּא אֵלֵינוּ** and to allude to the eight-days-old boy **to be** circumcised (**הַבָּא** numerically equals eight).

BRITH MILAH

When the child is brought for circumcision, the guests rise and say:

Blessed be he who enters.

The father of the child:

I am ready to perform the precept of circumcising my son, as the Creator, blessed be he, has commanded us in the Torah: "Every male among you, throughout your generations, shall be circumcised when he is eight days old."¹

The Mohel, placing the child upon the sandek's knees:

This is the throne of Elijah, of blessed memory.

O Lord, I hope for thy salvation. I wait for thy deliverance, O Lord, and I do thy bidding. I delight in thy promise, like one who finds abundant wealth. Abundant peace have they who love thy Torah, and there is no stumbling for them. Happy is he whom thou chooseth to dwell in thy courts, close to thee.

All:

May we fully enjoy the goodness of thy house, thy holy shrine.²

The Mohel, before operating:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning circumcision.

The father, after the circumcision:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to introduce my son into the covenant of Abraham our father.

כסא של אליהו, the special chair reserved for Elijah, is left in position for three days because the first three days after circumcision are a dangerous period for the child.

¹Genesis 17:12. ²Genesis 49:18; Psalms 119:162-166; 65:5.

All:

בָּשֶׁם שְׁנֹכְנֵס לְבִרְיָתָהּ, בֶּן יֶכֶנֶס לְתוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים
טוֹבִים.

The Mohel:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פָרִי הַנֶּפֶן.
בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קָדַשׁ יָדֶיךָ
מִבְּטָן, וְחָק בִּשְׁאָרוֹ שָׁם, וַיַּצְאֵצְאוּ חֲתָם בְּאוֹת בְּרִית קָדֶשׁ.
עַל בֶּן, בְּשֹׁכֵר זֹאת, אֵל חַי, חָלַקְנוּ צוּרְנוּ, צִוָּה לְהַצִּיל יָדֶיךָ
שְׁאָרְנוּ מִשְׁחָת, לְמַעַן בְּרִיתוֹ אֲשֶׁר שָׁם בְּבִשְׁרָנוּ. בָּרוּךְ אַתָּה,
יְיָ, בּוֹרֵת הַבְּרִית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, קָיָם אֶת הַיָּלָד הַזֶּה לְאָבִיו וּלְאִמּוֹ,
וַיִּקְרָא שְׁמוֹ בִּישְׂרָאֵל (פלוני בן פלוני). יִשְׁמַח הָאָב בְּיוֹצֵא
חֻלְצָיו, וְתִגַּל אִמּוֹ בְּפָרִי בִטְנָהּ, בְּכַתּוּב: יִשְׁמַח אָבִיךָ וְאִמָּךָ,
וְתִגַּל יוֹלְדֶתְךָ. וְנֹאמַר: וְאֶעֱבֹר עָלֶיךָ וְאֶרְאֶה מִתְּבוֹסֶסֶת
בְּדָמֶיךָ, וְאֹמַר לָךְ בְּדָמֶיךָ חַי; וְאֹמַר לָךְ בְּדָמֶיךָ חַי. וְנֹאמַר:
זָכַר לְעוֹלָם בְּרִיתוֹ, דְּבָר צִוָּה לְאֶלֶף דּוּר. אֲשֶׁר בְּרִית אֶת
אֲבִרָהֶם, וּשְׁבוּעָתוֹ לְיִצְחָק. וַיַּעֲמִידָהּ לְיַעֲקֹב לְחָק, לְיִשְׂרָאֵל
בְּרִית עוֹלָם. וְנֹאמַר: וַיִּמָּל אֲבִרָהֶם אֶת יִצְחָק בְּנוֹ בֶּן־שְׁמֹנֶת
יָמִים, בְּאֲשֶׁר צִוָּה אֱלֹהִים. הוֹדוּ לֵי בִי טוֹב, בִּי לְעוֹלָם
חֲסִידוֹ. זֶה הַקָּטָן (פלוני) נָדוּל יְהוָה. בָּשֶׁם שְׁנֹכְנֵס לְבִרְיָתָהּ, בֶּן
יֶכֶנֶס לְתוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים טוֹבִים.

and the passages which follow are quoted in the Talmud
(Shabbath 137b).

סנדק has been identified with the Greek term "synteknos" denoting literally
"with the child." The sandek, whose privilege it is to hold the child on his
knees during the operation, became known in medieval times as Gottvater,
G'vater (Kwater). At a later period, the title "Kwater" was conferred upon
the person handing the infant to the Mohel.

All:

Even as he has been introduced into the covenant, so may he be introduced to the Torah, to the marriage canopy, and to a life of good deeds.

The Mohel:

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who didst sanctify beloved Israel from birth, impressing thy statute in his flesh and marking his descendants with the sign of the holy covenant. Because of this, for the sake of the covenant thou didst impress in our flesh, O eternal God, our Stronghold, deliver our dearly beloved from destruction. Blessed art thou, O Lord, Author of the covenant.

Our God and God of our fathers, sustain this child for his father and mother. Let him be called in Israel . . . son of . . . May both husband and wife rejoice in their offspring, as it is written: "Let your parents be happy; let your mother thrill with joy."

"I passed by you and saw you weltering in your blood. Live through your blood—I said to you—live through your blood."

"He remembers his covenant forever, the word which he pledged for a thousand generations, the covenant he made with Abraham, and his oath to Isaac. He confirmed the same to Jacob as a statute, to Israel as an everlasting covenant."

"Abraham circumcised his son Isaac when he was eight days old, as God had commanded him."

"Give thanks to the Lord, for he is good; his mercy endures forever."¹ May this child, named . . . , become great. Even as he has been introduced into the covenant, so may he be introduced to the Torah, to the marriage canopy, and to a life of good deeds.

¹*Proverbs* 23:25; *Ezekiel* 16:6; *Psalms* 105:8-10; *Genesis* 21:4; *Psalms* 118:1.

בְּרֵכַת הַמִּזוּן לְבְרִית מִילָה

Leader:

רְבוּתִי, נִבְרָךְ.

Company, then Leader:

יְהִי שֵׁם יי מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.

All:

נוֹדָה לְשִׁמְךָ בְּתוֹךְ אָמוּנִי בְּרוּכִים אַתָּם לֵי.

Leader:

בְּרִשׁוֹת אֵל אִיּוֹם וְנוֹרָא מְשֻׁבָּב לְעֵתוֹת בְּצִרְחָה
אֵל נֶאֱזָר בְּנִבְיָרָה אֲדִיר בְּמָרוֹם יי.

All:

נוֹדָה לְשִׁמְךָ בְּתוֹךְ אָמוּנִי בְּרוּכִים אַתָּם לֵי.

Leader:

בְּרִשׁוֹת הַתּוֹרָה הַקְּדוּשָׁה טְהוֹרָה הִיא וְגַם פְּרוּשָׁה
צִוָּה לָנוּ מוֹרָשָׁה מִשָּׁה עֶבֶד יי.

All:

נוֹדָה לְשִׁמְךָ בְּתוֹךְ אָמוּנִי בְּרוּכִים אַתָּם לֵי.

Leader:

בְּרִשׁוֹת הַכְּהֻנִּים הַלְוִיִּם אֶקְרָא לֵאלֹהֵי הָעִבְרִיִּים
אֲחַדְנֹו בְּכָל אֵיִים אֲבָרְכָה אֶת יי.

All:

נוֹדָה לְשִׁמְךָ בְּתוֹךְ אָמוּנִי בְּרוּכִים אַתָּם לֵי.

ברשות, the poetical introduction to grace, dates from the thirteenth century. It is the composition of an anonymous author.

GRACE AFTER THE BRITH MILAH

Leader:

Gentlemen, let us say grace.

Company, then Leader:

Blessed be the name of the Lord henceforth and forever.

All:

We praise his name amidst the faithful;
May the Lord's blessing rest upon you.

Leader:

On behalf of the most revered God,
Mighty stronghold in times of distress,
The God who is girded with power,
The Lord majestic in high heaven—

All:

We praise his name amidst the faithful;
May the Lord's blessing rest upon you.

Leader:

On behalf of the holy Torah,
Which is pure, unmistakably clear,
The Torah Moses bequeathed to us,
Moses, faithful servant of the Lord—

All:

We praise his name amidst the faithful;
May the Lord's blessing rest upon you.

Leader:

On behalf of the priests, the Levites,
I call to the God of the Hebrews,
Singing his praise in all the far lands,
Blessing the Eternal at all times.

All:

We praise his name amidst the faithful;
May the Lord's blessing rest upon you.

Leader:

בְּרִשּׁוֹת מוֹרֵי וְרִבּוֹתֵי אֶפְתַּח בְּשִׁיר פִּי וּשְׁפַתִּי
וְתֹאמְרָנָה עֲצֻמוֹתַי בְּרוּךְ הָבֵא בָשֶׁם יְיָ.

All:

נוֹדָה לְשִׁמְךָ בְּתוֹךְ אֱמוּנָי בְּרוּכִים אַתֶּם לִי.

Grace is continued on page 759.

The following is inserted after **בעיני אלהים ואדם** (page 767).

הַרְחֵמֵנוּ, הוּא יְבָרֶךְ אָבִי הַיָּלֵד וְאִמּוֹ
וְיִזְכְּנוּ לְגִדְלוֹ וּלְחֻנּוֹכּוֹ וּלְחֻכְמוֹ;
מִיּוֹם הַשְּׂמִינִי וְהַלְאָה יִרְצֶה דָּמוֹ
וְיִהְיֶי יי אֱלֹהֵיו עִמּוֹ.

הַרְחֵמֵנוּ, הוּא יְבָרֶךְ בְּעַל בְּרִית הַמִּילָה
אֲשֶׁר שָׁשׁ לַעֲשׂוֹת צֶדֶק בְּגִילָה;
וַיִּשְׁלַם פָּעֻלוֹ וּמִשְׁכָּרְתּוֹ בְּפוּלָה
וְיִתְּנֵהוּ לְמַעַלָּה לְמַעַלָּה.

הַרְחֵמֵנוּ, הוּא יְבָרֶךְ רֵךְ הַנְּמוּל לְשִׁמּוֹנָה
וְיִהְיֶי יָדָיו וְלִבּוֹ לְאֵל אֱמוּנָה;
וְיִזְכֶּה לִרְאוֹת פְּנֵי הַשְּׂכִינָה
שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה.

הַרְחֵמֵנוּ, הוּא יְבָרֶךְ הַמָּל בְּשֵׁר הָעֶרְלָה
וּפְרַע וּמִצֵּץ דָּמֵי הַמִּילָה;
אִישׁ הִיָּרָא וְרַךְ הַלָּבָב עֲבוּדָתוֹ פְּסוּלָה
אִם שְׁלֹשׁ-אַלָּה לֹא יַעֲשֶׂה לָּהּ.

Leader:

On behalf of all those gathered here,
I open my lips with a poem,
And my entire being does exclaim:
Happy he who comes in the Lord's name.

All:

We praise his name amidst the faithful;
May the Lord's blessing rest upon you.

Grace is continued on page 760.

The following is inserted after "God and men" (page 768).

May God bless this child's father and mother;
May they bring him up and teach him wisdom.
Henceforth may his blood win favor for him;
May the Lord his God ever be with him.

May God bless the one who served as sandek,
And has performed a good deed joyously.
May God richly reward his services,
And place him ever higher and higher.

May God bless this tender child of eight days;
May his hands and his heart be firm with God.
May he be privileged to make visits
To Jerusalem three times every year.

May God bless him who removed the foreskin,
And did fulfill all that had been ordained.
One who is faint-hearted must not perform
This service which includes three essentials.

אם שלש-אלה לא is taken from Deuteronomy 20:8, and אש הירא ורך הלבב is taken from Exodus 21:11. חתן מולות דמים is based upon the expression חתן דמים למולות (Exodus 4:26). שלש פעמים בשנה and ידי אמונה are phrases borrowed from Exodus 17:12;

הִרְחַמְנוּ, הוּא יִשְׁלַח לָנוּ מְשִׁיחוֹ הוֹלֵךְ תָּמִיד
בְּזִכּוֹת חַתָּנִי מוֹלֹת דָּמִים;
לְבִישׁ בְּשׂוּרוֹת טוֹבוֹת וְנַחוּמִים
לְעַם אֶחָד מְפֹזָר וּמְפֹרָד בֵּין הָעַמִּים.

הִרְחַמְנוּ, הוּא יִשְׁלַח לָנוּ כֹּהֵן צֶדֶק אֲשֶׁר לִקַּח לְעִילּוֹם
עַד הוֹכֵן בְּסֵאוֹ בְּשִׁמְשׁ וַיְהִלּוּם;
וַיִּלֵּט פָּנָיו בְּאַדְרֵתוֹ וַיִּגְלֵם
בְּרִיתִי הַיְתָה אֹתוֹ חַיִּים וְהַשְׁלוֹם.

פִּדְיוֹן הַבֵּן

Performed on the thirty-first day after birth. Should the child's father be a *kohen* or a Levite, or the mother the daughter of a *kohen* or Levite, they are exempt from this duty. If the thirty-first day falls on a Sabbath or a major festival, the *Pidyon ha-Ben* is postponed until the following day.

Presenting the child to the *kohen*, the father says:

זֶה בְּנִי בְּכוֹרִי הוּא פֶּטֶר רַחֵם לְאִמּוֹ, וְהִקְדֹּשׁ בְּרוּךְ הוּא
צִוָּה לְפָדוֹתוֹ, שֶׁנֶּאֱמַר: וּפְדוּיוֹ מִבֶּן חֹדֶשׁ תִּפְדֶּה בְּעֶרְכָּךְ בְּכֶסֶף
חֲמִשָּׁת שֶׁקֶלִים, בְּשֶׁקֶל הַקֹּדֶשׁ, עֶשְׂרִים גֶּרָה הוּא. וַיֹּאמֶר:
קִדְשִׁי לִי כָל בְּכוֹר; פֶּטֶר כָּל רַחֵם בְּבִנִי יִשְׂרָאֵל, בְּאָדָם
וּבְבִהֶמָּה, לִי הוּא.

לִקַּח לְעִילּוֹם refers to Elijah's translation to heaven (II Kings 2:1-12). The word *לְעִילּוֹם* (עוֹלָם-) occurs only once in the Bible (II Chronicles 33:7). The poet chose this word for a double connotation: eternity and concealment.

וַיִּלֵּט פָּנָיו בְּאַדְרֵתוֹ וַיִּגְלֵם is a combination of two biblical verses concerning Elijah (I Kings 19:13; II Kings 2:8).

פִּדְיוֹן הַבֵּן, the redemption of the first-born son (of the mother), is based on Exodus 13:13 and Numbers 18:16. Originally, the first-born sons belonged to

May God send us his faultless Messiah
 For the sake of our innocent children,
 To bring good tidings and consolation
 To a people dispersed among the nations.

May God send us Elijah the true priest,
 Concealed till his bright throne be ready,
 The prophet who wrapped his face in his mantle
 When God's covenant was made for life and peace.

REDEMPTION OF THE FIRST-BORN SON

Performed on the thirty-first day after birth. Should the child's father be a kohen or a Levite, or the mother the daughter of a kohēn or Levite, they are exempt from this duty. If the thirty-first day falls on a Sabbath or a major festival, the Pidyon ha-Ben is postponed until the following day.

Presenting the child to the kohen, the father says:

This is my first-born son, the first-born of his mother. The Holy One, blessed be he, has commanded to redeem him, as it is said: "The redemption-price for each first-born son of the age of one month shall be fixed at five sacred silver shekels at the rate of twenty gerahs." And it is said: "Consecrate every first-born to me, whatever is first-born in Israel, of man or beast, since it belongs to me."¹

the service of God. Later, instead of the first-born of all the tribes, the Levites were chosen for service in connection with the sanctuary. In return for this, every first-born Israelite was to be redeemed by paying five shekels to a *kohen*, descendant of Levi. The two blessings recited by the father are found in Pesahim 121b.

שקל הקדש may have received its name from the fact that the standard weight of the silver shekel (=סלע in post-biblical Hebrew) was kept in the Temple. Tradition has it that the sacred shekel had twice the value of a common shekel.

¹Numbers 18:16; Exodus 13:2.

Kohen:

מאי בעית טפי לתן לי, בנה בבורך שהוא פטר רחם
לאמו, או בעית לפדותו בעד חמש סלעים, בדמחִיבִתָּ
מדאורייתא.

Father:

חפץ אני לפדות את בני, והילך דמי פדיונו, בדמחִיבִתָּ
מדאורייתא.

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו
וצונו על פדיון הבן.

ברוך אתה, יי אלהינו, מלך העולם, שהחיינו וקיימנו
והציענו לזמן הזה.

Holding the redemption-money over the child's head, the *kohen* says:

זה תחת זה, זה חלופי זה, זה מחול על זה; ויבנס זה הבן
לחיים, לתורה וליראת שמים. יהי רצון, שששם שנבנס
לפדיון, בן יבנס לתורה ולחפה ולמעשים טובים. אמן.

Placing his hand on the child's head:

שימך אלהים באפרים ובמנשה. יברכה יי וישמרה. יאר
יי פניו אליה ויחנה. ישא יי פניו אליה, וישם לה שלום.
יי שומרה, יי צלה על יד מינה. כי ארך ימים ושנות חיים
ושלום יוסיפו לה. יי שמרה מכל רע, ישמור את נפשך. אמן.

מאי בעית טפי, the question in Aramaic asked by the *kohen*, is quoted
by Abudarham in Hebrew: בנה בבורך זה או חמש סלעים, שנתחִיבִתָּ
לפדותו.

Kohen:

Do you prefer to give me your first-born son, the first-born of his mother, or would you rather redeem him for five shekels required by the Torah?

Father:

I prefer to redeem my son, and here is his redemption-price required by the Torah.

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the redemption of the first-born.

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

Holding the redemption-money over the child's head, the kohen says:

This instead of that, this in exchange for that, this is given up for that. May this child enjoy a life of Torah and godliness. Even as he has attained to redemption, so may he attain to the Torah, to the marriage canopy and to a life of good deeds. Amen.

Placing his hand on the child's head:

May God make you like Ephraim and like Manasseh. May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace.¹

The Lord guards you; the Lord at your right hand is your shelter. A long and happy life will be given you. The Lord will guard you from all evil; he will guard your life.² Amen.

With the Spanish and Portuguese Jews it is customary that the *kohen* officiating at a *Pidyon-ha-Ben* begins by directing several questions to the mother of the child in order to determine that the child is indeed her first-born; thereupon he makes the following declaration: **זה הבן בכור הוא, והקדוש ברוך הוא צוה לפדותו ...**

¹Genesis 48:20; Numbers 6:24-26. ²Psalms 121:5; Proverbs 3:2; Psalm 121:7.

ארוסין ונשואין

Rabbi:

מי אדיר על הכל,
מי ברוך על הכל,
מי גדול על הכל,
יברך חתן וכלה.

ברוך אתה, יי אלהינו, מלך העולם, בורא פרי הנפך.
ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו
וצונו על העריות, ואסר לנו את הארוסות, והתיר לנו את
הנשואות לנו על ידי חפה וקדושין. ברוך אתה, יי, מקדש
עמו ישראל על ידי חפה וקדושין.

The groom, placing the ring on the forefinger of the bride's right hand:

הרי את מקדשת לי בטבעת זו בדת משה וישראל.

After the reading of the *kethubah* the seven blessings are chanted:

ברוך אתה, יי אלהינו, מלך העולם, בורא פרי הנפך.
ברוך אתה, יי אלהינו, מלך העולם, שיהכל ברא לכבודו.

ארוסין ("betrothal") and נשואין ("marriage") were in talmudic times celebrated as two separate events. The formal betrothal was performed in the house of the bride months before the actual marriage took place in the home of the groom. Hence, two cups of wine are used in modern wedding ceremonies, one for *erusin* and one for *nissuin*. The two celebrations are now separated only by the reading of the Aramaic *Kethubah*, the marriage contract specifying the mutual obligations between husband and wife (Tosafoth, Kethuboth 7b). Since the fourteenth century it has been customary to have a rabbi perform the ceremony under a *huppah*, representing symbolically the future home of the couple. The use of a wedding ring, symbolic of attachment and fidelity, dates from the seventh century. The custom of breaking a glass under the *huppah* is

MARRIAGE SERVICE

Rabbi:

He who is supremely mighty,
He who is supremely blessed,
He who is supremely sublime,
May he bless the groom and the bride.

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning illicit relations; thou hast forbidden us those who are merely betrothed, and permitted us those who are married to us through consecrated wedlock. Blessed art thou, O Lord, who sanctifiest thy people Israel by consecrated wedlock.

The groom, placing the ring on the forefinger of the bride's right hand:

With this ring, you are wedded to me in accordance with the law of Moses and Israel.

After the reading of the kethubah the seven blessings are chanted:

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who hast created everything for thy glory.

derived from Berakhoth 31a, where it is related that in the course of a wedding feast one of the rabbis broke a costly vase in order to curb the spirits of those present and warn them against excessive joy (Tosafoth).

הרי את מקודשת לי is mentioned in the Talmud (Kiddushin 5b). The phrase כדת משה וישראל signifies the traditional interpretation of the laws of Moses. The word וישראל is added because the regulations of *erusin* are not directly biblical.

שבע ברכות, the seven blessings which are recited when a *minyan* is present, are quoted in the Talmud (Kethuboth 8a) where they are called ברכת חתנים. The fourth benediction refers to the perpetual renewal of the human being in the

ברוך אתה, יי אלהינו, מלך העולם, יוצר האדם.
 ברוך אתה, יי אלהינו, מלך העולם, אשר יצר את האדם
 בצלמו, בצלם דמות תבניתו, והתקין לו ממנו בנים עדי עד.
 ברוך אתה, יי, יוצר האדם.
 שוש תשיש ותגל העקרה, בקבוץ בניה לתוכה בשמחה.
 ברוך אתה, יי, משמח ציון בבניה.
 שמח תשמח רעים האהובים, בשמחה יצירך בנו ערו
 מקדם. ברוך אתה, יי, משמח חתן וכלה.
 ברוך אתה, יי אלהינו, מלך העולם, אשר ברא ששון
 ושמחה, חתן וכלה, גילה רנה, דיצה ותודה, אהבה ואחווה,
 ושלוש ורעות. מהרה, יי אלהינו, ישמע בערי יהודה ובחוצות
 ירושלים קול ששון וקול שמחה, קול חתן וקול כלה, קול
 מצהלות חתנים מחפתם ונערים ממשתה ננינתם. ברוך אתה,
 יי, משמח חתן עם הכלה.

GRACE AFTER THE WEDDING MEAL

Leader:

דני הסר וגם חרון ואז אלם בשיר ירו;
 נחנו מעגלי צדק שעה ברבת בני אהרן.
 ברשות מרנו ורפנו נברך אלהינו שהשמחה
 במעונו ושאכלנו משלו.

Company, then Leader:

ברוך אלהינו שהשמחה במעונו
 ושאכלנו משלו ובטובו חיינו.

After the grace (page 759) the seven wedding blessings are repeated.

divine form. In the last three benedictions a prayer is uttered that God may comfort Zion, cause happiness to the young couple like the happiness of the

Blessed art thou, Lord our God, King of the universe, Creator of men.

Blessed art thou, Lord our God, King of the universe, who hast created man in thy image, and didst forever form woman out of his frame to be beside him. Blessed art thou, O Lord, Creator of man.

May Zion exult at the joyful reunion of her children in Jerusalem. Blessed art thou, O Lord, who causest Zion to rejoice in her children.

O give abundant joy to these loved companions, even as thou didst gladden thy creation of old in the Garden of Eden. Blessed art thou, O Lord, who givest joy to groom and bride.

Blessed art thou, O Lord, King of the universe, who hast created groom and bride, joy and gladness, delight and cheer, love and harmony, peace and companionship. Lord our God, may there soon be heard in the cities of Judah, in the streets of Jerusalem, the sound of joy and gladness, the sound of joyous wedding celebrations, the sound of young people feasting and singing. Blessed art thou, O Lord, who makest the groom rejoice with the bride.

GRACE AFTER THE WEDDING MEAL

Leader:

Banish grief and anguish;
Let the speechless exult.
Guide us in the righteous paths;
Heed the blessings of priests.

With your permission, gentlemen, let us now bless our God in whose abode is joy and of whose food we have eaten.

Company, then Leader:

Blessed be our God in whose abode is joy, of whose food we have eaten and through whose goodness we live.

After the grace (page 760) the seven wedding blessings are repeated.

first couple in Eden, and bring about complete exultation in restored Judea and Jerusalem. The seventh benediction contains phrases from Jeremiah 33:10-11. The marriage service thus combines individual with communal hopes.

דרי הסר is a poem by Dunash ben Labrat, the renowned poet and grammarian of the tenth century. His name **דונש** forms the acrostic of the four lines.

Upon washing the hands before meals:

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו
וצונו על נטילת ידים.

Over bread:

ברוך אתה, יי אלהינו, מלך העולם, המוציא לחם מן
הארץ.

Before grace on weekdays:

ההלים קלו

על נהרות בבל, שם ישבנו גם בקינו בזכרנו את ציון. על
ערבים בתוכה תלינו פגרותינו. כי שם שאונו שובינו דברי
שיר, ותולדנו שמחה; שירו לנו משיר ציון. איד נשיר את שיר
יי על אדמת נבר. אם אשבחד ירושלים, תשבח ימיני. תדבק
לשוני לחבי, אם לא אזכרכי, אם לא אעלה את ירושלים
על ראש שמחתי. זכר יי לבני אדם את יום ירושלים;
האומרים ערו ערו, עד היסוד בה. בת בבל השדודה, אשרי
שישלים-לך את גמולך שנמלת לנו. אשרי שיאחז ונפץ את
עלליך אל הסלע.

Before grace on Sabbaths and festivals:

ההלים ככו

שיר המעלות. בשוב יי את שיבת ציון היינו בחלמים. אז
יבוא שחוק פינו, ולשוננו רנה; אז יאמרו בגוים, הגדיל יי
לעשות עם אלה. הגדיל יי לעשות עמנו, היינו שמחים. שובה
יי את שביטנו, באפיקים פגגב. הזרעים בדמעה, ברנה
יקצרו. הלך ילד ובכה נשא משך הזרע; בא יבא ברנה נשא
אלמתי.

על נהרות בבל is recited in order to remember the desolation of Zion. After enjoying a meal, says the Zohar (section *Terumah*), one ought to keep in mind

Upon washing the hands before meals:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the washing of the hands.

Over bread:

Blessed art thou, Lord our God, King of the universe, who bringest forth bread from the earth.

*Before grace on weekdays:**Psalm 137*

By the rivers of Babylon we sat down and wept when we remembered Zion. Upon the willows there we hung up our harps, when our captors demanded of us songs; our tormentors asked of us mirth: "Sing us some of the songs of Zion!" How shall we sing the Lord's song in a foreign land? If ever I forget you, O Jerusalem, withered be my right hand! May my tongue cleave to my palate, if ever I think not of you, if ever I set not Jerusalem above my highest joy!

Remember, O Lord, the day of Jerusalem's fall against the Edomites, who said: "Raze it, raze it, to its very foundation!" O Babylon, you are to be destroyed! Happy be he who repays you all that you have dealt to us! Happy be he who takes and dashes your little ones against the rocks!

*Before grace on Sabbaths and festivals:**Psalm 126*

A Pilgrim Song. When the Lord brought the exiles back to Zion, we were like those who dream. Our mouth was filled with laughter, and our tongue with ringing song; then it was said among the nations: "The Lord has done great things for them." The Lord had done great things for us, and we rejoiced. Restore our fortunes, O Lord, like streams in the Negev. Those are who sowing in tears shall reap in joy. Sadly the farmer bears the bag of seed to the field; he shall come home with joy, bearing his sheaves.

the destruction of the Holy Land. On Sabbaths and festivals, however, שיר המעלות is recited instead, because this psalm cheerfully describes the restoration of Zion and is therefore appropriate for days when one ought to be full of joy.

בְּרַכַּת הַמִּזוֹן

When three men or more have eaten together, the following is used as an introduction to the grace. The word in parentheses is included when a *minyan* is present.

Leader:

רַבּוּתִי נִבְרַךְ.

Company, then Leader:

יְהִי שֵׁם יי מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.

Leader:

בְּרִשׁוֹת מָרְנוּ וּרְבָנוּ וּרְבוּתִי נִבְרַךְ (אֱלֹהֵינוּ) שְׂאֵבְלָנוּ מִשְׁלוֹ.

Company, then Leader:

בָּרוּךְ (אֱלֹהֵינוּ) שְׂאֵבְלָנוּ מִשְׁלוֹ וּבִטְבוֹ חַיֵּינוּ.

All:

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ.

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, הֵזַן אֶת הָעוֹלָם כָּלוֹ
בְּטוֹבוֹ, בְּחֵן בְּחֶסֶד וּבְרַחֲמִים. הוּא נוֹתֵן לָחֶם לְכָל בָּשָׂר, כִּי
לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ הַגָּדוֹל תִּמְדַּר לֹא חֶסֶד לָנוּ, וְאֵל יַחֲסֹר
לָנוּ מִזֶּזֶן לְעוֹלָם וְעַד בְּעֶבֶר שְׁמוֹ הַגָּדוֹל. כִּי הוּא אֵל זֶן
וּמִפְּרִנֵּס לְכָל, וּמַטִּיב לְכָל, וּמַכִּין מִזֶּזֶן לְכָל בְּרִיּוֹתָיו אֲשֶׁר
בָּרָא. בָּרוּךְ אַתָּה, יי, הֵזַן אֶת הַכֹּל.

ברכת המזון is of high antiquity. According to the Talmud, the first benediction of grace after meals (הון) was composed by Moses, the second (נודה) by Joshua, the third (רחם) by David and Solomon, and the fourth (הטוב והמטיב) by the sages shortly after Bar Kokhba's defeat (Berakhoth 48b). The petitions beginning with הרחמן are later additions. The third benediction ends with אמן so as to mark the end of the three benedictions which are based on the

GRACE AFTER MEALS

When three men or more have eaten together, the following is used as an introduction to the grace. The word in parentheses is included when a minyan is present.

Leader:

Gentlemen, let us say grace.

Company, then Leader:

Blessed be the name of the Lord henceforth and forever.

Leader:

With your consent, let us now bless (our) God whose food we have eaten.

Company, then Leader:

Blessed be (our) God whose food we have eaten and through whose goodness we live.

All:

Blessed be he and blessed be his name.

Blessed art thou, Lord our God, King of the universe, who sustainest the whole world with goodness, kindness and mercy. Thou givest food to all creatures, for thy mercy endures forever. Through thy abundant goodness we have never yet been in want; may we never be in want of sustenance for thy great name's sake. Thou, O God, sustainest all, dost good to all, and providest food for all the creatures thou hast created. Blessed art thou, O Lord, who dost sustain all.

biblical command: "You shall eat... and you shall bless the Lord for the good land he has given you" (Deuteronomy 8:10).

The introductory formula used when three or more men recite grace jointly (ברכת הוי"מ) is taken from the Mishnah (Berakhoth 7:3). The duty of inviting the table-companions to recite grace jointly is derived from Psalm 34:4 ("Exalt the Lord with me, and let us extol the Lord together").

נוֹדָה לָךְ, יי אֱלֹהֵינוּ, עַל שֶׁהִנַּחְלָתָ לְאַבוֹתֵינוּ אֶרֶץ חֲמֻדָּה
טוֹבָה וְרַחֲבָה; וְעַל שֶׁהוֹצֵאתָנוּ, יי אֱלֹהֵינוּ, מֵאֶרֶץ מִצְרַיִם,
וּפָדִיתָנוּ מִבֵּית עַבְדִּים; וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁרָנוּ; וְעַל
תּוֹרַתְךָ שֶׁלַּמְדָתָנוּ; וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָנוּ; וְעַל חַיִּים, חֵן וְחֶסֶד
שֶׁחֻנַּנְתָּנוּ; וְעַל אֲכִילַת מִזֵּן שֶׁאַתָּה זֵן וּמַפְרִיֵּס אוֹתָנוּ תָּמִיד,
בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה.

On Hanukkah add:

(עַל הַנְּסִים וְעַל הַפְּרָקָן, וְעַל הַנְּבוֹרוֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה—
בַּיָּמִי מִתְתִּיחוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל, חֲשֹׁמוֹנִי וּבְנוֹי, בְּשַׁעֲמֻדָּה
מַלְכוּת יָנוּ הִרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרַתְךָ,
וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עֲמַדְתָּ לָהֶם
בַּעֲת צָרָתָם, רַבֶּתְ אֶת רִיבָם, דָּנַתְ אֶת דִּינָם, נִקְמַתְ אֶת נִקְמָתָם;
מִסִּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מַעֲטִים, וְטַמְאִים בְּיַד
טְהוּרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזוֹדִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ.
וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ
תְּשׁוּעָה גְדוֹלָה וּפְרָקָן כִּהְיוּם הַזֶּה. וְאַחֵר כֵּן בָּאוּ בָנֶיךָ לְדַבֵּר
בִּיתְךָ, וּפָנוּ אֶת הַיְכָלְךָ, וְטִהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ גִירוֹת
בְּחִצְרוֹת קִדְשֶׁךָ, וְקִבְּעוּ שְׁמוֹנַת יָמֵי חֲנֻכָּה אֵלָיו לְהוֹדוֹת וּלְהַלֵּל
לְשִׁמְךָ הַגָּדוֹל).

On Purim add:

(עַל הַנְּסִים וְעַל הַפְּרָקָן, וְעַל הַנְּבוֹרוֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה—
בַּיָּמִי מְרֹדְכִי וְאַסְתֵּר בְּשׁוֹשֵׁן הַבִּירָה, בְּשַׁעֲמֻד עֲלֵיהֶם הָמָן
הִרְשָׁע. בִּקֵּשׁ לְהַשְׁמִיד לְהָרוֹג וּלְאַבֵּד אֶת כָּל תִּיִּהוּדִים, מִנְּעַר

We thank thee, Lord our God, for having given a lovely and spacious land to our fathers as a heritage; for having taken us out, Lord our God, from the land of Egypt and freed us from the house of slavery; for thy covenant which thou hast sealed in our flesh; for thy Torah which thou hast taught us; for thy laws which thou hast made known to us; for the life, grace and kindness thou hast bestowed on us; and for the sustenance thou grantest us continuously.

On Ḥanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yoḥanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Ḥanukkah for giving thanks and praise to thy great name.)

On Purim add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of Mordecai and Esther, in Shushan the capital [of Persia], when the wicked Haman rose up against them and sought to destroy, slay and wipe out all the Jews, young and old,

וְעַד זָקֵן, טַף וְנָשִׁים, בְּיוֹם אֶחָד, בְּשִׁלוּשָׁה עָשָׂר לְחֹדֶשׁ שְׁנִים
עָשָׂר, הוּא חֹדֶשׁ אֲדָר, וּשְׁלָלָם לְבוֹז. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
הַפְּרַת אֶת עֲצָתוֹ, וְקִלְקַלְתָּ אֶת מַחְשַׁבְתּוֹ, וְהִשְׁבֹּתָ גְּמוּלוֹ
בְּרֹאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֵת בָּנָיו עַל הָעֵץ.)

וְעַל הַכֹּל, יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ,
יְתִבְרַךְ שְׁמֶךָ בְּכִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד, בְּכַתוּב: וְאַבְרָהָם
וְשָׁבָעָתָה, וּבִבְרָכָתָה אֵת יְיָ אֱלֹהֶיךָ עַל הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ.
בְּרוּךְ אַתָּה, יְיָ, עַל הָאָרֶץ וְעַל הַמָּזוֹן.

רַחֵם, יְיָ אֱלֹהֵינוּ, עַל יִשְׂרָאֵל עַמֶּךָ, וְעַל יְרוּשָׁלַיִם עִירָךְ,
וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחָךָ, וְעַל
הַבֵּית הַגָּדוֹל וְהַקְדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו. אֱלֹהֵינוּ אָבִינוּ,
רַעֲנוּ זִמְנֵנוּ, פְּרִינִסְנוּ וּכְלָכְלֵנוּ וְהַרְוִיחֵנוּ, וְהַרְנוּחַ לָנוּ, יְיָ אֱלֹהֵינוּ,
מִהֶרָה מִכָּל צְרוּתֵינוּ. וְנָא, אֵל תַּצְרִיכֵנוּ, יְיָ אֱלֹהֵינוּ, לֹא לִידֵי
מַתָּנַת בָּשָׂר וָדָם וְלֹא לִידֵי הַלְוָאָתָם, כִּי אִם לִידֵי הַמְּלָאָה
הַפְּתִיחָה, הַקְדוּשָׁה וְהַרְחֲבָה, שְׁלֹא יִבּוֹשׁ וְלֹא יִכָּלֵם לְעוֹלָם
וָעֶד.

On Sabbath add:

(רְצֵה וְהַחֲלִיצֵנוּ, יְיָ אֱלֹהֵינוּ, בְּמִצּוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי,
הַשְּׁפֹת הַגָּדוֹל וְהַקְדוֹשׁ הַזֶּה; כִּי יוֹם זֶה גָּדוֹל וְקָדוֹשׁ הוּא
לְפָנֶיךָ, לְשִׁפְתָּ בּוֹ וּלְגִית בּוֹ בְּאַהֲבָה בְּמִצְוֹת רְצוֹנָה. וּבְרְצוֹנָה
הִנַּח לָנוּ, יְיָ אֱלֹהֵינוּ, שְׁלֹא תִהְיֶה צָרָה, וַיִּגְוֶן וְאֲנַחָה, בְּיוֹם
מְנוּחָתָנוּ. וְהִרְאֵנוּ, יְיָ אֱלֹהֵינוּ, בְּנִחְמַת צִיּוֹן עִירָךְ, וּבְבִגְדֵי
יְרוּשָׁלַיִם עִיר קְדֻשָּׁה, כִּי אַתָּה הוּא בֹעֵל הַיְשׁוּעוֹת וּבֹעֵל
הַנְּחֻמּוֹת.)

הַקְדוּשָׁה is a variant of הַגְדוּשָׁה ("superabundant"): The context supports
הַגְדוּשָׁה. The reading in the Spanish *Siddur* is העשירה. It has therefore been
suggested to read הַמְּלָאָה, הַפְּתִיחָה, הַגְדוּשָׁה וְהַרְחֲבָה.

infants and women, in one day, on the thirteenth of the twelfth month Adar, and to plunder their wealth. Thou in thy great mercy didst frustrate his counsel and upset his plan; thou didst cause his mischief to recoil on his own head, so that he and his sons were hanged upon the gallows.)

For everything, Lord our God, we thank thee and bless thee—be thy name forever blessed by all—as it is written: “When you have eaten and are satisfied, you shall bless the Lord your God for the good land he has given you.”¹ Blessed art thou, O Lord, for the land and the sustenance.

Have mercy, Lord our God, on Israel thy people, on Jerusalem thy city, on Zion the abode of thy majesty, on the royal house of David thy chosen one, and on the great and holy Temple that bears thy name. Our God, our Father, tend and nourish us; sustain and maintain us; grant us deliverance. Speedily, Lord our God, grant us relief from all our troubles. Lord our God, O make us not dependent on the gifts and loans of men but rather on thy full, open and generous hand, that we may never be put to shame and disgrace.

On Sabbath add:

(O strengthen us, Lord our God, with thy commandments—with the commandment concerning the seventh day, this great and holy Sabbath. This day is indeed great and holy to thee; on it we are to abstain from work and rest on it with delight according to thy will. In thy grace, Lord our God, grant us rest; may there be no sorrow and grief on our day of rest. Let us, Lord our God, live to see Zion thy city comforted, Jerusalem thy holy city rebuilt, for thou art Lord of all salvation and consolation.)

ישבת בו ונוח בו, the reading in the Sephardic *Siddur*, makes better sense.

¹*Deuteronomy* 8:10.

On Rosh Hodesh and festivals add:

(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיָּבֹא, וַיָּגִיעַ וַיִּרְאֶה, וַיִּרְצֶה וַיִּשְׁמַע, וַיִּפְקֹד וַיִּזְכֹּר וַיִּזְכְּנוּ וַיִּפְקְדוּנוּ, וַיִּזְכְּרוּ אֲבוֹתֵינוּ, וַיִּזְכְּרוּ מִשִּׁית בֶּן דָּוִד עַבְדְּךָ, וַיִּזְכְּרוּ יְרוּשָׁלַיִם עִיר קְדֻשָּׁה, וַיִּזְכְּרוּ כָל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפָלִיטָה וּלְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

Shavuoth

חַג הַשָּׁבָעוֹת

Pesah

חַג הַמִּצּוֹת

Rosh Hodesh

רֹאשׁ הַחֹדֶשׁ

Shemini Atsereth

חַג הַשְּׁמִינִי, חַג הַעֲצֵרֶת

Sukkoth

חַג הַסֻּכּוֹת

Rosh Hashanah

חַג הַזִּכְרוֹן

הַזֶּה. וַיִּזְכְּנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדָבָר יְשׁוּעָה וּרְחֻמִּים חוּס וְחַנּוּן, וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מִלֶּדֶת חַנּוּן וּרְחוּם אַתָּה.) וּבִנְיַן יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה, יְיָ, בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם, אָמֵן.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֶּדֶת הָעוֹלָם, הָאֵל, אָבִינוּ, מִלְכֵנוּ, אֲדִירֵנוּ, בּוֹרְאֵנוּ, גּוֹאֲלֵנוּ, יּוֹצְרֵנוּ, קְדוֹשֵׁנוּ, קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ, רוֹעֵה יִשְׂרָאֵל, הַמִּלֶּדֶת הַטּוֹב וְהַמְּטִיב לְכָל, שֶׁבְּכָל יוֹם וַיּוֹם הוּא הַטֵּיב, הוּא מְטִיב, הוּא יִטֵּיב לָנוּ. הוּא גִמְלָנוּ, הוּא גּוֹמְלָנוּ, הוּא יְגַמְלָנוּ לָעֵד, לְחַן וּלְחֶסֶד וּלְרַחֲמִים וּלְרֻחַ, הַצֵּלָה וְהַצִּלָּחָה, בְּרִכָּה וַיְשׁוּעָה, נַחֲמָה פְּרֻנְסָה וּבִלְבָּלָהּ, וּרְחֻמִּים וְחַיִּים וְשָׁלוֹם וְכָל טוֹב, וּמִכָּל טוֹב לְעוֹלָם אֵל יִחְסְרֵנוּ. הַרְחֵמוּ, הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֵד.

הַרְחֵמוּ, הוּא יִתְבָּרַךְ בְּשִׁמְיִם וּבְאָרְצִי.

הַרְחֵמוּ, הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וַיִּתְפָּאֵר בָּנוּ לָעֵד וּלְנֶצַח נְצָחִים, וַיִּתְהַדָּר בָּנוּ לָעֵד וּלְעוֹלָמֵי עוֹלָמִים.

On Rosh Hodesh and festivals add:

(Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of the

<i>Rosh Hodesh</i>	<i>Pesah</i>	<i>Shavuoth</i>
New Moon.	Feast of Unleavened Bread.	Feast of Weeks.
<i>Rosh Hashanah</i>	<i>Sukkoth</i>	<i>Shemini Atsereth</i>
Remembrance.	Feast of Tabernacles.	Eighth Day Feast.

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.)

Rebuild Jerusalem the holy city speedily in our days. Blessed art thou, O Lord, merciful Restorer of Jerusalem. Amen.

Blessed art thou, Lord our God, King of the universe. O God, thou art our Father, our King, our Creator, our Redeemer, the Holy One of Jacob, the Shepherd of Israel, the good King who doest good to all. Thou bestowest favors on us continuously; thou dost ever confer on us kindness and mercy, relief and deliverance, prosperity and blessing, life and peace and all goodness. Mayest thou never deprive us of any good thing.

May the Merciful One reign over us forever and ever.

May the Merciful One be worshiped in heaven and on earth.

May the Merciful One be praised for countless generations; may he be glorified in us forever and ever; may he be honored in us to all eternity.

הַרְחֵמֵנוּ, הוּא יִפְרֹנְסֵנוּ בְּכָבוֹד.

הַרְחֵמֵנוּ, הוּא יִשְׁבּוֹר עָלֵנוּ מֵעַל צָוָאֲרֵנוּ, וְהוּא יוֹלִיכֵנוּ
קוֹמָמִיּוֹת לְאַרְצֵנוּ.

הַרְחֵמֵנוּ, הוּא יִשְׁלַח בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה, וְעַל שְׁלָחוֹ
זֶה שְׁאֵבֵלְנוּ עָלָיו.

הַרְחֵמֵנוּ, הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵי הַנְּבִיא, זְכוּר לְטוֹב,
וַיִּבְשֶׁר-לָנוּ בְּשׂוֹרוֹת טוֹבוֹת, יְשׁוּעוֹת וַנְּחֻמוֹת.

Variations suitable to different occasions:

הַרְחֵמֵנוּ, הוּא יִבְרֹךְ אוֹתִי (וְאֶת אִשְׁתִּי וְאֶת זִרְעִי) וְאֶת כָּל
אֲשֶׁר לִי.

הַרְחֵמֵנוּ, הוּא יִבְרֹךְ-אֶת (אָבִי מוֹרִי) בְּעַל הַבֵּית הַזֶּה
וְאֶת (אִמִּי מוֹרְתִי) בְּעַלַּת הַבֵּית הַזֶּה, אוֹתָם וְאֶת בֵּיתָם וְאֶת
זִרְעָם וְאֶת כָּל אֲשֶׁר לָהֶם-אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ. כְּמוֹ
שֶׁנֶּחֱבָרְכוּ אֲבוֹתֵינוּ אֲבָרָהֶם יִצְחָק וַיַּעֲקֹב בְּכָל מָכַל כָּל, כֵּן
יִבְרֹךְ אוֹתָנוּ, בְּלָנוּ יַחַד, בְּבִרְכָּה שְׁלֵמָה, וְנֹאמַר אָמֵן.

בְּמִרוֹם יִלְמְדוּ (עַלֵּיהֶם וְ) עַלֵּינוּ זְכוֹת, שֶׁתִּהְיֶה לְמִשְׁמֶרֶת
שְׁלוֹם. וְנִשָּׂא בְרָכָה מֵאֵת יי, וַיְצַדֵּק מֵאֱלֹהֵי יִשְׁעָנוּ, וְנִמְצָא חַן
וְשָׂכָל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם.

On Sabbath:

הַרְחֵמֵנוּ, הוּא יַנְחִילֵנוּ יוֹם שְׁכָלוֹ שַׁבָּת וּמְנוּחָה לְחַיֵּי
הָעוֹלָמִים.

On Rosh Hodesh:

הַרְחֵמֵנוּ, הוּא יַחֲדֵשׁ עָלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה.

were the words used in connection with the three patriarchs, respectively (Genesis 24:1; 27:33; 33:11). The Talmud (Baba Bathra 17a) states that the use of כל מכל כל with reference to Abraham, Isaac and Jacob, shows that they were completely righteous.

May the Merciful One grant us a respectable livelihood.

May the Merciful One break the yoke from our neck; may he lead us securely into our land.

May the Merciful One send abundant blessings into this house and upon this table at which we have eaten.

May the Merciful One send us Elijah the prophet—of blessed memory—to bring us the good tidings of deliverance and comfort.

Variations suitable to different occasions:

May the Merciful One bless me, (my wife, my children) and all that is mine.

May the Merciful One bless (my dear father) the master of this house and (my dear mother) the mistress of this house, their entire family and all that is theirs.

May he bless us and all that is ours; may he bless us all alike with a perfect blessing even as our forefathers Abraham, Isaac and Jacob were blessed in every way; and let us say, Amen.

May they in heaven plead for all of us that we may have enduring peace. May we receive gifts from the Lord, justice from our saving God; may we be in the good graces of God and men.

On Sabbath:

May the Merciful One grant us the day which will be all Sabbath and rest in life everlasting.

On Rosh Hodesh:

May the Merciful One renew for us this month for happiness and blessedness.

במרום expresses the idea found in the Talmud (Hullin 92b) that the angels on high plead the cause of Israel. עליהם refers to the hosts who entertain the guests. ונשא ברכה and ונמצא חן are somewhat modified quotations from Psalm 24:5 and Proverbs 3:4.

...יום שכולו שבת is borrowed from the Mishnah (Tamid, end).

On festivals:

הַרְחֵמֵנוּ, הוּא יִנְחִילֵנוּ יוֹם שְׂכָלוֹ טוֹב.

On Rosh Hashanah:

הַרְחֵמֵנוּ, הוּא יַחְדָּשׁ עָלֵינוּ אֶת הַשָּׁנָה הַזֹּאת לְטוֹבָה וּלְבָרָכָה.

On Sukkoth:

הַרְחֵמֵנוּ, הוּא יָקִים לָנוּ אֶת סִבַּת דָּוִד הַנוֹפֶלֶת.

הַרְחֵמֵנוּ, הוּא יִזְכֵּנוּ לַיָּמֹת הַמְּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא.
 מְגִדִּיל (מְגִדּוּל: on the days when *Musaf* is recited: יְשׁוּעוֹת מְלִכּוֹ
 וַעֲשֵׂה חֶסֶד לְמִשְׁיחוֹ, לָדוֹד וּלְזֶרְעוֹ עַד עוֹלָם. עֲשֵׂה שְׁלוֹם
 בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ
 אָמֵן.

יִרְאוּ אֶת יְיָ, קִדְּשׁוּ, כִּי אֵין מַחְסוֹר לִירְאָיו. בְּפִירִים רָשׁוּ
 וְרַעְבּוּ, וְדִרְשׁוּ יְיָ לֹא יַחְסְרוּ כָּל טוֹב. הוֹדוּ לַיְיָ כִּי טוֹב, כִּי
 לְעוֹלָם חֶסֶד. פּוֹתֵחַ אֶת יָדָהּ, וּמַשְׁבִּיעַ לְכָל חַי רִצּוֹן. בְּרוּךְ
 הַנֶּכֶד אֲשֶׁר יִבְטַח בֵּי, וְהָיָה יְיָ מְבֹטָחוֹ. נֶעַר הָיִיתִי גַם זָקֵנְתִי,
 וְלֹא רָאִיתִי צָדִיק נִעְזֵב, וְזֶרְעוֹ מִבְּקֶשׁ-לֶחֶם. יְיָ עֹז לַעֲמוֹ יִתֵּן;
 יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשְׁלוֹם.

מגדיל is found in Psalm 18:51. The same verse occurs in II Samuel 22:51, where the reading is *מגדול* instead of *מגדיל*. For the sake of compromise, both readings have been inserted here, one for weekdays and one for Sabbaths and festivals. The verse *חדש ושבֹת קרא מקרא* (Isaiah 1:13) was fancifully introduced in support of the use of *מגדול* on Sabbaths, festivals and *Rosh Hodesh*.

קוראים (page 241) is pronounced *קוראים* just as *קוראים* is pronounced *קוראים*; compare the mishnaic use of *קורין* in place of *קוראין*.

On festivals:

May the Merciful One grant us the day of unmixed happiness.

On Rosh Hashanah:

May the Merciful One renew for us this year for happiness and blessedness.

On Sukkoth:

May the Merciful One restore for us the fallen *Sukkah* of David.

May the Merciful One grant us life in the days of the Messiah and in the world to come.

He gives great victories to his chosen king, and shows kindness to his anointed prince, to David and his dynasty forever.¹

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Revere the Lord, you his holy ones; those who revere him suffer no want. Lions may be famishing and starving, but those who seek the Lord are not in want of any good thing. Give thanks to the Lord, for he is good; his mercy endures forever. Thou openest thy hand and satisfiest every living thing with favor. Blessed is the man who trusts in the Lord, ever relying on the Lord. I have been young and now I am old, but never have I seen the righteous man forsaken, nor his children begging bread. The Lord will give strength to his people; the Lord will bless his people with peace.²

סכת דוד הנופלת is taken from Amos 9:11 and connotes the ruined state of David.

לא ראיתי צדיק נעזב that is, the poor and needy among the righteous are never completely abandoned. Sooner or later, righteousness is vindicated.

¹*Psalm* 18:51. ²*Psalms* 34:10-11; 118:1; 145:16; *Jeremiah* 17:7; *Psalms* 37:25; 29:11.

ABRIDGED FORM OF GRACE

After cake or Palestinian fruits (grapes, figs, pomegranates, olives and dates)

ברוך אתה, יי אלהינו, מלך העולם,

Cake and wine

Cake

Fruit

Wine

על הנפון על העץ על המתיקה על המתיקה ועל
 ועל פרי ועל פרי ועל הפלפלה ועל הנפון
 הנפון, העץ, הפלפלה, ועל פרי הנפון,

ועל תנובת השדה, ועל ארץ חמדה טובה ורחבה שרצית
 והנחלת לאבותינו לאכל מפריה ולשבע מטובה. רחם-נא,
 יי אלהינו, על ישראל עמך, ועל ירושלים עירך, ועל ציון
 משכן בבורך, ועל מזבחך ועל היכלך. ובנה ירושלים עיר
 הקודש במהרה בימינו, והעלנו לתוכה ושמחנו בבנינה, ונאכל
 מפריה ונשבע מטובה, ונברכה עליה בקדשה ובטהרה.

On Sabbath:

רצה והחליצנו ביום השבת הזה.

On Rosh Hodesh:

זכרנו לטובה ביום ראש החדש הזה.

On Rosh Hashanah:

זכרנו לטובה ביום הזכרון הזה.

On festivals:

שמחנו ביום חג

Shemini Atsereth

Sukkoth

Shavuoth

Pesah

המזות השבעות הסכות השמיני, חג העצרת
 הזה. יי, טוב ומטיב לכל, ונודה לך על הארץ

Fruit

Wine

ועל פרי הנפון. ברוך אתה, ועל הפירות. ברוך אתה, יי,
 יי, על הארץ ועל פרי הנפון. על הארץ ועל הפירות.

ABRIDGED FORM OF GRACE

After cake or Palestinian fruits (grapes, figs, pomegranates, olives and dates)

Blessed art thou, Lord our God, King of the universe, for all the nourishment and produce of the field, for the lovely and spacious land which thou didst grant to our fathers as a heritage to eat of its fruit and enjoy its good gifts. Have mercy, Lord our God, on Israel thy people, on Jerusalem thy city, on Zion the abode of thy majesty, on thy altar and thy shrine. Rebuild the holy city of Jerusalem speedily in our days. Bring us there and gladden us with the restoration of our land; may we eat of its fruit and enjoy its good gifts; may we bless thee for it in holiness and purity.

On Sabbath:

Be pleased to strengthen us on this Sabbath day.

On Rosh Hodesh:

Be mindful of us on this New Moon festival.

On Rosh Hashanah:

Be mindful of us on this Day of Remembrance.

On festivals:

Grant us joy on this Festival of

<i>Pesah</i>	<i>Shavuoth</i>	<i>Sukkoth</i>	<i>Shemini Atsereth</i>
Unleavened Bread.	Weeks.	Tabernacles.	Eighth Day Feast.

For thou, O Lord, art good and beneficent to all; we thank thee for our land and all the nourishment. Blessed art thou, O Lord, for the land and all the sustenance.

Cake

וְעַל הַמִּצְחָה. בָּרוּךְ אַתָּה, יי, עַל הָאָרֶץ וְעַל הַמִּצְחָה.

Cake and wine

וְעַל הַמִּצְחָה וְעַל פְּרֵי הַנֶּפֶן. בָּרוּךְ אַתָּה, יי, עַל הָאָרֶץ
וְעַל הַמִּצְחָה וְעַל פְּרֵי הַנֶּפֶן.

After any food or liquids requiring the blessing שהכל:

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא נִפְשוֹת רַבּוֹת וְחִסְרוֹנָן, עַל כָּל מַה שֶּׁבָּרָאתָ לַחַיִּיּוֹת בָּהֶם נִפֵּשׁ כָּל חַי. בָּרוּךְ חַי הָעוֹלָמִים.

בְּרָכוֹת

Recited on various occasions

Over bread:

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Over wine:

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַנֶּגֶן.

Over cakes and pastry:

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִינֵי מִזֻּנוֹת.

Over liquids other than wine and food other than plants:

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהֵבֵל נִהְיָ בְּרָכוֹ.

Over fruits that grow on trees:

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ.

Over fruits that grow in the soil:

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

Over fragrant spices:

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִינֵי בְשָׂמִים.

ברכות, the blessings on various occasions, are attributed to the men of the Great Assembly, the spiritual leaders in the time of Ezra the Scribe, who are considered the successors of the prophets in that they kept alive the knowledge of the Torah and Jewish traditions. The word ברכה is derived from the verb ברך in the sense of bending the knees, worshiping; compare נברכה וברכה (Psalm 95:6) and ויברך על ברכיו (IIChronicles 6:13).

After liquids other than wine and food other than plants:

Blessed art thou, Lord our God, King of the universe, Creator of all life and its needs, for all the things thou hast created to sustain every living being. Blessed art thou who art the life of the universe.

BLESSINGS

Recited on various occasions

Over bread:

Blessed art thou, Lord our God, King of the universe, who bringest forth bread from the earth.

Over wine:

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Over cakes and pastry:

Blessed art thou, Lord our God, King of the universe, who createst various kinds of food.

Over liquids other than wine and food other than plants:

Blessed art thou, Lord our God, King of the universe, by whose word all things come into being.

Over fruits that grow on trees:

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the tree.

Over fruits that grow in the soil:

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the earth.

Over fragrant spices:

Blessed art thou, Lord our God, King of the universe, who createst various kinds of spices.

The blessings here are taken from the Mishnah (Berakhoth 6:1-2,8; 9:2-3), the Babylonian Talmud (Berakhoth 36-37; 40; 43-44; 58-59) and the Palestinian Talmud (Berakhoth 6:1; 9:3).

On attaching a mezuzah:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לִקְבֹּעַ מְזוּזָה.

On tasting fruit for the first time in the season:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיָּמָנוּ
וְהִנֵּיעָנוּ לְזֶמֶן הַזֶּה.

On seeing the wonders of nature:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, עֹשֶׂה מַעֲשֵׂה
בְּרָאשִׁית.

On seeing an electrical storm:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁבָּחוּ וְנִבְרַחְתּוּ מִלֵּא
עוֹלָם.

On seeing a rainbow:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, זֹכֵר הַבְּרִית וְנֹאֲמָן
בְּבְרִיתוֹ וְקִים בְּמַאֲמָרוֹ.

On seeing the ocean:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה אֶת הַיָּם
הַגָּדוֹל.

On seeing beauties of nature.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁכָּבֵדָה לּוֹ בְּעוֹלָמוֹ.

On seeing trees blossoming:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁלֹּא חָסַר בְּעוֹלָמוֹ
דָּבָר, וּבָרָא בּוֹ בְּרִיּוֹת טוֹבוֹת וְאֵילָנוֹת טוֹבִים לְהַנּוֹת בָּהֶם
בְּנֵי אָדָם.

On seeing an exalted ruler:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁנָּתַן מַכְבּוֹדוֹ לְבָשָׂר
וְדָם.

On attaching a mezuzah:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to attach a mezuzah.

On tasting fruit for the first time in the season:

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

On seeing the wonders of nature:

Blessed art thou, Lord our God, King of the universe, who didst create the universe.

On seeing an electrical storm:

Blessed art thou, Lord our God, King of the universe, whose might and power fill the world.

On seeing a rainbow:

Blessed art thou, Lord our God, King of the universe, who rememberest the covenant, and keepest thy promise faithfully.

On seeing the ocean:

Blessed art thou, Lord our God, King of the universe, who hast made the great sea.

On seeing beauties of nature:

Blessed art thou, Lord our God, King of the universe, who hast such as these in thy world.

On seeing trees blossoming:

Blessed art thou, Lord our God, King of the universe, who hast withheld nothing from thy world; and hast created therein beautiful creatures and goodly trees for the enjoyment of mankind.

On seeing an exalted ruler:

Blessed art thou, Lord our God, King of the universe, who hast given of thy glory to mortal man.

On seeing a person of abnormal appearance:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, מְשַׁנֶּה הַבְּרִיּוֹת.

On seeing a person of profound Torah wisdom:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, שֶׁחָלַק מִחֻכְמָתוֹ לִירְאִיו.

On seeing a person of profound secular learning:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, שֶׁנָּתַן מִחֻכְמָתוֹ לְבָשָׂר וָדָם.

On hearing bad tidings:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, דִּין הָאֵמֶת.

On hearing good tidings:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, הַטוֹב וְהַמְּטִיב.

קריאת שמע על המטה

Recited before retiring

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, הַמְּפִיל חֲבָלֵי שְׁנָה
עַל עֵינַי, וְתַנּוּמָה עַל עַפְעָפִי. וַיְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵי
וְאֵלֵהִי אֲבוֹתַי, שֶׁתְּשַׁכְּבֵנִי לְשָׁלוֹם וְתַעֲמִידֵנִי לְשָׁלוֹם; וְאַל
יִבְהִלֵנִי רַעְיוֹנִי, וְחִלּוּמוֹת רָעִים וְהִרְחֻרִים רָעִים; וְתֵהִי מִטָּתִי
שְׁלָמָה לְפָנֶיךָ. וְהָאֵר עֵינַי פֶּן אֵישָׁן הַמָּוֶת, כִּי אַתָּה הַמְּאִיר
לְאִישׁוֹן בַּת עֵינַי. בְּרוּךְ אַתָּה, יי, הַמְּאִיר לָעוֹלָם כֻּלּוֹ בְּכַבּוֹדוֹ.

המטיל is an abbreviation from a passage cited in Berakhoth 60b. The prayer recited before going to bed is called **קריאת שמע** because the *Shema* forms its chief element. According to the Talmud, one ought to read the *Shema* before retiring at night in addition to its recital in the evening service (Berakhoth 4b.)

המטיל חבלי שנה literally means "who lets down the cords, or chains, of sleep upon my eyes." The reference is to the whole body, metaphorically represented as chained in sleep.

On seeing a person of abnormal appearance:

Blessed art thou, Lord our God, King of the universe, who dost vary the aspect of thy creatures.

On seeing a person of profound Torah wisdom:

Blessed art thou, Lord our God, King of the universe, who hast imparted of thy wisdom to those who revere thee.

On seeing a person of profound secular learning:

Blessed art thou, Lord our God, King of the universe, who hast imparted of thy wisdom to flesh and blood.

On hearing bad tidings:

Blessed art thou, Lord our God, King of the universe, the true Judge.

On hearing good tidings:

Blessed art thou, Lord our God, King of the universe, who art good and beneficent.

NIGHT PRAYER

Recited before retiring

Blessed art thou, Lord our God, King of the universe, who closest my eyes in sleep, my eyelids in slumber. May it be thy will, Lord my God and God of my fathers, to grant that I lie down in peace and that I rise up in peace. Let not my thoughts upset me—nor evil dreams, nor sinful fancies. May my family ever be perfect in thy sight. Grant me light, lest I sleep the sleep of death; for it is thou who givest light to the eyes. Blessed art thou, O Lord, whose majesty gives light to the whole world.

מטתי is here used figuratively in the sense of my offspring; compare the expressions שהיתה מטתו שלמה and יש במטתי פסול שמא חס ושלום (Pesahim 56a). בת עין and אישון are synonyms denoting the apple of the eye.

אל מֶלֶךְ נֶאֱמָן.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאַהֲבַת אֶת יְיָ אֱלֹהֶיךָ בְּכָל לֵבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל
מַאֲדֶךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצִוֶּה הַיּוֹם, עַל
לֵבְךָ. וְשָׁנַנְתָּם לְבִנְיָה, וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ
בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ וּבְקוּמְךָ. וְקִשַּׁרְתָּם לְאוֹת עַל יָדְךָ, וְהָיוּ
לְטֹטְפֹת בֵּין עֵינֶיךָ. וּכְתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.
וְיָהִי נָעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ בּוֹנֵנָה עָלֵינוּ;
וּמַעֲשֵׂה יְדֵינוּ בּוֹנֵנָה.

תהלים צא

יֹשֵׁב בְּסֶתֶר עָלְיוֹן, בָּצַל שְׁדֵי יִתְלוֹנָן. אָמַר לִי, מַחְסִי
וּמְצוּדָתִי; אֱלֹהֵי אֲבֹתַי בּוֹ. כִּי הוּא יִצְיִלְךָ מִפֶּחַ יְקוֹשׁ, מִדְּבַר
הַמוֹת. בְּאַבְרָתוֹ יִסֹּד לָךְ, וְתַחַת כְּנָפָיו תִּתְחַסֶּה; צָנָה וְסִתְרָה
אִמָּתוֹ. לֹא תִירָא מִפֶּחַד לִיְלֹה, מִחִץ יְעוֹף יוֹמָם. מִדְּבַר בְּאִפֶּל
יְהִלְךָ, מִקֶּטֶב יִשׁוּד צְהָרִים. יִפֹּל מִצִּדְּךָ אֱלֹהֶיךָ, וּרְבֵבָה מִימִינֶךָ;
אֱלֹהֶיךָ לֹא יִגָּשׁ. רַק בְּעֵינֶיךָ תִּבְיט, וְשִׁלְמַת רָשָׁעִים תִּרְאֶה. כִּי
אִתָּה, יְיָ, מַחְסִי; עָלְיוֹן שְׁמֹתָ מְעוֹנָה. לֹא תֵאָנֶה אֱלֹהֶיךָ רָעָה,
וְנָנַע לֹא יִקְרַב בְּאַהֲלֶךָ. כִּי מִלֵּאכָיו יִצְוֶה-לָךְ, לְשִׁמְרֶךָ בְּכָל
דְּרָכֶיךָ. עַל כַּפַּיִם יִשְׁאֹנֶנּוּ, פֶּן תִּגַּף בְּאֶבֶן רִגְלֶךָ. עַל שֹׁחַל
וּפִתָּן תִּדְרֹךְ, תִּרְמֹס כִּפִּיר וְתַנִּין. כִּי בִי חֶשֶׁק וְאַפְלָטָהוּ;
אֲשַׁנְבְּהוּ, כִּי יָדַע שְׁמִי. יִקְרָאֵנִי וְאֶעֱנֶהוּ, עֲמוֹ אָנֹכִי בְּצָרָה,
אֲחַלְצֶהוּ וְאֲכַבְּדֶהוּ. אֲרֹךְ יָמִים אֲשַׁבֵּיעֶהוּ, וְאַרְאֶהוּ בִישׁוּעָתִי.
אֲרֹךְ יָמִים אֲשַׁבֵּיעֶהוּ, וְאַרְאֶהוּ בִישׁוּעָתִי.

God is a faithful King.

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.¹

May the favor of the Lord our God rest on us; establish thou for us the work of our hands; the work of our hands establish thou.²

Psalm 91

He who dwells in the shelter of the Most High abides under the protection of the Almighty. I call the Lord "My refuge and my fortress, my God in whom I trust." He saves you from the fowler's snare and from the destructive pestilence. With his pinions he covers you, and under his wings you find refuge; his truth is a shield and armor. Fear not the terror of the night, nor the arrow that flies by day, nor the pestilence that stalks in darkness, nor the destruction that ravages at noon. Though a thousand fall at your side, and a myriad at your right hand, it shall not come to you. You have only to look with your eyes and see how evil men are punished. Thou, O Lord, art my refuge! When you have made the Most High your shelter, no disaster shall befall you or come near your tent. For he will give his angels charge over you, to guard you in all your ways. They will bear you upon their hands, lest you strike your foot against a stone. You shall tread upon the lion and the asp; you shall trample the young lion and the serpent. "Because he clings to me, I deliver him; I protect him because he loves me. When he calls upon me, I answer him; I am with him when he is in trouble; I rescue him and bring him to honor. I enrich him with long life, and let him witness my deliverance."

¹Deuteronomy 6:4-9. ²Psalm 90:17.

ההלים ג

יְיָ, מֶה רַבּוֹ צָרִי; רַבִּים קָמִים עָלַי. רַבִּים אוֹמְרִים לְנַפְשִׁי,
אֵין יִשְׁעֶךָתָּה לֹא בִּאלֹהִים, סָלָה. וְאַתָּה, יְיָ, מִגֵּן בְּעַדִּי, כְּבוֹדִי
וּמְרִים רֹאשִׁי. קוֹלִי אֶל יְיָ אֶקְרָא, וַיַּעֲנֵנִי מִתֵּר קֹדֶשׁ, סָלָה.
אֲנִי שָׁכַבְתִּי וְאִישְׁנָה, הִקִּיצוּתִי, כִּי יְיָ יִסְמְכֵנִי. לֹא אֵירָא
מִרַבָּבוֹת עָם, אֲשֶׁר סָבִיב שְׁתוֹ עָלַי. קוֹמָה, יְיָ; הוֹשִׁיעֵנִי, אֱלֹהִי;
כִּי הִכִּיתָ אֶת כָּל אֹיְבֵי לִחִי; שְׁנֵי רָשָׁעִים שִׁבַּרְתָּ. לִי הִישׁוּעָה,
עַל עַמּוֹךְ בִּרְכַתְּךָ סָלָה.

הַשְׂבִּיבֵנוּ, יְיָ אֱלֹהֵינוּ, לְשָׁלוֹם; וְהַעֲמִידֵנוּ, מִלִּפְנֵי, לַחַיִּים;
וּפְרוֹשׁ עָלֵינוּ סִבַּת שְׁלוֹמְךָ, וְתִקְּנֵנוּ בַּעֲצָה טוֹבָה מִלִּפְנֵיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֹךָ; וְהַגֵּן בְּעַדֵּנוּ, וְהַסֵּר מֵעֲלֵינוּ אוֹיֵב, דָּבָר
וְחָרֵב וָרָעַב וָיָגוֹן; וְהַסֵּר שָׁטָן מִלִּפְנֵינוּ וּמֵאַחֲרֵינוּ, וּבְצֵל בְּנִפְיֶךָ
תִּסְתִּירֵנוּ; כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה, כִּי אֵל מִלֶּךְ חַנוּן
וְרַחוּם אַתָּה. וְשָׁמּוֹר צִאתָנוּ וּבּוֹאֵנוּ לַחַיִּים וּלְשָׁלוֹם, מַעֲתָה
וְעַד עוֹלָם.

בָּרוּךְ יְיָ בַּיּוֹם, בָּרוּךְ יְיָ בַּלַּיְלָה; בָּרוּךְ יְיָ בְּשָׁכְבֵּנוּ, בָּרוּךְ
יְיָ בְּקוּמָנוּ; כִּי בִּיָּדְךָ נִפְשׁוֹת הַחַיִּים וְהַמָּתִים. אֲשֶׁר בִּידְךָ נִפְשׁ
כָּל חַי, וְרוּחַ כָּל בָּשָׂר אִישׁ. בִּיָּדְךָ אֶפְקִיד רוּחִי; פְּדִיתָה אוֹתִי,
יְיָ, אֵל אֱמֶת. אֱלֹהֵינוּ שְׂבֻשָּׁמִים, יַחַד שְׁמֶךָ וְקָדְשׁ מְלִכּוּתְךָ
תָּמִיד, וּמְלוּךְ עָלֵינוּ לְעוֹלָם וָעֶד.

יֵרָאוּ עֵינֵינוּ וַיִּשְׁמַח לִבֵּנוּ, וְתִגַּל נִפְשָׁנוּ בִּישׁוּעָתְךָ בְּאַמֶּת,
בְּאִמּוֹר לְצִיּוֹן מֶלֶךְ אֱלֹהֶיךָ. יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יִמְלֹךְ לְעוֹלָם
וָעֶד. כִּי תִמְלֹכוֹת שְׁלָךְ הִיא, וּלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד, כִּי
אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.

Psalm 3

O Lord, how my foes have increased! Many are rising against me. Many are saying concerning me: "There is no help for him in God." But thou, O Lord, art my shield, my glory, my uplifter. When I call out to the Lord, he answers me from his holy mountain. When I lie down I sleep, I awake; for the Lord sustains me. I am not afraid of the thousands of people that have set upon me all around. Arise, O Lord; save me, O my God. Thou dost strike all my foes on the cheek; thou dost break the teeth of the wicked. Salvation belongs to the Lord. Upon thy people be thy blessing!

Grant, Lord our God, that we lie down in peace, and that we rise again, O our King, to life. Spread over us thy shelter of peace, and direct us with good counsel of thy own. Save us for thy name's sake; shield us, and remove from us the enemy and pestilence, the sword and famine and grief; remove the adversary from before us and from behind us; shelter us in the shadow of thy wings; for thou art our guarding and saving God, indeed, a gracious and merciful God and King. Guard thou our going out and our coming in, for life and peace henceforth and forever.

Blessed be the Lord by day; blessed be the Lord by night; blessed be the Lord when we lie down; blessed be the Lord when we rise up. In thy hand are the souls of the living and the dead, *as it is written*: "In his hand is the soul of every living thing, and the spirit of every human being."¹ Into thy hand I commit my spirit; O Lord, faithful God, thou savest me.² Our God who art in heaven, reveal thy Oneness and establish thy kingdom forever; do thou reign over us forever and ever.

May our eyes behold, our heart rejoice, and our soul exult in thy true salvation, when it will be said to Zion: "Your God is King." The Lord is King, the Lord was King, the Lord will be King forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; we have no king except thee.

¹Job 12:10. ²Psalm 31:6.

המלאך הנאל אתי מכל רע יברך את הנערים, ויקרא
בהם שמי ושם אבתי אברהם ויצחק; וידגו לרב בקרב
הארץ. ויאמר: אם שמוע תשמע לקול יי אלהיך והישר
בעיניו תעשה, והאזנת למצותיו, ושמרת כל חקיו, כל
המחלה אשר שמתי במצרים לא אשים עליך, כי אני יי
רפאך. ויאמר יי אל השטן: יגער יי בך, השטן; ויגער יי בך
הבחר בירושלים; הלוא זה אור מצל מאש. הנה מפתח
שלשמה, ששים גברים סביב לה מגברי ישראל. כלם אחזי
חרב, מלמדי מלחמה, איש חרבו על ירכו מפחד בלילות.
יברך יי וישמרה. יאר יי פניו אליך ויחנה. ישא יי פניו
אליך, וישם לך שלום.

הנה לא ינום ולא יישן שומר ישראל.

לישועתך קניתי, יי. קניתי, יי. לישועתך. יי, לישועתך.
קניתי.

בשם יי אלהי ישראל, מימיני מיכאל ומשמאלי גבריאל,
ומלפני אוריאל ומאחורי רפאל, ועל ראשי שכינת אל.

חהלים קכח

שיר המעלות. אשרי כל ירא יי, החלך בדרךיו. יגיע
כפיד כי תאכל, אשריך וטוב לך. אשתך כגפן פריה בירכתי
ביתך, בניה בשתילי זיתים סביב לשלחנה. הנה כי כן יברך
גבר, ירא יי. יברך יי מציון, וראה בטוב ירושלים כל ימי
חיה. וראה בנים לבניה; שלום על ישראל.

The angel who redeemed me from all evil bless the lads; may they carry on my name and the name of my fathers Abraham and Isaac; may they grow into a multitude on earth.¹

And he said: "If you will listen carefully to the voice of the Lord your God, and do what is right in his eyes, and heed his commands, and observe all his laws, then I will inflict none of the diseases on you which I inflicted on the Egyptians, for I am the Lord who heals you."²

[The angel of] the Lord said to Satan: "The Lord rebuke you, O Satan! May the Lord who has chosen Jerusalem rebuke you! This is indeed a piece of wood snatched from the fire."³

Solomon's bed—sixty heroes are around it, heroes of Israel. All of them are armed with swords, and are trained in war; each has his sword on his hip, because of danger at night.⁴

May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and give you peace.⁵

Behold, the Guardian of Israel neither slumbers nor sleeps.⁶

For thy salvation I hope, O Lord. I hope, O Lord, for thy salvation. O Lord, for thy salvation I hope.⁷

In the name of the Lord God of Israel, may Michael be at my right hand, and Gabriel at my left; before me Uriel; behind me Raphael; and above my head the divine presence.

Psalms 128

A Pilgrim Song. Happy is everyone who reveres the Lord, who walks in his ways. When you eat of the toil of your hands, you shall be happy and at ease. Your wife shall be like a fruitful vine in the interior of your house; your children like olive plants, around your table. Behold, thus indeed shall the man be blessed who reveres the Lord. The Lord bless you from Zion; may you see the welfare of Jerusalem all the days of your life; may you live to see your children's children. Peace be upon Israel!

¹Genesis 48:16. ²Exodus 15:26. ³Zechariah 3:2. ⁴Song of Songs 3:7-8.
⁵Numbers 6:24-26. ⁶Psalms 121:4. ⁷Genesis 49:18.

רְנֹזוּ וְאֵל תִּחַטָּאוּ; אָמְרוּ בְּלִבְבְּכֶם עַל מִשְׁכַּבְכֶּם וְדַמּוּ,
סֵלָה.

אֲדוֹן עוֹלָם

בְּטָרֵם כָּל יָצִיר נִבְרָא.	אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.	לַעֲת נַעֲשֶׂה בְּחַפְצוֹ כָּל
לְבָדּוֹ יִמְלֹךְ נִזְרָא.	וְאַחֲרֵי בְּכָלוֹת הַכֹּל
וְהוּא יִהְיֶה בְּתַפְאֲרָה.	וְהוּא הֵיחָד, וְהוּא הַנֵּחָד
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.	וְהוּא אֶחָד וְאֵין שֵׁנִי
וְלוֹ הָעֶז וְהַמְשָׁרָה.	בְּלִי רֵאשִׁית בְּלִי תַכְלִית
וְצִוֵּר חֲבֵלִי בְּעֵת צָרָה.	וְהוּא אֵלִי וְחִי נֶאֱלִי
מִנֵּת בּוֹסֵי בְּיוֹם אֶקְרָא.	וְהוּא נָסִי וּמָנוֹס לִי
בְּעֵת אִישָׁן וְאַעִירָה.	בְּיָדּוֹ אֶפְקִיד רוּחִי
יְיָ לִי וְלֹא אֵיכָרָא.	וְעַם רוּחִי נְנִיתִי

fear God; אָמְרוּ בְּלִבְבְּכֶם עַל מִשְׁכַּבְכֶּם that is, let the voice of your conscience make itself heard in the silence of the night; וְדַמּוּ put an end to your striving after vanity, and repent.

סֵלָה occurs seventy-one times in the Book of Psalms. It is derived from סָלַל ("to lift up"). In Psalm 68:5, the word סָלוּ is used synonymously with שִׁירוּ and זָמְרוּ in the sense of "extol, exalt." Hence, it is safe to assume that סֵלָה was a direction to the singers to raise their voices before certain pauses. In the writings of medieval Hebrew poets, however, סֵלָה frequently connotes "forever."

אֲדוֹן עוֹלָם treats of God's omnipotence and providence. This noble hymn has been attributed to various poets, particularly to Solomon ibn Gabirol who flourished in Spain during the eleventh century. It has been part of the

Tremble, and do not sin; commune with your own heart upon your bed, and be still.¹

ADON OLAM

He is the eternal Lord who reigned
Before any being was created.

At the time when all was made by his will,
He was at once acknowledged as King.

And at the end, when all shall cease to be,
The revered God alone shall still be King.

He was, he is, and he shall be
In glorious eternity.

He is One, and there is no other
To compare to him, to place beside him.

He is without beginning, without end;
Power and dominion belong to him.

He is my God, my living Redeemer,
My stronghold in times of distress.

He is my guide and my refuge,
My share of bliss the day I call.

To him I entrust my spirit
When I sleep and when I wake.

As long as my soul is with my body
The Lord is with me; I am not afraid.

morning service since the fifteenth century. It is composed of ten lines, each of which consists of twelve syllables. A single rhyme runs through it.

... שכל ומן conveys the idea expressed in Sifré, section 139: *שכל ומן* ... מאדם נחון בחיים, נפשו פקודה ביד קונו ... מת, נחונה באוצר ...

¹ *Psalm* 4:5.

קריאת שמע לילדים

ברוך אתה, יי אלהינו, מלך העולם, המפיל חבלי שנה
על עיני, ותנומה על עפעפי.

ויהי רצון מלפניך, יי אלהי ואלהי אבותי, שתשביבני
לשלום ותעמידני לשלום.

שמע ישראל, יי אלהינו, יי אחד.

ברוך שם כבוד מלכותו לעולם ועד.

ואהבת את יי אלהיך בכל לבבך ובכל נפשך ובכל
מאדך. והיו הדברים האלה, אשר אנכי מצוך היום, על
לבבך. ושננתם לבניך, ודברתם בם בשבתך בביתך ובכל
בדרך, ובשכבך ובקומך. וקשרתם לאזות על ירך, והיו
לטפות בין עיניך, וכתבתם על מזוזת ביתך ובשעריך.

ברוך יי ביום, ברוך יי בלילה; ברוך יי בשכבך, ברוך
יי בקומך.

הנה לא יגום ולא יישן שומר ישראל.

בדרך אפקיד רוחי; פדיתה אותי, יי, אל אמת.

לשועתך קייתי, יי.

NIGHT PRAYER FOR CHILDREN

Blessed art thou, Lord our God, King of the universe, who closest my eyes in sleep, my eyelids in slumber.

May it be thy will, Lord my God and God of my fathers, to grant that I lie down in peace and that I rise again to life.

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

Blessed be the Lord by day; blessed be the Lord by night; blessed be the Lord when we lie down; blessed be the Lord when we rise up.

The Guardian of Israel neither slumbers nor sleeps.

Into thy hand I commit my spirit; O Lord, faithful God, thou savest me.

For thy salvation I hope, O Lord.

תַּפְלָה לְשָׁלוֹם מְדִינַת יִשְׂרָאֵל

מאת הרבנים הראשיים שבארץ ישראל

אָבִינוּ שֶׁבִשְׁמַיִם, צוּר יִשְׂרָאֵל וְגֹאֲלוֹ, בָּרַךְ אֶת מְדִינַת
יִשְׂרָאֵל, רֵאשִׁית צְמִיחַת נְאֻלָּתָנוּ. הִגֵּן עָלֶיהָ בְּאַבְרַת חֲסִדָּה,
וּפְרוֹס עָלֶיהָ סֶפֶת שְׁלוֹמָה; וּשְׁלַח אוֹרָה וְאַמְתָּה לְרֵאשִׁיהָ,
שְׁרִיהָ וְיוֹעֲצִיהָ, וְתִקְנֶם בְּעֶצֶה טוֹבָה מִלְּפָנֶיהָ.
חֲזַק אֶת יְדֵי מְגִי אֶרֶץ קְדֻשָּׁנוּ, וְהַנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה,
וְעֲטֹרַת נֶצְחוֹן תַּעֲטֹרֵם; וְנַחֲתָ שָׁלוֹם בְּאֶרֶץ, וְשִׁמַּחַת עוֹלָם
לְיוֹשְׁבֶיהָ.

וְאֶת אֲחֵינוּ, כָּל בֵּית יִשְׂרָאֵל, פְּקַדְנָא בְּכָל אֲרָצוֹת
פְּזוּרֵיהֶם, וְתוֹלִיכֵם מִהֲרָה קוֹמָמִיּוֹת לְצִיּוֹן עִירָה, וְלִירוּשָׁלַיִם
מִשְׁכַּן שְׁמֶךָ, בְּכַתוּב בְּתוֹרַת מֹשֶׁה עֲבָדְךָ: אִם יִהְיֶה נִדְחָה
בְּקִצָּה הַשָּׁמַיִם, מִשָּׁם יִקְבְּצֶךָ יי אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ. וְהִבִּיאֶךָ
יי אֱלֹהֶיךָ אֶל הָאָרֶץ אֲשֶׁר יְרָשׁוּ אֲבוֹתֶיךָ, וִירְשֶׁתָּהּ.

וַיַּחַד לְבַבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, וּלְשִׁמּוֹר אֶת כָּל
דְּבָרֵי תוֹרָתְךָ. הוֹפֵעַ בְּהִדְרָא וְאֵין עֲגוּף עַל כָּל יוֹשְׁבֵי תֵּבֶל
אֲרָצְךָ, וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאַפּוֹ: יי אֱלֹהֵי יִשְׂרָאֵל מְלֶכֶה,
וּמַלְכוּתוֹ בְּכָל מְשָׁלָה. אָמֵן סֻלָּה.

PRAYER FOR THE WELFARE OF THE STATE OF ISRAEL

By the Chief Rabbinate of Israel

Our Father who art in heaven, Protector and Redeemer of Israel, bless thou the State of Israel which marks the dawn of our deliverance. Shield it beneath the wings of thy love; spread over it thy canopy of peace; send thy light and thy truth to its leaders, officers and counselors, and direct them with thy good counsel.

O God, strengthen the defenders of our Holy Land; grant them salvation and crown them with victory. Establish peace in the land, and everlasting joy for its inhabitants.

Remember our brethren, the whole house of Israel, in all the lands of their dispersion. Speedily let them walk upright to Zion thy city, to Jerusalem thy dwelling-place, as it is written in the Torah of thy servant Moses: "Even if you are dispersed in the uttermost parts of the world, from there the Lord your God will gather and fetch you. The Lord your God will bring you into the land which your fathers possessed, and you shall possess it."¹

Unite our heart to love and revere thy name, and to observe all the precepts of thy Torah. Shine forth in thy glorious majesty over all the inhabitants of thy world. Let everything that breathes proclaim: "The Lord God of Israel is King; his majesty rules over all." Amen.

¹Deuteronomy 30:4-5.